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THE APOCALYPSE

EXPLAINED ACCORDING TO THE SPIRITUAL SENSE

*IN WHICH THE ARCANA
THEREIN PREDICTED BUT HERETOFORE CONCEALED
ARE REVEALED*

A POSTHUMOUS WORK OF
EMANUEL SWEDENBORG

VOL. II

NEW YORK

AMERICAN SWEDENBORG PRINTING AND PUBLISHING
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In this edition, the heavy-faced figures ([2.], [3.], etc.) inserted in the text indicate the divisions that are employed in Potts' Swedenborg Concordance.

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TRANSLATOR'S NOTE.

It might be inferred from the title of this work that it deals simply with the phenomena of the spiritual world and its three distinct regions. But it will be seen that in its deeper meaning and purpose it sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life as exhibited in human experience everywhere.

The same aims and methods have been followed in the translation of this work as were followed in the translation of the *Divine Providence*, and defined in the preface to that work.

J. C. AGER.

200946

CHAPTER V

AND I saw in the right hand of Him that sat upon the throne a book written within and on the back, sealed up with seven seals.

2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no one was able, in heaven nor upon the earth nor under the earth, to open the book, neither to look thereon.

4. And I was weeping much, that no one was found worthy to open and read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not; behold, the Lion that is from the tribe of Judah, the Root of David, hath overcome to open the book, and to loose the seven seals thereof.

6. And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

7. And He came and took the book out of the right hand of Him that sat upon the throne.

8. And when He had taken the book, the four animals and the four-and-twenty elders fell down before the Lamb, having every one harps, and golden bowls full of incense, which are the prayers of the saints.

9. And they were singing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst redeem us to God in Thy blood, out of every tribe and tongue, and people and nation;

10. And Thou didst make us unto our God kings and priests: and we shall reign upon the earth.

11. And I saw, and I heard a voice of many angels round about the throne and the animals and the elders; and the number of them was myriads of myriads, and thousands of thousands;

12. Saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and honor, and glory, and blessing.

13. And every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying, Unto Him that sitteth upon the throne and unto the Lamb be the blessing and the honor and the glory and the strength, unto the ages of the ages.

14. And the four animals said, Amen; and the four-and-twenty elders fell down and worshipped Him that liveth unto the ages of the ages.

EXPOSITION.

VERSE I.

296. "*And I saw in the right hand of Him that sat upon the throne a book written within and on the back, sealed up with seven seals.*"

- I. "*And I saw in the right hand of Him that sat upon the throne*" signifies *the Lord in respect to omnipotence and omniscience* [n. 297, 298]; "*a book written within and on the back*" signifies *the state of life of all in heaven and on the earth, in general and in particular* [n. 299]; "*sealed up with seven seals*" signifies *altogether hidden* [n. 300].

297. [Verse I.] "*And I saw in the right hand of Him that sat upon the throne*" signifies *the Lord in respect to omnipotence and omniscience*.—This is evident from the signification of "right hand," as meaning, in reference to the Lord, omnipotence and also omniscience (of which presently); also from the signification of "Him that sat upon the throne," as meaning the Lord in respect to Divine good in heaven; for in general "throne" signifies heaven, in particular the spiritual heaven, and abstractly Divine truth going forth, from which heaven is, and by which judgment is effected (see above, n. 253). By "Him that sat upon the throne," and also by "the Lamb," that took the book from Him that sat upon

the throne, the Lord is meant, because by "Him that sat upon the throne" the Lord in respect to Divine good is meant, and by "the Lamb" the Lord in respect to Divine truth. There are two things that go forth from the Lord as the sun of heaven, namely, Divine good and Divine truth. Divine good from the Lord is called "the Father in the heavens," and is here meant by "Him that sat upon the throne;" and Divine truth from the Lord is called "the Son of man," but here "the Lamb." And because Divine good judges no one, but Divine truth judges, it is here said that "the Lamb took the book from Him that sat upon the throne." That Divine good judges no one, but Divine truth judges, is meant by the Lord's words in *John*:

"The Father doth not judge any one, but He hath given all judgment unto the Son; . . . because He is Son of man" (v. 22, 27).

"Father" means the Lord in respect to Divine good; "Son of man," the Lord in respect to Divine truth. Divine good "doth not judge any one," because it explores no one; but Divine truth judges, for it explores every one. Let it be remembered, further, that neither does the Lord Himself judge any one by the Divine truth that goes forth from Him, for this is so united to Divine good that they are one; but the spirit-man judges himself; for it is the Divine truth received by himself that judges him; but because the appearance is that the Lord judges, it is said in the Word that all are judged by the Lord. This the Lord also teaches in *John*:

Jesus said, "If any man hear My words and yet believe not, I judge him not; for I have not come to judge the world but to save the world. He that rejecteth Me and receiveth not My words hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day" (xii. 47, 48).

[2.] In respect to judgment, the case is this:—The Lord is present with all, and from Divine Love He wills to save all, and He turns and draws all towards Himself. Those who are in good and in truths therefrom yield, for they join themselves to Him, but those who are in evil and in falsities therefrom do not yield, but turn backwards from the Lord, and to turn backwards from the Lord is to turn from heaven to hell: for every spirit-man is either his own good with the truth therefrom, or his own evil with the falsity therefrom. He who is a good with the truth therefrom permits himself to be drawn by the Lord; but he who is an evil with the falsity therefrom does not permit himself to be drawn; he resists with all his strength and energy, for his will is in

accord with his love ; this love is his breath and life ; therefore his desire is towards those who are in a like love of evil. From this it can be seen that the Lord does not judge any one, but that Divine truth received judges to heaven those who have received Divine truth in the heart, that is, in love and to hell those who have not received Divine truth in the heart, but have denied it. This makes clear what is meant by the Lord's saying that "all judgment is given to the Son, .. because He is the Son of man," and elsewhere, that "He came not to judge the world but to save the world," and that "the Word which He has spoken is to judge man." [3.] These, however, are truths that do not fall into man's self-intelligence, for they are among the mysteries of the wisdom of angels. (But the matter is somewhat elucidated in *Heaven and Hell*, n. 545-551, under the heading, The Lord casts no one into Hell, but the Spirit casts himself thither.) That it is the Lord who is meant by "Him that sat upon the throne," and not another whom some distinguish from the Lord and call "God the Father," can be seen by any one from this, that the Divine that the Lord called "Father" was no other than His own Divine ; for this took on the Human, consequently it was the Father of the Human ; moreover, that this Divine is infinite, eternal, uncreate, omnipotent, God, Lord, in no way differing from the Divine itself that some distinguish from Him and call the Father, can be seen from the received faith called the *Athanasian*, where it is declared

That no one of them is greatest or least, and no one of them first or last, but they are altogether equal ; and that as is one, so is the other, infinite, eternal, uncreate, omnipotent, God, Lord ; and yet there are not three infinities, but one ; not three eternals, but one ; not three uncreates, but one ; not three omnipotents, but one ; not three Gods and Lords, but one.

These things have been said that it may be known that by "Him that sat upon the throne" and "the Lamb," also in what follows by "God" and "the Lamb," two distinct from each other are not meant ; but that by the one Divine good is meant, and by the other Divine truth in heaven, both going forth from the Lord. That the Lord is meant by "Him that sat upon the throne" is clear also from all the particulars of chapter iv. preceding, where a throne and One sitting thereon are treated of (which may be seen explained, n. 258-295) ; and still further in *Matthew* :

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (xxv. 31 ; xix. 28, 29).

Also in *Ezekiel*:

“Above the firmament that was over the head of the cherubim was the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne a likeness as the appearance of a man sitting upon it” (i. 26; x. 1).

And in *Isaiah*:

“I saw the Lord sitting upon a throne, high and lifted up, and His train filling the temple” (vi. 1).

[4.] Since by “throne” heaven is signified, and by “Him that sat upon the throne” the Lord in respect to His Divine in heaven, it is said above, in chapter iii.,

“He that overcometh, I will give to him to sit with Me on My throne” [(verse 21)],

signifying that he shall be in heaven where the Lord is (see above, n. 253[b]); therefore in what follows in this chapter it is said,

“I saw, and behold in the midst of the throne a Lamb standing” (verse 6); and in chapter xxii.,

“He showed me a river of water of life, . . . proceeding out of the throne of God and of the Lamb” (verse 1).

“The throne of God and of the Lamb” means heaven and the Lord there in respect to Divine good and Divine truth; “God” meaning the Lord in respect to Divine good; and “the Lamb,” the Lord in respect to Divine truth. A distinction is here made between the two, because there are those that receive one more than the other. Those that receive Divine truth in good are saved; but those that receive Divine truth (which is the Word) not in good are not saved, since all Divine truth is in good and not elsewhere; consequently those that do not receive it in good reject it and deny it, if not openly yet tacitly, and if not with the mouth yet with the heart; for the heart of such is evil, and evil rejects. To receive Divine truth in good is to receive it in good of charity; for those who are in that good receive.

298[a]. “Right hand,” in reference to the Lord, signifies both omnipotence and omniscience, for the reason that in heaven the south is on the right and the north on the left; and the “south” signifies Divine truth in light, and the “north” Divine truth in shade; and as Divine good has all its power through Divine truth, “right hand” in reference to the Lord signifies omnipotence; and as Divine good has all its intelligence and wisdom through Divine truth, and to the right in heaven Divine truth is in light (as

was said), so “right hand” in reference to the Lord also signifies omniscience. (That in heaven the south is on the right, and there Divine truth is in light, and those who are there are in intelligence and wisdom; and that the north is on the left, and Divine truth there is in shade, see *Heaven and Hell*, where The Four Quarters in Heaven are treated of, n. 141-153; that all power is from Divine good through Divine truth, see the same work, where The Power of the Angels of Heaven is treated of, n. 228-233; that all intelligence and wisdom is also from Divine good through Divine truth, see the same work, where The Wisdom of the Angels of Heaven is treated of, n. 265-275; and The Wise and Simple in Heaven, n. 346-356.)

[**5.**] [**2.**] That “right hand” in reference to the Lord signifies both omnipotence and omniscience, and in reference to men power and wisdom, can be seen from the following passages. In David :

“The north and the right hand Thou hast created; Tabor and Hermon shall rejoice in Thy name. Thou hast an arm with might; strong is Thy hand; Thy right hand shall be exalted. Righteousness and judgment are the support of Thy throne; mercy and truth shall stand together before Thy faces” (*Psalms* lxxxix. 12-14).

Here the “right hand” plainly means the south, for it is said, “the north and the right hand Thou hast created;” and the “south” signifies Divine truth in light; thus in the highest sense, which treats of the Lord, it signifies omnipotence and omniscience, which Divine good has through Divine truth (as was said above). Because both omnipotence and omniscience are signified, it is said, “Tabor and Hermon,” “righteousness and judgment,” “mercy and truth.” By “Tabor and Hermon” those in Divine good and those in Divine truth are signified; by “righteousness and judgment,” and likewise by “mercy and truth,” Divine good and Divine truth are signified; the two together signify in the spiritual sense Divine good through Divine truth. Omnipotence and omniscience, which Divine good has through Divine truth, are signified by “Thou hast an arm with might,” and by “strong is Thy hand; Thy right hand shall be exalted.” [**3.**] In the same,

“If I shall forget thee, O Jerusalem, let My right hand forget” (*Psalms* cxxxvii. 5).

“Jerusalem” signifies the church in respect to the doctrine of Divine truth; and the “right hand of Jehovah,” Divine truth in light, since (as was said above) those are at the right hand of the Lord in heaven who are in light and in wisdom by Divine truth; this evidently is why it is said, “If I shall forget thee, O Jerusalem, let My right hand forget.” [**4.**] In the same,

"Behold, I am brutish, I know not. But I am continually with Thee ; Thou hast held my right hand. Thou leadest me in Thy counsel, and afterwards receivest me with glory" (*Psalm lxxiii.* 22-24).

Since "right hand," in reference to man, signifies wisdom from Divine truth, it is said, "I am brutish, I know not. Thou leadest me in Thy counsel, and afterwards receivest me with glory," "to lead in counsel" meaning to lead by Divine truth, and "to receive with glory" meaning to bless with intelligence ; "glory" in reference to the Lord signifying Divine truth and Divine wisdom, but in reference to man intelligence therefrom. [5.] In the same,

"Jehovah is thy keeper ; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (*Psalm cxxi.* 5, 6).

"To be a shade on the right hand" signifies to be a defence against evil and falsity. "Shade" stands here for a shady place to preserve from hurt, and "right hand" for power and wisdom from Divine truth, which would be hurt by evil and falsity unless the Lord defended. Because this is what is signified it is said, "the sun shall not smite thee by day, nor the moon by night," the "sun" here signifying love of self and all evil therefrom, and the "moon" falsity of evil. (That this is the signification of "sun" and "moon" see *Heaven and Hell*, n. 122, 123 ; and *A.C.*, n. 2441, 7078, 8487, 9755, 10130, 10189, 10420, 10702.) [6.] In the same,

"Let Thy hand, O Jehovah, be over the man of Thy right hand, over the son of man whom Thou hast made strong for Thyself" (*Psalm lxxx.* 17).

"Let Thy hand, O Jehovah," means guard by omnipotence and omniscience ; "the man of the right hand," who is guarded, signifies one who is wise ; and "the son of man," one who is intelligent, each through Divine truth. [7.] In the same,

"Gird the sword upon the thigh, O mighty One, with Thy splendor and in Thy grace ; in Thy grace mount, ride on the Word of truth, of gentleness, and of righteousness ; Thy right hand shall teach Thee wonderful things. ... Kings' daughters are among Thy precious ones ; on Thy right hand shall stand the queen in the best gold of Ophir" (*Psalm xlv.* 3, 4, 9).

These things are said of the Lord. "To gird the sword upon the thigh" signifies Divine truth combating from Divine good ; therefore it is said, "O mighty One, with Thy splendor and in Thy grace," "splendor" signifying Divine truth, and "grace" Divine good (see above, n. 131[4], 288[6]). It is also said, "in thy grace mount, ride on the Word of truth," "in grace to mount" signi-

fying to combat from Divine good, and “to ride upon the Word of truth” signifying to combat from Divine truth, thus from Divine good through Divine truth. The Lord’s omnipotence and omniscience are signified by “Thy right hand shall teach Thee wonderful things;” “kings’ daughters,” who are among the precious ones, signify affections for truth; and “the queen who is on the right hand in the best gold of Ophir” signifies heaven and the church and those therein who are in truths from good; the “right hand” meaning truth in light, and “gold of Ophir” good of love. [8.] In the same,

“The saying of Jehovah to my Lord, Sit thou at My right hand until I shall make thine enemies a stool for thy feet. . . . The Lord at thy right hand hath stricken through kings in the day of His anger” (*Psalms* cx. 1, 5; *Matt.* xxii. 44; *Mark* xii. 36; *Luke* xx. 42, 43).

It is known that these things were said of the Lord; they are a description of the Lord’s combat in the world against the hells, and their subjugation, which was effected from Divine good through Divine truth; “right hand” here signifies Divine truth; it is therefore said “until I shall make thine enemies a stool for thy feet;” “enemies” signifying the hells; “making them a stool for the feet” signifying to subjugate entirely. “The Lord at thy right hand hath stricken through kings in the day of His anger” has a like signification; “day of anger” meaning a state of combat, and “kings” those who are in falsities from evil. That the Lord, when He was in the world, put on Divine truth from Divine good, and that He thereby subjugated the hells and disposed all things in the heavens into order, see *Last Judgment* (n. 46); and *Doctrine of the New Jerusalem* (n. 293, 294, 301, 303). [9.] In the Gospels,

“Jesus said, Henceforth shall ye see the Son of man sitting on the right hand of power” (*Matt.* xxvi. 64; *Mark* xiv. 62; *Luke* xxii. 69);

and in *Mark*:

“The Lord, after He had spoken to them, was taken up into heaven, and sat down at the right hand of God” (xvi. 19).

“To sit at the right hand of power,” and “at the right hand of God,” signifies the omnipotence and omniscience which the Lord has from Divine good through Divine truth. [10.] In *Isaiah*:

“I have strengthened thee, yea, I have helped thee, [yea, I have upheld thee,] by the right hand of My righteousness. . . . I, Jehovah God, strengthening thy right hand, saying unto thee, Fear not; I help thee” (xli. 10, 13).

“I have strengthened thee, yea, I have helped thee,” signifies to

give power and intelligence by omnipotence and omniscience, which are from Divine good through Divine truth ; it is therefore said, "I have upheld thee by the right hand of My righteousness," "right hand" signifying Divine truth, and "righteousness" Divine good ; the power and wisdom that man has by these is signified by "strengthening thy right hand." Since both, namely, the omnipotence and omniscience which the Lord has from Divine good through Divine truth are here meant, He is called "Jehovah God;" for the Lord is called "Jehovah" from Divine good, and "God" from Divine truth (see *A.C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167). [11.] In the same,

"Jehovah said to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings, to open doors before him, that the gates may not be shut" (xlv. 1).

"Cyrus" in a representative sense means the Lord. The Lord's omnipotence and omniscience from Divine good through Divine truth, by which in the world He subjugated all the hells, and thereafter keeps them subjugated for ever, is signified by "whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings ;" also by "to open doors before him that the gates may not be shut." "The nations to be subdued before Him" signify the hells in respect to evils ; and "the kings whose loins He should loose" signify the hells in respect to falsities. "The doors open before Him, that the gates may not be shut," signifies that by omniscience all things are manifest to Him, and that by omnipotence He has power to save. [12.] "The right hand" signifies the omniscience and omnipotence that the Lord has from Divine good through Divine truth in the following passages also. In David :

"Jehovah is always before me ; because He is at my right hand I shall not be moved" (*Psalms* xvi. 8).

In the same,

O God, "Thy right hand doth hold me up" (*Psalms* xviii. 35).

In the same,

O God, "Thy hand is full of righteousness" (*Psalms* xlvi. 10).

In *Isaiah* :

"My hand hath founded the earth, and My right hand hath spanned the heavens" (xlviii. 13).

In the same,

God "hath sworn by His right hand and by the arm of His strength" (lxii. 8).

In the *Apocalypse*:

The Son of man, "having in His right hand seven stars" (i. 16).

In David:

"The right hand of Jehovah doeth valiantly; the right hand of Jehovah has been exalted" (cxviii. 15, 16).

[c.] [13.] As "right hand," in reference to angels and men, means the wisdom and intelligence that they have from Divine good through Divine truth going forth from the Lord,

So there appeared to Zechariah "an angel of the Lord standing on the right side of the altar of incense" (*Luke* i. 11).

And an angel was seen in the tomb where the Lord had been, sitting on the right side (*Mark* xvi. 5, 6);

And for the same reason the sheep are said to have been set on the right hand, and the goats on the left (*Matt.* xxv. 33, 34, seq.);

"sheep" here meaning those who are in truths from good, or in a faith of truth from good of charity; and "goats" meaning those who are in faith without charity, which faith is called faith alone, and regarded in itself is no faith. [14.] Because of this signification of "right hand," when Aaron and his sons were inaugurated into the priesthood

Blood was sprinkled upon their right ear and upon their right hand, and upon the great toe of the right foot (*Exod.* xxix. 20);

"blood" here signifying Divine truth from Divine good; "right ear," the ability to perceive truth from good; "right hand" and "right foot" understanding and power of truth from good in the internal or spiritual man and in the external or natural man; and "great toe" fulness. [15.] As most expressions in the Word have also a contrary sense, so has "right hand," which in that sense signifies falsity from evil, and its reasoning and combat against truth from good. As in David:

"Thou hast exalted the right hand of his adversaries" (*Psalms* lxxxix. 42).

In the same,

"Whose mouth speaketh vanity, and their right hand is a right hand of falsehood" (*Psalms* cxliv. 8, 11).

In *Isaiah*:

"That he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (xliv. 20.)

In the *Apocalypse*:

They were to receive the mark of the beast “on the right hand or on the forehead” (xiii. 16 ; xiv. 9).

The “right hand” in reference to things evil signifies falsity, and consequent reasoning and combat against truth, because with those who are in evil and with those who are in good the quarters are opposite ; therefore to the right hand of those in evil truths are in dense darkness, but falsities in the greatest light, as it were. (That in the spiritual world with those who are in evil and with those who are in good the quarters are opposite, see *Heaven and Hell*, n. 151, 152 ; and why, n. 122, 123.)

299. “*A book written within and on the back*” signifies *the state of life of all in heaven and on the earth, in general and in particular*.—This is evident from the signification of “book,” here “book of life,” as meaning what the Lord writes on or implants in the spirit of man, that is, in the heart and soul, or what is the same, in his love and faith (of which see above, n. 199) ; therefore the “book” here signifies the state of life of all in heaven and on the earth, and “written” signifies what is implanted by the Lord (that to “write” signifies to implant, see also above, n. 222). Also from the signification of “within and on the back,” as meaning what is in the heart and soul, or in love and faith ; for with man and spirit love is within, because it makes his life ; but faith, unless it is in his love, is not within him, but behind or “on the back ;” for faith that is faith makes one absolutely with the love, since what a man loves is of his faith, but what he does not love is not of his faith. That which one thinks from memory and teaches from doctrine, appears, indeed, to be faith ; but if this be loved only from a natural not from a spiritual love, it is merely the thought-sight of the external man, which sight is a counterfeit of faith ; and such faith, since it is destitute of life, until it is implanted in the internal man and its love, is not in man but behind him, or at his back. Faith implanted in the internal man and its love is believing and loving truth because it is truth, and not loving it chiefly for the sake of a reputation for learning, and honor or gain therefrom. From all this it can be seen what is signified by “written within and on the back.” [2.] The truth treated of in this chapter is, that the Lord only, and no one but the Lord, knows the states of life of all in general and of each one in particular. This is representatively depicted by “a book written which no one was able to open and read, neither to look thereon, except the Lamb,” that is, the Lord. The Lord alone

knows this because He is the only God, and because He formed the angelic heaven after His own image, and man after the image of heaven; for this reason He knows all things of heaven in general, and He who knows all things of heaven in general knows also every one in particular; for a man who is in truths from good, as well as an angel, is an image of heaven, since he is a form of heaven. From this it follows that only he who knows the general state of all knows the state of any one in particular, for the one is inseparably connected with the other. But as these things cannot be described in a few words, see what is shown in *Heaven and Hell*, where they are more distinctly and clearly described, in the following articles: The Divine of the Lord makes Heaven, n. 7-12; Every Angel is a Heaven in the least form, n. 51-58; The whole Heaven in the complex has reference to one Man, n. 59-67; likewise each Society there, n. 68-72; Every Angel, therefore, is in a complete Human Form, n. 73-77; Heaven, which is from the Divine Human of the Lord, in the whole and in part has reference to Man, n. 78-86; There is a Correspondence of all things of Heaven with all things of Man, n. 87-102; On the Conjunction of Heaven with Mankind, n. 291-302.) [3.] It is to be observed that here and elsewhere in the Word a "book" is mentioned, meaning thereby a roll (*volumen*); for in ancient times they wrote upon parchments, which were rolled up, and the parchment was called a "book" and a "roll of a book," as can be seen in the Word. Thus in *Ezekiel*:

"I looked, when behold, a hand was put forth unto me; and lo, a roll of a book was therein, . . . written within and without" (ii. 9, 10).

And in David:

"Then said I, Lo, I am come; in the roll of the book it is written of Me" (*Psalms* xl. 7).

For this reason it is said in *Isaiah*:

"All the host of the heavens shall waste away, and the heavens shall be rolled up as a scroll" (xxxiv. 4).

Likewise in the *Apocalypse*:

"The heaven was removed, as a book rolled up" (vi. 14).

From all this it can be known how the book that John saw was "written within and on the back."

300. "*Sealed up with seven seals*" signifies *altogether hidden, namely, the state of life of all in heaven and on the earth*.—This is evident from the signification of "sealed with seals," as meaning to be hidden, for what is contained in a book sealed with seals no one knows until it is opened and read; also from the signification of "seven," as meaning all persons and all things, also fulness and wholeness (see above, n. 257); thus as meaning altogether, because this means fully and wholly.

VERSES 2, 3.

301. “*And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one was able, in heaven nor upon the earth nor under the earth, to open the book, neither to look thereon.*”

2. “*And I saw a strong angel proclaiming with a great voice*” signifies *exploration by the influx of the Lord into heaven* [n. 302]; “*Who is worthy to open the book, and to loose the seals thereof?*” signifies *Is there anyone there capable of knowing and perceiving the states of life of all?* [n. 303.]
3. “*And no one was able, in heaven nor upon the earth nor under the earth, to open the book, neither to look thereon,*” signifies *manifestation that no one knows and perceives of himself anything whatever of the state of life of all in general, and of each in particular* [n. 304].

302. [Verse 2.] “*And I saw a strong angel proclaiming with a great voice*” signifies *exploration by the influx of the Lord into heaven*.—This is evident from the signification of a “strong angel,” as meaning heaven (of which presently); also from the signification of “proclaiming with a great voice,” as meaning exploration by the influx of the Lord, namely, exploration whether any one is able to know the states of life of all in heaven and on the earth in general and in particular, for this is what is here treated of. This is signified by “proclaiming,” and the influx of the Lord is signified by “a great voice;” for “voice,” in reference to the Lord, signifies every truth of the Word, of doctrine, and of faith from Him; and in reference to heaven and the church, signifies every thought and affection from that truth; and since everything true and good that angels in heaven and men in whom the church is, think and are affected by, is from the influx of the Lord, this is what is here signified by “a great voice.” It is well known, that no one from love of good can be affected by good, or from love of truth can think truth, *of himself*, but that this flows in from heaven, that is, through heaven from the Lord; and because this is so, “a great voice” signifies the influx of the Lord. (That “voice” in the Word signifies the truth of the Word, of doctrine, and of faith, also everything affirmed in the Word, see above, n. 261, and *A.C.*, n. 3563, 6971, 8813, 9926; and that it signifies interior affection for truth and good, and thought therefrom, n. 10454.) A “strong angel” signifies heaven because the whole angelic heaven before the Lord is as one man, or as one angel, likewise each society of heaven; therefore by “angel” in the Word an angel is not meant, but an entire angelic society, as by “Michael,” “Gabriel,” “Raphael.” Here, therefore, “a strong angel proclaiming with a great voice” signifies the influx of the Lord into the whole heaven. That it is into the whole heaven is clear from what follows, for it is said, “And no one was able, in heaven nor upon

the earth neither under the earth, to open the book and to look thereon." (That "angels" in the Word mean entire societies of heaven, and in the highest sense the Lord in respect to Divine truth going forth, see above, n. 90, 130, 200; and that The Whole Heaven before the Lord is as one Man, or as one Angel, also every Society of Heaven, see *Heaven and Hell*, n. 59-87.)

303. "*Who is worthy to open the book and to loose the seals thereof?*" signifies, *Is there anyone there capable of knowing and perceiving the states of life of all?*—This is evident from the signification of "Who is worthy?" as meaning, Is there anyone who has merit and righteousness, and who has omniscience, and is therefore able? That "worthy," in reference to the Lord, signifies merit and righteousness, which belong to Him alone, see above (n. 293). And that omniscience is signified is clear from what follows, where it is said, "the Lamb took the book out of the right hand of Him that sat upon the throne, and opened it;" for "right hand" signifies omniscience and omnipotence (see above, n. 297); it is evident also from the signification of the "book," as meaning the states of life of all in general and in particular (of which see just above, n. 299); also from the signification of "to open the book and to loose the seals thereof," as meaning to know and perceive; for when a "book" signifies the states of life of all, "to open and to loose the seals" signifies to know and perceive those states; for knowing and perceiving are predicated of the state of life, but opening and loosening seals relate to a book; thus the words in the internal sense conform to the things signified by the words in the sense of the letter, for they correspond; therefore, "to open" signifies to know, and "to loose the seals" signifies to perceive what is altogether hidden from others (as above, n. 300).

304[a]. [Verse 3.] "*And no one was able, in heaven nor upon the earth nor under the earth, to open the book, neither to look thereon,*" signifies *manifestation that no one knows and perceives of himself anything whatever of the state of life of all in general, and of each one in particular.*—This is evident from the signification of "And no one was able . . . to open the book, neither to look thereon," as meaning that no one of himself knows and perceives the states of the life of all in general and of each one in particular (of which see just above, n. 303); also from the signification of "in heaven nor upon the earth nor under the earth," as meaning that no one anywhere has such knowledge, not even in the slightest degree; for "in heaven, upon the earth, and under the earth," means the three heavens; and by all who are there heaven in its entire complex is meant. Moreover, as heaven is heaven from

the Divine truth that flows in from the Lord and is received by angels, and not at all from any self-intelligence of the angels, for this is no intelligence, so the same words signify that no one has any knowledge or perception whatever from himself. That angels in heaven as well as men in the world have a selfhood (*proprium*), which regarded in itself is nothing but evil (see *Heaven and Hell*, n. 592), and as evil receives nothing of intelligence and wisdom, it follows that angels as well as men understand nothing at all of truth from themselves, but solely from the Lord. Angels are such for the reason that all angels are from the human race, and every man retains after death what is his own (*suum proprium*), and angels are withheld from the evils that pertain to what is their own (*proprii eorum*) and are kept in goods by the Lord. (That all angels are from the human race, and not one is created such from the beginning, see *Last Judgment*, n. 14-22; and that they are all withheld from evil, and kept in good by the Lord, see *Doctrine of the New Jerusalem*, n. 166.) [2.] "In heaven," "upon the earth," and "under the earth," signify the three heavens, because the angels that are in the third or highest heaven dwell upon mountains; and those that are in the second or middle, upon hills; and those that are in the first or lowest, in plains and valleys below these. For in the spiritual world, where spirits and angels dwell, it is just as it is in the natural world where men dwell, that is, there are lands, hills, and mountains; and in appearance the resemblance is such that there is no difference at all; therefore men after death scarcely know otherwise than that they are still living on the earth, and when the privilege is granted them to look into our world, they see nothing dissimilar. Moreover, the angels who are in the lowest heaven call that *heaven* where the angels of the third heaven dwell, because it is high above them, and where they themselves dwell they call *earth*; and further, the third or highest heaven, which is upon mountains, appears, to those who are below or upon that earth, as the highest region of the atmosphere covered with a thin bright cloud appears to us, thus as the sky appears to us. From this it can be seen what is here meant, specifically, by "in heaven," "upon the earth" and "under the earth." (But more can be seen on this subject in *Heaven and Hell*, where Appearances in Heaven are treated of, n. 170-176; and The Habitations and Dwelling-places of Angels, n. 183-189.)

[*b*.] [3.] As men have not known that the face of the earth appears alike in both worlds, the natural and the spiritual, they have not perceived otherwise when they have read the Word than that "heaven" and "earth" there mean the sky visible before our eyes, and the earth inhabited by men; from this arose the belief in the destruction of heaven and earth, and the creation

of a new heaven and a new earth at the day of the last judgment ; when yet "heaven" and "earth" there mean the heaven and the earth where spirits and angels dwell, and in the spiritual sense the church with angels and with men (for there is a church with angels as well as with men, as may be seen in *Heaven and Hell*, n. 221-227). It is said, *in the spiritual sense*, for an angel is not an angel, nor is a man a man because of the human form, which both have, but because of heaven and the church with them. This is why "heaven" and "earth," where angels and men dwell, signify the church ; "heaven" the internal church and the church with angels ; and "earth" the external church and the church with men. But since it can scarcely be believed that "earth*" in the Word means the church, because it is not yet known that in every particular of the Word there is a spiritual sense, and as a consequence, a material idea adheres and keeps the thought fixed in the nearest meaning of the expression, I wish to illustrate and prove it by some quotations. [4.] In *Isaiah*:

"Behold, Jehovah maketh the earth void, and maketh it empty, and He shall disfigure the faces thereof ;....in emptying the earth shall be emptied, and in spoiling it shall be spoiled....the habitable earth shall mourn and be confounded ;....the world shall be confounded ;....the earth shall be profaned under its inhabitants ;....therefore a curse shall devour the earth,....and the inhabitants of the earth shall be burnt up, and a man shall be rare. A shout over the wine in the streets ;....the gladness of the earth shall be banished ; it shall be in the midst of the earth....as the shaking of an olive tree, as the gleanings when the vintage is ended. From the uttermost part of the earth we have heard songs, Glory to the righteous. The flood-gates from on high are opened, and the foundations of the earth are moved ; in breaking the earth is broken, in rending the earth is rent asunder, in moving the earth is moved ; in tottering the earth shall totter as a drunkard ; and it shall be moved to and fro as a veil ;....but it shall be in that day that Jehovah will visit upon the host of the height in the height, and upon the kings of the earth who are upon the earth" (xxiv. 1, 3-6, 11, 13, 16, 18-21).

Here it is very clear that "earth" does not mean the earth, but the church. Let the particulars be run over and considered. One who is in spiritual thought does not think, when "earth" is mentioned, of the earth itself, but of the people on it and their quality ; still more is this true of those who are in heaven ; who, since they are spiritual, perceive that the church is meant. Here the church destroyed is treated of ; its destruction in respect to good of love and truth of faith, which constitute it, is described by "Jehovah maketh the earth void and maketh it empty," "in emptying the earth shall be emptied, in spoiling it shall be spoiled ;" "it shall

* In what here follows, *terra* is generally translated "earth," but sometimes "land."

mourn and be confounded," "it shall be profaned," and "a curse shall devour it;" "the flood-gates from on high are opened, and the foundations of it are moved;" "it is broken," "it is rent asunder," "it is moved," "it shall totter as a drunkard." These things can be said neither of the earth, nor of any nation, but only of the church. [5.] In the same,

"Behold, the day of Jehovah cometh, . . . to lay the earth waste; and He shall destroy the sinners out of it. For the stars or the heavens and the constellations thereof do not give their light, the sun hath been darkened in its rising, and the moon maketh not her light to shine. . . . I will make a man more rare than pure gold; . . . wherefore I will move the heavens, and the earth shall be shaken out of its place" (xiii. 9, 10, 12, 13).

It is clear from the particulars understood in a spiritual sense, that "earth" here means the church. The end of the church is here treated of, when truth and good, or faith and charity, are no more. For "the stars and constellations," that do not give their light, signify knowledges of truth and good; the "sun," that has been darkened in its rising, signifies love; the "moon," that maketh not her light to shine, signifies faith; a "man," made more rare than pure gold, signifies intelligence and wisdom: this makes clear what is signified by "Behold, the day of Jehovah cometh to lay the earth waste. . . . I will move the heavens, and the earth shall be shaken out of its place." "The day of Jehovah" is the last end of the church, when there is a judgment; the "earth" is the church. It can be seen that the earth itself is not shaken out of its place, but that the church is removed when love and faith are not. "To be shaken out of its place" signifies to be removed from its former state. [6] In the same,

"Behold, the Lord, . . . as a deluge of hail, a storm of slaughter, as a deluge of mighty waters, . . . He shall cast down to the earth with the hand. . . . A consummation and decision I have heard from the Lord Jehovah of Hosts upon the whole earth" (xxviii. 2, 22).

This was said of the day of judgment upon those who are of the church. The day of judgment, when the church is at an end is meant by "a consummation and decision I have heard from the Lord Jehovah of Hosts upon the whole earth;" it is therefore said "as a deluge of hail, a storm of slaughter, as a deluge of mighty waters, . . . He shall cast down to the earth with the hand." By "hail" and "deluge of it" falsities that destroy the truths of the church are signified; by "slaughter," and "a storm of it," evils that destroy the goods of the church are signified; by "mighty waters" falsities of evil are signified. (That a "deluge" or "flood" sig-

nifies immersion into evils and falsities, and consequent destruction of the church, see *A.C.*, n. 660, 705, 739, 756, 790, 5725, 6853; the same is meant by "casting down to the earth," that is, a violent rain. [7.] In the same,

"The land shall become burning pitch; . . . from generation to generation it shall lie waste" (xxxiv. 9, 10).

"Burning pitch" signifies every evil springing from love of self, through which the church entirely perishes and is wasted; it is therefore said, "the land shall become burning pitch; . . . from generation to generation it shall lie waste." Who does not see that such things are not said of the land itself? [8.] In the same,

"The land mourneth and languisheth; Lebanon is ashamed and hath withered away" (xxxiii. 9).

Here also the "land" means the church, which is said "to mourn" and "to languish" when falsities begin to be accepted as truths, and acknowledged in place of truths; it is therefore said, "Lebanon is ashamed and hath withered away;" "Lebanon" signifying the same as "cedar," namely, the truth of the church. [9.] In *Jeremiah*:

"A lion is gone up from his thicket, and a destroyer of the nations hath gone forth . . . from his place to make thy land a waste; thy cities shall be destroyed. . . . I looked at the earth, when lo, it is void and empty; and towards the heavens, and lo, they have no light. I beheld the mountains, and lo, they are moved, and all the hills are overturned. . . . Jehovah said, The whole earth shall be a waste. . . . For this shall the land mourn, and the heavens above be black" (iv. 7, 23, 24, 27, 28).

Here also the vastation of the church is treated of, which takes place when there are no longer truth and good, but falsity and evil in place of them. This vastation is described by "a lion going up from his thicket, and a destroyer of the nations going forth from his place;" a "lion" and a "destroyer of the nations" signifying falsity and evil laying waste. The "mountains," that are moved, and the "hills," that are overturned, signify love to the Lord and charity towards the neighbor. This is the signification of "mountains" and "hills," because those who are in love to the Lord dwell upon mountains in heaven, and those who are in charity towards the neighbor, upon hills (see what has been said above, also in *Heaven and Hell*, n. 188, and the notes there, letter c, first edition). "The heavens where there was no light, and that were to be black" signify the interiors of the men of the church, which, when closed by evils and falsities, do not admit light from heaven, but darkness from hell instead. From all this it can be seen what is signified by "the lion and the destroyer of the nations making the land a waste;" likewise by "I looked at the earth, and lo, it was void and empty;"

also by "the whole earth shall be a waste; . . . for this shall the land mourn," namely, that the earth is not meant, but the church. [10.] In the same,

"How long shall the land mourn, and the herb of every field [wither]? for the wickedness of them that dwell therein the beasts shall be consumed, and the birds. . . . The whole land is made desolate because no man layeth it to heart. Spoilers are come upon all the bare heights in the desert; for the sword of Jehovah devoureth from one end of the land even to the other. . . . They have sown wheat and have reaped thorns" (xii. 4, 11-13).

That the "land" here signifies the church is evident, from its being said that "the land shall mourn, and the herb of every field [wither]," and that "the beasts and the birds shall be consumed for the wickedness of them that dwell therein, and because no man layeth it to heart." "The herb of every field" signifies every truth and good of the church, and the "beasts and birds" signify affections for good and truth: and since the church is signified by the "land," and it is here described as vastated, it is said "spoilers are come upon all the bare heights in the desert; for the sword of Jehovah devoureth from one end of the land even to the other. . . . They have sown wheat, and have reaped thorns." "The bare heights in the desert," upon which the spoilers came, signify the things that are of charity, "desert" meaning where there is no good because no truth; "the sword of Jehovah" signifies falsity destroying truth; "from one end of the land to the other" signifies all things of the church; "to sow wheat and reap thorns" signifies to take from the Word the truths of good and to turn them into falsities of evil, "wheat" meaning truths of good, and "thorns" falsities of evil.

[c.] [11.] In *Isaiah* :

"Upon the land of my people shall come up the thorn and briar; . . . the palace shall be deserted; the multitude of the city shall be forsaken" (xxxii. 13, 14).

The "thorn and briar" that shall come upon the land, signify falsity and evil; the "palace" that shall be deserted, signifies where good dwells; and the "multitude of the city" that shall be forsaken, signifies where there are truths, for "city" signifies doctrine of truth. [12.] In the same,

"All the land shall be a place of briars and brambles; but as to all the mountains that shall be weeded with the hoe, there shall not come thither the fear of briars and brambles; but there shall be the sending forth of the ox and the treading of the sheep" (vii. 24, 25).

"Briars and brambles" signify falsity and evil; which makes evident what is signified by "all the land shall be a place of briars

and brambles." "The mountains that shall be weeded with the hoe" signify those who from love of good do good works, that with them there shall be no falsity and evil, but both spiritual and natural good, is signified by "there shall not come thither the fear of briars and brambles, but there shall be the sending forth of the ox, and the treading of sheep;" that is, thither shall oxen be sent, and there the sheep shall tread, "ox" signifying natural good, and "sheep" spiritual good. [13.] In *Ezekiel*:

"Thy mother is a lioness; she couched among lions;...one of her whelps rose up;...he laid waste the cities; the land and the fulness thereof was made desolate by the voice of his roaring" (xix. 2, 3, 7).

"Mother" signifies the church; a "lioness" and "lions" signify the power of evil and falsity against good and truth; the "roaring" of the lion, signifies the lust of destroying and desolating; the "cities," that he laid waste, signify doctrine with its truths; which makes evident what is signified by "the land and the fulness thereof was made desolate," namely, the whole church. [14.] In the same,

"They shall eat their bread with anxiety, and drink their waters with astonishment, that the land may be laid waste from the fulness thereof, because of the violence of all them that dwell therein; and the cities that are inhabited shall be laid waste, and the land shall be a desolation" (xii. 19, 20).

Here "the land and the cities that shall be laid waste and shall be a desolation" have the same signification as above, namely, "the land" signifies the church, and "cities" doctrine with its truths; it is therefore said, "because of the violence of all them that dwell therein." Since this is what is meant, it is first said that "they shall eat their bread with anxiety, and drink their waters with astonishment," "bread" and "water" in the Word signifying every good of love and truth of faith (see *A.C.*, n. 9323), and "eating" and "drinking" signifying instruction and appropriation (n. 3168, 3513, 3832, 9412). [15.] In *David*:

"I called upon Jehovah, and cried unto my God. ... Then the earth shook and trembled, and the foundations of the mountains quaked and shook when He was wroth" (*Psalms* xviii. 6, 7).

Here the "earth" stands for the church, which is said to "shake and tremble" when it is perverted by the falsification of truths; and then "the foundations of the mountains" are said "to quake and be shaken," for the goods of love, which are founded upon truths of faith, vanish; "mountains" meaning the goods of love (as above), and their "foundations" truths of faith; which also shows that the "earth" is the church. [16.] In the same,

“The earth is Jehovah’s and the fulness thereof, the world and they that dwell therein; and He hath founded it upon the seas, He hath established it upon the rivers” (*Psalms* xxiv. 1, 2).

The “earth” and the “world” stand for the church, and “fulness” for all things thereof; the “seas,” upon which He hath founded it, mean knowledges of truth in general; the “rivers” doctrinals; because the church is founded on both of these, it is said that “He hath founded it upon the seas, and established it upon the rivers.” That this cannot be said of the earth and the world is clear to any one. [17.] In the same,

“We will not fear, when the earth shall be changed, and when the mountains shall be moved in the heart of the seas, when the waters thereof shall be stirred up and made turbid. . . . The nations were stirred up, the kingdoms are moved, when He uttered His voice the earth shall melt” (*Psalms* xli. 2, 3, 6).

The “earth” evidently means the church, since it is said “to be changed” and “to melt,” also that “the mountains shall be moved in the heart of the seas, and the waters thereof shall be stirred up,” and “the nations were stirred up and the kingdoms are moved.” “Mountains” signify (as above) the goods of love, which are said “to be moved in the heart of the seas” when the essential knowledges of truth are perverted; “waters” signify the truths of the church, which are said “to be made turbid” when they are falsified; “nations” signify the goods of the church, and in a contrary sense, its evils; and “kingdoms” the truths of the church, and in a contrary sense, its falsities; also those who are in the one or the other. [18.] In the same,

“O God, Thou hast abandoned us; . . . Thou hast been angry; restore rest to us. Thou hast made the earth to tremble, Thou hast rent it; heal the breaches thereof, for it is shaken” (*Psalms* lx. 1, 2).

It can be seen that these things are said of the church, and not of the earth, for it is said, “Thou hast made the earth to tremble, Thou hast rent it; heal the breaches thereof, for it is shaken;” and as “the earth” signifies the church, and here the church vastated, it is said, “O God, Thou hast abandoned us, . . . Thou hast been angry; restore rest to us.” [19.] In the same,

“When I shall take the set time, I shall judge with uprightness. The earth and all the inhabitants thereof shall melt; I will strengthen the pillars of it” (*Psalms* lxxv. 2, 3).

Here, likewise, the “earth” stands for the church, which is said to “melt” when the truths by which there is good fail; truths, because they support the church, are called its “pillars,” which God

will strengthen ; it is not the pillars of the earth evidently that are strengthened. As the restoration of the church is here described, it is said, "When I shall take the set time, I shall judge with uprightness." The truths of the church, here called the "pillars of the earth," are also called the "pedestals of the earth" (1 *Sam.* ii. 8); and the "foundations of the earth," in *Isaiah*:

"Do ye not understand the foundations of the earth? It is He that dwelleth upon the circle of the earth, . . . that bringeth the princes to nothing; and maketh the judges of the earth as emptiness" (xl. 21-23).

The "princes," who will be brought to nothing, and the "judges of the earth," whom He will make as emptiness, signify the things that are from self-intelligence and from one's own judgment. [20.] In *Jeremiah*:

"A tumult cometh even to the end of the earth. . . . Thus said Jehovah, Behold, evil shall go forth from nation to nation, and a great tempest shall be stirred up from the sides of the earth. And the slain of Jehovah shall be in that day from the end of the earth even unto the end thereof" (xxv. 31-33).

The "end of the earth" and the "sides of the earth" signify where the outmosts of the church are, and where evils and falsities begin; and "from the end of the earth to the end thereof" signifies all things of the church; from this it can be known what is signified by "a tumult shall come to the end of the earth," and "a great tempest shall be stirred up from the sides of the earth," also by "the slain of Jehovah in that day shall be from the end of the earth to the end thereof." The "slain" signify those in whom the truths and goods of the church are destroyed (see *A.C.*, n. 4503).

[A.] [21.] In *Isaiah*:

"The isles saw, they feared; the ends of the earth trembled, they drew near, and came. . . . I will make the desert into a pool of waters, and the dry land into a spring of waters" (xli. 5, 18).

The establishment of the church among the nations is thus described; they are signified by the "isles" and the "ends of the earth;" for "isles" and "ends of the earth" in the Word signify those who are far removed from the truths and goods of the church because they do not have the Word, and consequently, are in ignorance. That a church is to be established with such is signified by "I will make the desert into a pool of waters, and the dry land into a spring of waters." That is called a "desert" where there is not yet good because there is not yet truth, and for the same reason it is called "dry land." A "pool of waters" and a "spring of waters" signify good, because they signify truth; for

all spiritual good, which is the good of the church, is acquired by means of truths. [22.] In the same,

“Woe to the land shadowed with wings, which is beyond the rivers of Cush. . . . Go, ye messengers, . . . to a nation . . . trodden down, whose land the rivers have spoiled” (xviii. 1, 2).

No one knows what is meant by “a land shadowed with wings,” and “a land that the rivers have spoiled,” unless he knows that “land” means the church, and “rivers” falsities; “a land shadowed with wings” is a church that is in thick darkness in respect to Divine truths (that these are signified by “wings,” see above, n. 283); “beyond the rivers of Cush” signifies in respect to knowledge themselves from the sense of the letter of the Word, which have been falsified; a “nation trodden down,” to which messengers should go, “whose land the rivers have spoiled,” signifies those out of the church who are in falsities from ignorance; “rivers” meaning truths of doctrine, and in a contrary sense falsities; that “messengers should go to them” signifies that they should be solicited to receive the church. [23.] In the same,

“In the wrath of Jehovah of Hosts the land is darkened” (ix. 19).

A “land darkened” signifies the things of the church in thick darkness, that is, in falsities; for the falsities of evil are said to be in thick darkness, but truths in light. [24.] In the same,

“Jehovah shall remove man, and deserts shall be multiplied in the midst of the land” (vi. 12);

“man,” whom Jehovah shall remove, signifying one who is wise, and abstractly, wisdom (as may be seen above, n. 280); “deserts multiplied in the midst of the land” signifying that there shall be no good at all, because no truth; “midst of the land” meaning where truth should be in the greatest light; consequently when there is no light there thick darkness pervades the whole; thus there is nowhere any truth. [25.] In the same,

Jehovah “shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked” (xi. 4).

“The rod of Jehovah’s mouth,” which shall smite the earth, signifies truth in outmosts, which is the truth of the sense of the letter of the Word; “the breath of the lips,” which shall slay the wicked, signifies truth in the spiritual sense of the Word; these truths are said “to smite the earth,” and “to slay the wicked,” when such are condemned by truths; for by truths every one is judged and is condemned. [26.] In the same,

"The earth is at rest, and is quiet. . . . Hell . . . hath stirred up the Rephaim because of thee, all the powerful of the earth. . . . They that see thee . . . shall say, Is this the man that moveth the earth, that maketh the kingdoms to tremble ; that hath made the world a desert, and destroyed the cities thereof ? . . . Thou hast destroyed thy land, thou hast slain thy people. . . . Prepare slaughter for his sons, . . . that they rise not up and possess the land, and the faces of the land be filled with cities. . . . I will break the Assyrian in my land, and upon my mountains will tread him under foot" (xiv. 7, 9, 16, 17, 20, 21, 25).

These things are said of the king of Babylon, by whom is signified the destruction of truth by the love of ruling over heaven and earth ; which love the truths of the Word or of the church are made to serve as means ; here the damnation of such is treated of. The "Rephaim," whom hell stirred up, mean those who are in the direful persuasion of what is false, who are therefore called the powerful of the earth ; "to move the earth," "to make the kingdoms tremble," "to make the world into a desert," and "destroy the cities thereof," signifies to pervert all things of the church ; "earth" and "world" mean the church, "kingdoms" the truths that constitute it ; and "cities" all things of doctrine. From this it is clear what is signified by, "Thou hast destroyed thy land, thou hast slain thy people." The "Assyrian," who shall be broken in the land and trodden under foot upon the mountains, signifies reasoning from falsities against truths ; "to be broken" means to be dispersed, and "to be trodden under foot" means to be wholly destroyed ; "mountains," upon which this is done, signify where the good of love and charity reigns, for there, or with such, all reasoning from falsities is dispersed or destroyed. [27.] In the same,

"Howl, ye ships of Tarshish ; . . . from the land of Chittim it shall come plainly to them. . . . Pass through thy land as a river, O daughter of Tarshish ; the girdle is no more. . . . Behold the land of the Chaldean ; . . . Assyria hath founded it into heaps. . . . Jehovah will visit Tyre, that she may return to the hire of whoredom and commit whoredom with all the kingdoms of the earth upon the face of the world" (xxiii. 1, 10, 13, 17).

Neither ships of Tarshish, nor Tyre, nor the land of Chittim, nor the land of the Chaldeans, nor Assyria, are here meant, as can be seen from the particulars in this chapter ; but "ships of Tarshish" mean knowledges of truth and good, "Tyre" the same ; "the land of Chittim" what is idolatrous ; "the land of the Chaldeans" profanation and destruction of truth, and "Assyria" reasoning from falsities. From this it is clear that, "Howl, ye ships of Tarshish, for Tyre is laid waste," signifies that there were no longer any knowledges of truth ; "from the land of Chittim it shall come plainly to them" signifies idolatry there-

from ; “the girdle is no more” signifies that there is no longer a coherence of truth with good ; “behold the land of the Chaldeans” signifies that thus there is profanation and destruction of truth ; “Assyria hath founded it into heaps” signifies that reasoning from falsities has destroyed it ; “to return to the hire of whoredom,” and “to commit whoredom with all kingdoms upon the faces of the world,” signifies falsification of all truths of the whole church. [28.] In the same,

“The king of Assyria shall go through Judah, he shall overflow and pass through, he shall reach even to the neck ; and the flappings of his wings shall be the fulness of breadth of thy land, O Immanuel” (viii. 8).

Here, too, “king of Assyria” signifies reasoning from falsities against truths ; “he shall go through Judah, he shall overflow and pass through,” signifies that this shall destroy the good of the church (“to overflow” is predicated of falsities, because they are signified by “waters”) ; “he shall reach even to the neck” signifies that thus there shall be no longer any participation in good and truth ; and “the flappings of his wings shall be the fulness of breadth of thy land, O Immanuel,” signifies that there shall be falsities opposed to all truths of the Lord’s church ; “breadth of the land” signifies truths of the church (see *Heaven and Hell*, n. 197), consequently, in a contrary sense, falsities ; therefore “flappings of his wings” signify reasonings from falsities against truths ; “fulness” signifies all ; thus “the fulness of breadth of the land” signifies all truths of the church. [29.] In the same,

“In that day shall the shoot of Jehovah be for beauty and glory, and the fruit of the earth for magnificence and decoration to those left of Israel” (iv. 2).

The “shoot of Jehovah,” that shall be for beauty and glory, signifies the truth of the church ; and the “fruit of the earth,” that shall be for magnificence and decoration, signifies the good of the church ; “Israel” signifies the spiritual church. Evidently it is the truth and good of the church, and not the shoot and the fruit of the earth, that shall be for beauty, glory, magnificence, and decoration. When it is said *the truth and good of the church*, the truth of faith and the good of love are meant, for all truth is of faith, and all good is of love. [30.] In the same,

“Thou hast increased the nation, O Jehovah ; Thou hast been glorified ; Thou hast removed all the ends of the earth” (xxvi. 15).

The “nation that Jehovah has increased,” signifies those who are in good of love, whom He has claimed to Himself ; “the ends

of the earth which He has removed," signify the falsities and evils that infest the church, from which He has purified them. [31.] In the same,

"Thine eyes shall see the king in his beauty, they shall behold a land of wide extent" (xxxiii. 17).

"To see the king in his beauty," means to see genuine truth, which is from the Lord alone; "to behold a land of wide extent" signifies to behold the extension of intelligence and wisdom. [32.] In the same,

"I have given thee for a covenant of the people, to restore the earth. Sing O heavens, and rejoice O earth, and resound O mountains with a song" (xlix. 8, 13).

This treats of the Lord and His coming; the establishment of the church by Him is described by, "I have given thee for a covenant of the people, to restore the earth," "to restore the earth" meaning to re-establish the church; it is known that the Lord did not restore the earth to the Jewish people, but that He established a church among the nations; the joy in consequence is described by, "Sing O heavens, rejoice O earth, and resound O mountains with a song," "the heavens" meaning the heavens where angels are who are in the interior truths of the church, "the earth" the church among men, and the "mountains" those who are in good of love to the Lord.

[e.] [33.] In *Jeremiah*:

"The land is full of adulterers; for because of cursing the land mourneth; the pastures of the desert are dried up" (xxiii. 10).

"Adulterers" signify those who adulterate the goods of the church; therefore it is said, "the land is full of adulterers, and because of the curse the land mourneth;" the "pastures of the desert," that are dried up, signify no spiritual nourishment in such a church; that is called "desert" where there is no good because there is no truth. [34.] In the same,

"A drought is upon her waters, so that they shall become dry; for it is a land of graven images" (l. 38).

"A drought upon the waters, so that they shall become dry," signifies that truths no longer exist, "waters" meaning truths; "for it is a land of graven images" signifies the church destroyed by falsities which are from self-intelligence, which they call truths, "graven images" signifying those falsities. [35.] In *Ezekiel*:

"The end cometh upon the four quarters of the earth; . . . for the earth is full of the judgment of bloods, and the city is full of violence" (vii. 2, 23).

“The end cometh upon the four quarters of the earth,” signifies the last time and the last state of the church, which is its end, the four quarters meaning all truths and goods of the church, and in a contrary sense, all its falsities and evils, thus all things of the church. “The earth full of the judgment of bloods” signifies that it is filled with evils of every kind, “bloods” meaning the evils that offer violence to goods of love and charity and wholly destroy them; “the city full of violence” signifies the doctrine of that church likewise offering violence. [36.] In the same,

“All the luminaries of light in heaven will I make dark over thee, and will set darkness upon thy land” (xxxii. 8).

“The luminaries of light in the heavens” mean the sun, moon, and stars; the “sun” signifying love, the “moon” faith therefrom, and the “stars” knowledges of good and truth: from this it is clear what is signified by “I will make them dark over thee,” namely, that these no longer exist; also it is clear what is signified by “I will set darkness upon thy land,” namely, that there will be falsities in the church, “darkness” meaning falsities, and “land” the church. [37.] In the same,

“Prophesy concerning the land of Israel, and say unto the mountains and to the hills and to the watercourses and to the valleys, . . . Behold, I am with you, and I will look back unto you that ye may be tilled and sown” (xxxvi. 6, 9).

“The land of Israel” means the church; “mountains, hills, watercourses, and valleys,” signify all things of the church from the first to the last things thereof, “mountains” are goods of love to the Lord, “hills” goods of charity towards the neighbor, these are the first things of the church; “watercourses and valleys” are truths and goods that are the last things of the church. That this is the meaning can be seen from what was said at the beginning of this article, namely, that those in heaven who are in the good of love to the Lord dwell upon mountains, those who are in charity towards the neighbor upon hills, and those who are in goods and truths in the lowest heaven in plains and valleys; “rivers” are truths of doctrine there; to implant these is signified by “I will look back unto you that ye may be tilled and sown.” [38.] In *Hosea*:

“In that day . . . I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and the new wine and the oil, and these shall hear Jezreel; and I will sow her unto me in the earth” (ii. 21-23).

Evidently these things are to be understood spiritually, and not naturally according to the sense of the letter, for it is said that

"these shall hear Jezreel ; and I will sow her unto me in the earth ;" therefore the "heavens" mean the heavens where the Lord is ; and the "earth" the church where also the Lord is ; "corn, new wine, and oil," signify all things of spiritual nourishment, which are goods of love and charity and truths of faith. [39.] In *Malachi* :

"He shall not destroy for you the fruit of the earth, neither shall the vine in the field be barren to you ; . . . all nations shall proclaim you happy, and ye shall be a land of good pleasure" (iii. 11, 12).

These things are said of those with whom and in whom is the church ; and because "the fruit of the earth," and "the vine of the field," signify goods and truths of the church ("fruit" goods, and "vine" its truths), they are called "a land of good pleasure." [40.] In David :

"Let Thy good Spirit lead me into the land of uprightness ; revive me O Jehovah, for Thy name's sake" (*Psalms* cxliii. 10, 11).

"The land of uprightness" stands for the church in which is the right and the true ; and because "the spirit of Jehovah" signifies Divine truth, and every one receives spiritual life through that, it is said, "Let Thy good Spirit lead me," and "revive me, O Jehovah." [41.] As the "earth" signifies the church, and where the church is there is heaven, heaven is called "the land of the living," and "the land of life ;" "the land of the living" in *Isaiah* :

"I said, I shall not see Jah in the land of the living" (xxxviii. 11) ; and in *Ezekiel* :

"Who caused terror in the land of the living" (xxxii. 23-27).

"The land of life" in David :

"Unless I had believed to see good . . . in the land of life" (*Psalms* xxvii. 13).

[42.] In Moses :

"The stone shall be whole and just, the ephah shall be whole and just, that thy days may be prolonged upon the earth" (*Deut.* xxv. 15).

"Days to be prolonged upon the earth" does not mean a lengthening of life in the world, but the state of life in the church, thus in heaven ; for "to be prolonged" is predicated of good and its increase, and "day" signifies state of life ; and as "a stone whole and just," which was a weight, and "an ephah whole and just," which was a measure, signify truth and good and their quality, and both together signify justice, "stone" signifying truth, and "measure" good, and as not to deceive by weight and measure is to be just, therefore such shall have the life of the church and afterwards life in heaven, which is meant by "their days upon the earth shall be prolonged." [43.] The same is signified by this precept in

the Decalogue :

“Honor thy father and thy mother, that thy days may be prolonged upon the earth” (*Exod.* xx. 12).

Those who honor father and mother have heaven and the happiness there, because in heaven no other father but the Lord is known, for all there have been generated anew from Him ; and in heaven by “mother” the church is meant, and in general, the kingdom of the Lord. It is clear that those who worship the Lord and seek His kingdom will have life in heaven, also that many of those who honor father and mother in the world do not live there long. [44.] In *Matthew* :

“Blessed are the meek, for they shall inherit the earth” (v. 5).

“Inheriting the earth” signifies not possession of the earth, but possession of heaven and its blessedness ; the “meek” mean those who are in the good of charity. [45.] In *Isaiah* :

“Behold, a virgin shall conceive, and bear a Son, and shall call His name God-with-us : butter and honey shall He eat, that He may know to refuse the evil and to choose the good : for before the child knoweth to refuse the evil and to choose the good, the land which thou scornest in the presence of her two kings shall be forsaken. . . . It shall come to pass in that day, . . . by reason of the abundance of milk, He shall eat butter ; for butter and honey shall every one eat that is left in the midst of the land” (vii. 14-16, 21, 22).

It is known that these things were said respecting the Lord and His coming ; “butter and honey,” which He shall eat, signify goods of love ; “butter” good of celestial and spiritual love, “honey” good of natural love ; this means that He would appropriate the Divine to Himself even in respect to the Human ; “to eat” signifying to appropriate. That “the land shall be forsaken before He knoweth to refuse the evil and to choose the good” signifies that when He is born there would not be anything of the church remaining in the whole world ; and because those where the church was rejected every Divine truth and perverted all things of the Word, and explained it in favor of self, it is said of the land, that is, the church, “which thou scornest in the presence of her two kings ;” “king” signifying the truths of heaven and of the church ; “two kings” the truth of the Word in the internal or spiritual sense, and the truth of the Word in the external or natural sense. “Milk” signifies truth through which good comes, and as “butter” signifies the good therefrom, “by reason of the abundance of giving milk, . . . butter shall every one eat that is left in the midst of the land,” signifies that every truth shall be from good.

[f.] [46.] In *Matthew* :

In the consummation of the age, “all the tribes of the earth shall mourn ; (xxiv. 30).

“The consummation of the age” which is treated of in that chapter, is the last time of the church, when judgment takes place; “all the tribes of the earth” signify all truths and goods of the church, which are said “to mourn” when they are no more. [47.] In *Luke*:

“Then shall there be signs in the sun, moon, and stars; and upon the earth distress of nations, . . . the sea and the waves roaring; men panic-struck for fear and for expectation of the things coming upon the whole earth; for the powers of the heavens shall be shaken.” That day “as a snare shall come upon all that dwell upon the face of the whole earth” (xxi. 25, 26, 35).

This also treats of the last time of the church, when judgment takes place, and the “earth” and the “world” here mean the church. “The distress of nations upon the earth,” “the fear and expectation of the things coming upon the earth, and upon all who dwell upon the face of the whole earth,” signifies upon those who are in the spiritual world, not upon those who are in the countries in the natural world. (That there are lands in the spiritual world also, see what is said at the beginning of this article; and that the last judgment was accomplished there, see *Last Judgment*.) It has been told before what “sun,” “moon,” and “stars,” signify, in which are signs, namely, that “sun” signifies love, “moon” faith therefrom, and “stars” knowledges of good and truth; the “sea and waves roaring” signify reasonings and assaults of truth from the sense of the letter of the Word, wrongly and perversely applied. The “powers of the heavens,” that shall be shaken, signify the Word in the sense of the letter, since this sense is the foundation of the spiritual truths that are in the heavens. (See *Heaven and Hell*, in the article that treats of The Conjunction of Heaven with Man by the Word, n. 303-310.) [48.] In *Isaiah*:

“Sing, ye heavens; . . . shout, ye lower parts of the earth; resound with singing, ye mountains, O forest and every tree therein; for Jehovah hath redeemed Jacob. . . . I am Jehovah, that maketh all things; that stretchest forth the heavens alone; that spreadeth abroad the earth by Myself” (xliv. 23, 24).

“Sing, ye heavens; . . . shout, ye lower parts of the earth; resound with singing, ye mountains, O forest and every tree therein,” signifies all things of heaven and of the church, both internal and external, all of which have reference to good and to truth. Things internal are signified by “heavens,” things external by “lower parts of the earth;” “mountains” mean good of love, the “forest” means natural truth, and the “trees” therein mean knowledges of truth. Because such things are signified, it is said, “for Jehovah hath redeemed Jacob,” “Jacob” in the Word signifying the external church, and “Israel” the internal church. “To stretch forth the heavens,” and “to spread abroad the earth,” signifies the church on all sides, which is stretched forth and spread abroad by

the multiplication of truth and the fructification of good, with those who are of the church. [49.] In *Zechariah*:

“Jehovah spreadeth abroad the heavens, and foundeth the earth, and formeth the spirit of man in the midst of him” (xii. 1).

Here, too, “heavens” and “earth” signify the church on all sides, thus in respect to its interiors and exteriors; therefore it is added, “formeth the spirit of man in the midst of him.” [50.] In *Jeremiah*:

“The gods that have not made the heaven and the earth, let them perish from the earth and from under the heavens.” Jehovah “maketh the earth by His power, prepareth the world by His wisdom, and spreadeth abroad the heavens by His intelligence. At the voice which He uttereth there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the end of the earth” (x. 11-13; li. 15, 16).

Because the “heavens” and the “earth” signify the church (as above), it is said, “Jehovah maketh the earth by His power, prepareth the world by His wisdom, and spreadeth abroad the heavens by His intelligence;” and also it is said, “At the voice which He uttereth there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the end of the earth.” “The voice that Jehovah utters” signifies Divine truth going forth from Him; the “multitude of waters in the heavens” signifies truths in abundance, for “waters” signify truths; and “the vapors that He causeth to ascend from the end of the earth” signify the outmost truths of the church, “vapors” are those truths, and “the end of the earth” is the outmost of the church; and as “gods” signify falsities of doctrine and of worship, which destroy the church, it is said, “The gods that have not made the heaven and the earth, let them perish from the earth and from under the heavens.” [51.] In David,

Jehovah, “who by intelligence maketh the heavens,....and stretcheth out the earth above the waters” (*Psalms* cxxxvi. 5, 6).

Because “heaven” and “earth” signify the church, and the church is formed by truths, and the truths of the church constitute intelligence, it is said, “Jehovah maketh the heavens by intelligence, and stretcheth forth the earth above the waters,” “waters” meaning the truths of the church. [52.] In *Isaiah*:

“Thus saith Jehovah God, that createth the heavens, and stretcheth them out, that spreadeth forth the earth and the products thereof, that giveth breath to the people upon it, and spirit to them that walk therein” (xlii. 5).

“To create the heavens” and “to spread forth the earth and the

products thereof," signifies to form the church and to reform those who are in it, "products" meaning all things of the church; therefore it is said, "that giveth breath to the people upon it, and spirit to them that walk therein." That "to create" is to reform, see above (n. 294). [53.] In the same,

"Drop down, ye heavens, from above, and let the clouds flow down with righteousness; let the earth open, and bring forth the fruit of salvation. I have made the earth, and created man upon it. Thus said Jehovah who created the heavens; God Himself who formeth the earth and maketh it and prepareth it:.... I have not spoken in secret, in a place of the land of darkness" (xlv. 8, 12, 18, 19).

"Heavens" and "earth" here plainly mean all things of the church, both its internals and externals; for it is said, "Distil, ye heavens, and let the clouds flow down with *righteousness*; let the earth open, and bring forth the fruit of *salvation*." "Heavens" signify the interiors of the church, because the interiors that are of man's spiritual mind are the heavens with him. (That with the man with whom the church is there is a heaven, see *Heaven and Hell*, n. 30-57.) "To create the heavens and to form the earth, and make and prepare it," signifies to establish the church fully. [54.] In the same,

"Behold, I create new heavens and a new earth, and the former shall not be remembered" (lxv. 17).

"To create new heavens and a new earth" signifies to establish a new church in respect to its interiors and exteriors, both in the heavens and on earth (as was said above). [55.] In the same,

"Who hath heard a thing like this? shall the earth bring forth in one day? shall a nation be begotten at once? For as the new heavens and the new earth which I am about to make shall stand before Me, so shall your seed and your name stand" (lxvi. 8, 22).

Because the "earth" signifies the church, it is said, "shall the earth bring forth in one day? shall a nation be begotten at once?" "To bring forth," and "birth," and "to beget," and "begetting," in the Word, signify spiritual birth and begetting, which are of faith and love, thus reformation and regeneration. What "new heavens" and "new earth" signify has been told above. [56.] In *Jeremiah*:

"I have made the earth, man and beast that are upon the faces of the earth, and I give it to him who is right in My eyes" (xxvii. 5).

"Man and beast that are upon the faces of the earth" signify affections for truth and good in the spiritual and the natural man (see n. 280[b]; and *A.C.*, n. 7424, 7523, 7872); and since these affections with men constitute the church in them it is said, "I have made the

earth, man and beast that are upon the faces of the earth, . . . and I give it to him who is right in My eyes." Every one knows that God gives the earth not alone to those who are right in His eyes, but also to those who are not right, while the church He gives to those only who are right; "right" signifying truth and affection for it.

[*g*.] [57.] In *Isaiah*:

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and the dwellers therein shall die in like manner" (li. 6).

The "heavens" that shall vanish away, and the "earth" that shall wax old like a garment, signify the church; this step by step falls, and at length is desolated; but not so the visible heaven and the habitable earth; therefore it is said, "and the dwellers therein shall die in like manner," "to die" signifying to die spiritually.

"The heavens and earth shall pass away" (*Matt.* xxiv. 35; *Mark* xiii. 31; *Luke* xvi. 17);

has a like signification. [58.] In the *Apocalypse*:

"Four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth" (vii. 1).

"The four corners of the earth," and "the four winds of the earth," signify all truths and goods of the church in the complex; for they have the same signification as the four quarters of heaven (that these have this signification, see *Heaven and Hell*, On the Four Quarters in Heaven, n. 141-153). To "hold" the four winds, signifies that truths and goods do not flow in because they are not received; therefore it is said that "the wind should not blow upon the earth." "The earth" signifies the church elsewhere in the *Apocalypse*,

(as x. 2, 5, 6, 8; xii. 16; xiii. 13; xvi. 2, 14; xx. 8, 9, 11; xxi. 1),

as well as in many other places in the Word, too numerous to be cited. [59.] As the church was signified by the "earth," and especially by the "land of Canaan," because the church was there, and as the church which was there was a representative church, so all things there were representative, and all that was said to them by the Lord signified the spiritual or interior things of the church, and this even to the land itself and its products; as in these words in Moses:

If thou wilt keep the commandments, "Jehovah will lead thee into a good land, into a land of rivers of waters, of fountains, of depths springing out of valley and mountain; a land of wheat, of barley, of vine, of fig, of pomegranate; a land of the olive, of oil, of honey;

a land where thou shalt eat bread without scarceness; it shall lack nothing; a land where the stones are iron, and out of the mountains is digged copper; and thou shalt eat, and shalt be satisfied in this good land" (*Deut.* viii. 6-10).

This is a description of all things of the church, both its interiors and its exteriors; but to explain what each particular signifies would be tedious and not to the present purpose. [60.] Because the "land" signifies the church it was among the blessings, that if they lived according to the commandments,

The land would yield its increase, evil beasts would cease out of the land, nor would the sword pass through the land (*Lev.* xxvi. 3, 4, 6).

That "the land would yield its increase" signifies that there would be good and truth in the church; that "evil beasts would cease" signifies that there would not be evil affections and lusts, which destroy the church; that "the sword would not pass through the land" signifies that falsity would not cast out truth. [61.] Again, as the "land" signifies the church, it was commanded that

The seventh year should be kept as a Sabbath of the land, and that there should be no labor upon it (*Lev.* xxv. 1-8).

it is therefore said also that

The land was defiled on account of their evils, and would vomit them out because of their abominations (*Lev.* xviii. 25-28).

Because the "land (or ground)" signified the church,

The Lord spat on the ground, and made mud of the spittle, and anointed the eyes of the blind man, and said, "Go wash thee in the pool of Siloam" (*John* ix. 6, 7, 11, 15);

So the Lord, when the Scribes and Pharisees questioned Him respecting the woman taken in adultery, stooping down, wrote twice on the ground (*John* viii. 6, 8);

which signified that the church was full of adulteries, that is, full of adulteration of good and falsification of truth; therefore the Lord said to them,

"He that is without sin among you, let him first cast a stone at her; . . . but they went out one by one, beginning from the elders, even unto the last" (verses 7, 9).

[62.] As most things in the Word have also a contrary sense, so has the "earth," which in that sense signifies the church vastated; it is vastated when good of love and truth of faith no longer exist, but instead thereof evil and falsity; as these damn man, the "earth" in that sense signifies damnation, as in the following places:—

Isa. xiv. 12; xxi. 9; xxv. 12; xxvi. 19, 21; xxix. 4; xlvii. 1; lxiii. 6; *Lam.* ii. 2, 10; *Ezek.* xxvi. 20; xxxii. 24; *Num.* xvi. 29-33; xxvi. 10; and elsewhere.

VERSES 4, 5.

305. “*And I was weeping much, that no one was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the Lion that is from the tribe of Judah, the Root of David, hath overcome to open the book, and to loose the seven seals thereof.*”

4. “*And I was weeping much, that no one was found worthy to open and read the book, neither to look thereon,*” signifies *grief of heart on account of the disorder and destruction of all things, if no one could know (scire), comprehend (cognoscere), and explore all men and all things pertaining to men* [n. 306].
5. “*And one of the elders*” signifies *a society of heaven superior in wisdom to the rest* [n. 307]; “*saith unto Me, Weep not,*” signifies *that there need be no grief on that account* [n. 308]; “*behold, the Lion hath overcome,*” signifies *that the Lord from His own power subjugated the hells, and reduced all things in the heavens to order* [n. 309]; “*from the tribe of Judah, the Root of David,*” signifies *by means of Divine good united to Divine truth in His Human* [n. 310]; “*to open the book, and to loose the seven seals thereof,*” signifies *that He knows and comprehends all and each, and the most secret things of every one* [n. 311].

306. [Verse 4.] “*And I was weeping much, that no one was found worthy to open and read the book, neither to look thereon,*” signifies *grief of heart on account of the disorder and destruction of all things, if no one could know, comprehend and explore all men, and all things pertaining to men.*—This is evident from the signification of “weeping,” as meaning to grieve; therefore “to weep much” means to grieve from the heart, or grief of heart; that this is on account of the disorder and destruction of all things will be seen presently. Also from the signification of “no one was found worthy to open and read the book, neither to look thereon,” as meaning that no one is such as to be able to know the states of life of all in general, and of each in particular (of which see above, n. 303, 304[a]); or, what is the same, that no one is such as to be able to know, comprehend, and explore all men, and all things pertaining to men. In regard to grief of heart (which is signified by “I wept much”), on account of the disorder and destruction of all things if no one is such as to be able to know, comprehend, and explore all men, and all things pertaining to men, I will briefly explain:—That the angelic heaven may have existence and subsistence, all things therein must be in order; for unless heaven were in order it would be destroyed; for the angelic heaven is divided into societies, and the societies are arranged according to affections for truth and good, and these are manifold and numberless. This arranging depends solely on the infinite wisdom of the One who knows all things, comprehends all things, and explores all things, and therefore disposes and arranges all things. This One is the Lord alone; therefore it is said in the Word, that to Him belongeth judgment; and that power is

His in the heavens and on the earth ; and here that “He took the book and loosed the seals thereof.” Moreover, unless heaven were in order, the world, that is, men on the earth, could not have existence and subsistence, since the world depends upon heaven and its influx into the spiritual and rational things of men ; in a word, all things would be destroyed. (But all this may be better comprehended from what is set forth in *Heaven and Hell*, also in *The Last Judgment*, and in fact, from everything there if read with attention). It is said *to know, to comprehend, and to explore*, because this is signified by “to open the book, to read, and to look thereon ;” for the “book” signifies all things in man, spirit, and angel, that is, all states of their life, in respect to love and faith ; therefore “to open the book” signifies to know these things ; “to read the book” signifies to comprehend them ; and “to look upon the book” signifies to explore them.

307. [Verse 5.] “*And one of the elders*” signifies a society of heaven superior in wisdom to the rest.—This is evident from the signification of “elders,” as meaning those who are in truths from good, and abstractly truths from good (of which above, n. 270), thus those who are superior to the rest in intelligence and wisdom ; for all the intelligence any one has is from good through truths, that is, through truths from good, and from no other source. “One of the elders” signifies a society of heaven because “an angel” in the Word does not mean one angel, but a whole society (see above, n. 90, 302) ; in like manner “one of the elders.” A society superior in wisdom to the rest is meant, because this elder declared that it is the Lord alone who acquired to Himself Divine wisdom in respect to the Human in order that he might know, comprehend, and explore every one, and the states of the life of all in general, and of each one in particular ; which things are signified by his saying, “Weep not ; behold, the Lion that is from the tribe of Judah, the Root of David, hath overcome to open the book, and to loose the seven seals thereof ;” for to know this, namely, that it is the Lord alone who is such, belongs to the wisdom of angels of heaven ; and angelic societies of the third or inmost heaven know this by perception, that is, by influx from the Lord. The others also know it, yet not by perception but by enlightenment of the understanding. Angels of the third or inmost heaven have perception ; angels of the second and of the outmost heaven have enlightenment of understanding : the difference is this, that perception is full confirmation by influx from the Lord, but enlightenment of understanding is spiritual sight. This those have who are in charity towards the neighbor and in faith therefrom ; but the former, namely, perception, those have who are in love to the Lord (see further what perception is, in *Doctrine of the New Jerusalem*, n. 135-140).

308. "*Saith unto me, Weep not,*" signifies *there need be no grief on that account.*—This is evident from the signification of "weeping," as meaning grief of heart, as above (n. 306), where also the reason for this meaning may be seen.

309. "*Behold, the Lion hath overcome,*" signifies *that the Lord from His own power subjugated the hells, and reduced all things there and in the heavens to order.*—This is evident from the signification of "overcoming," when predicated of the Lord, namely, that when He was in the world He subjugated the hells, and reduced all things there and in the heavens to order, and this by temptations admitted into His Human, and then by continual victories (of which see *Doctrine of the New Jerusalem*, n. 293, 294, 301, 302). This therefore is signified by "overcoming," when predicated of the Lord; and as the Lord had done these things from His own power, He is called a "Lion;" for "lion" signifies power (see above, n. 278). That the Lord did these things from His own power is known from the Word; but as few are aware of this, I wish to say something respecting it. The Lord did this from the Divine that was in him by conception; this Divine he had as a man has a soul from his father; and the soul of every one works by means of a body, for the body is the soul's obedience. The Divine that was in the Lord by conception was His own Divine, which in the Athanasian creed is said to be equal to the Divine that is there called "the Father;" for it is said that

As is the Father so also is the Son, infinite, uncreate, eternal, omnipotent, God, Lord, and that neither of them is greatest or least, nor first or last, but altogether equal.

It is also said that

The Divine and Human of the Lord are not two, but one person, and that as the soul and body make one man, so the Divine and Human are one Christ.

From this those who have faith in Athanasius may know that the Lord did these things from His own power, because from His Divine. From this it can clearly be seen what is meant by what the Lord says in *John*:

"The Father that abideth in Me, He doeth the works. Believe Me, that I am in the Father, and the Father in Me" (xiv. 10, 11).

And elsewhere in the same,

"Verily I say unto you, the Son can do nothing of Himself, except what He seeth the Father doing; for whatever things He doeth, these also the Son doeth in like manner. . . . As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom He

will. As the Father hath life in Himself, so also gave He to the Son to have life in Himself" (v. 19, 21, 26).

As the Divine, which the Lord calls "the Father," was His Divine, and not another Divine, it can be seen that whatever He did from the Father, as well as whatever He did from the Human which He calls "the Son," He did from Himself; thus that He did all things by His own power, since He did them from what was His.

310. "*From the tribe of Judah, the Root of David,*" signifies *by means of Divine good united to the Divine truth in His Human.*—This is evident from the signification of "the tribe of Judah," as meaning all goods in the complex, for all the tribes of Israel signified all truths and goods of heaven and the church (of which above, n. 39); and "Judah" or his tribe signified good of celestial love (of which see also above, n. 119; and *A.C.*, n. 3654, 3881, 5583, 5603, 5782, 6363); therefore in the highest sense, in which the Lord is treated of, "the tribe of Judah" signifies Divine good. It is evident also from the signification of "the Root of David," as meaning Divine truth; for by "David" in the Word the Lord in respect to Divine truth is meant (see above, n. 205). Therefore "of the tribe of Judah, the Root of David," means the Lord in respect to Divine good united to Divine truth in His Human. In the Word in the sense of its letter two expressions are very often used, one referring to good and the other to truth; but in its internal or spiritual sense the two are joined into one, and this on account of the marriage of good and truth in every particular of the Word (of which see above, n. 238 at end, 288[*b*]); the reason is that good and truth in heaven are not two but one, for every truth there is of good. The Lord in respect to the Human is called "the Root of David," for the reason that all Divine truth is from Him, even as all things have existence and subsistence from their root; for the same reason He is called "the Root of Jesse," in *Isaiah*:

"It shall be in that day that a Root of Jesse, which standeth for a sign of the peoples, the nations shall seek: and His rest shall be glory" (xi. 10).

"Jesse" here stands for David, because he was David's father.

311. "*To open the book and to loose the seven seals thereof*" signifies *that He knows and comprehends all and each, and the most secret things of every one.*—This is evident from what was shown above (n. 299, 303, 304[*a*]), where similar things are mentioned.

VERSES 6, 7.

312. *"And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne."*

6. *"And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders,"* signifies *in the whole heaven, and in particular in the inmost heavens* [n. 313]; *"a Lamb standing"* signifies *the Lord in respect to the Divine Human* [n. 314]; *"as if slain"* signifies *as yet acknowledged by few* [n. 315]; *"having seven horns"* signifies *who has omnipotence* [n. 316]; *"and seven eyes"* signifies *and who has omniscience* [n. 317]; *"which are the seven spirits of God, sent forth into all the earth,"* signifies *that all wisdom and intelligence in heaven and in the church are therefrom* [n. 318].

7. *"And He came and took the book out of the right hand of Him that sat upon the throne"* signifies *that these things are from His Divine Human* [n. 319].

313[a]. [Verse 6.] *"And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders,"* signifies *in the whole heaven, and in particular in the inmost heavens*.—This is evident from the signification of "in the midst," as meaning the inmost, therefore the whole (of which presently); from the signification of "throne," as meaning heaven in the whole complex (of which above, n. 253); from the signification of "the four animals," as meaning the Lord's providence and guard that heaven be not approached except by good of love (of which see above, n. 277); and as that guard is especially in the third or inmost heaven, since all who are there are in good of love to the Lord from the Lord, that heaven is signified in particular by "the four animals" (which will be more clearly seen from what follows in this chapter). It is also evident from the signification of the "elders," as meaning those who are in truths from good (of which also see above, n. 270); here, therefore, those who are in the middle or second heaven, since all who are there are in truths from good: for there are these two heavens, the third and second, distinguished from each other by this, that those in the third heaven are in love to the Lord, and those in the second in charity towards the neighbor; those in charity towards the neighbor are in truths from good. From this it can be seen what is signified in particular by the "four animals" and the "elders." [2.] But the "four animals" signify in general all Divine good in the whole heaven, which guards; and the "elders" signify in general all Divine truth going forth from Divine good in the whole heaven; both guard, because they are united; thus "the four animals and the elders," together, signify Divine good united to Divine truth going forth from the Lord, and therefore the entire angelic heaven, but in particular the two

inmost heavens. This is so for the reason that angels are not angels from what is their own (*ex proprio*), but from the Divine good and the Divine truth that they receive; for it is the Divine with them, that is, the Divine received by them, that causes them to be angels, and causes heaven, which is made up of them, to be called heaven (see *Heaven and Hell*, n. 2-12, 51-86). [3.] That "the midst" or "in the midst" signifies the inmost and therefore the whole, can be seen from many passages in the Word; but first let something be said to explain how it is that because "the midst" signifies the inmost it also signifies the whole. This may be illustrated by comparison with light, with the sun, with the arranging of all in the heavens, and also of all who are of the church on earth. By comparison with light:—Light in the midst extends itself round about, that is, from centre to circumferences in every direction; and because from the inmost it goes forth and fills the spaces around, so "in the midst" signifies also the whole. By comparison with the sun:—The sun is in the midst because it is the centre of its universe; from it are the heat and light in its system, therefore the sun "in the midst" signifies its presence in every direction, or throughout the whole. By comparison with the arranging of all in the heavens:—There are three heavens, and the inmost of them is the third heaven; this flows into the two lower heavens, and makes them to be one with it by participation, which is effected by influx from the inmost. Moreover, in every society of the heavens that which is inmost is the most perfect; those, therefore, who are round about in that society are in light and intelligence according to their degrees of distance from the inmost (see *Heaven and Hell*, n. 43, 50, 189). By comparison with those who are of the church on earth:—The Lord's church is spread through the whole world; but its inmost is where the Lord is known and acknowledged, and where the Word is; from that inmost, light and intelligence go out to all who are round about and are of the church, but this extension of light and intelligence is effected in heaven (of which see *Heaven and Hell*, n. 308). From this it can be seen that "the midst," or "in the midst," as it signifies the inmost, signifies also the whole. This makes clear what is meant by "I saw, and lo, in the midst of the throne, and of the four animals, and in the midst of the elders, a Lamb standing," namely, the Lord in respect to His Divine Human, in the whole heaven, and in particular in the inmost heavens.

[b.] [4.] "The midst" signifies the inmost, and therefore the whole, in many passages of the Word, as in the following. In *Isaiah*:

"Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee" (xii. 6).

“Inhabitant of Zion” signifies the same as “daughter of Zion,” namely, the celestial church, that is, the church that is in good of love to the Lord; “great is the Holy One of Israel in the midst of thee” signifies the Lord, that He is everywhere and throughout the whole there. [5.] In David:

“We have thought on Thy mercy, O God, in the midst of Thy temple.
As is Thy name, . . . so is Thy praise unto the ends of the earth”
(*Psalm* xiviii. 9, 10).

“Temple” signifies a church that is in truths from good, which is called a spiritual church; “in the midst” of it is in its inmost, and consequently in the whole of it; therefore it is said, “As is Thy name, so is Thy praise unto the ends of the earth,” “unto the ends of the earth” meaning even to the outmosts of the church, the “earth” is the church. [6.] In the same,

“God is my King of old, working salvations in the midst of the earth”
(*Psalm* lxxiv. 12);

“working salvations in the midst of the earth” signifying in every direction. [7.] In the same,

“God stood in the assembly of God, in the midst of the gods He will judge” (*Psalm* lxxxii. 1).

“The assembly of God” signifies heaven; “in the midst of the gods” signifies with all angels there, thus in the whole heaven; for angels are called gods from the Divine truth that they receive from the Lord, for “God” in the Word signifies the Lord in respect to Divine truth going forth from Him, and constituting heaven (see above, n. 24, 130, 220[a], 222[a], 302). [8.] In Moses:

“Behold, I send an angel before thee; . . . beware of his face, . . . since My name is in the midst of him” (*Exod.* xxiii. 20, 21).

“Angel” here, in the highest sense, means the Lord; “My name in the midst of him” means that all Divine good and Divine truth are in Him (see above, n. 102[a], 135, 224). [9.] In *Luke*:

Jesus said of the last times, “Then let them that are in Judea flee to the mountains; and let them that are in the midst of her depart out” (xxi. 21).

This treats of the consummation of the age, by which is meant the last time of the church, when judgment takes place. “Judea” does not mean Judea, but the church; and the “mountains” do not mean mountains, but good of love to the Lord; and as these things are said respecting the end of the church, it is clear what is signified by “let them that are in Judea flee to the mountains; and let them that are in the midst of her depart out;” namely, that when judgment takes place all those of the church who are in

good of love to the Lord shall be safe. [10.] In *Isaiah* :

“In that day shall Israel be third to Egypt and Assyria, a blessing in the midst of the earth ; whom Jehovah shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance” (xix. 24, 25).

“Israel” means the spiritual of the church ; “Assyria” the rational of the men thereof ; and “Egypt” knowledges (*cognitiones et scientifica*). From this it can be seen what is signified by “Israel shall be the third to Egypt and Assyria, a blessing in the midst of the land,” namely, that everything there shall be spiritual, both the rational and the knowing faculty (*cognitivum et scientificum*) ; for when the inmost is spiritual, which is truth from good, then the rational which is therefrom is spiritual too, and likewise the knowing faculty ; for both are formed from the inmost, which is truth from good, that is, the spiritual. [11.] In *Jeremiah* :

“My heart in the midst of me is broken, all my bones are shattered” (xxiii. 9).

“Heart broken in the midst of me” signifies grief from inmosts to outmosts, that is, through the whole ; therefore it is said, “all my bones are shattered,” “bones” signifying outmosts. [12.] In the following passages, also, “in the midst” signifies in the whole, or through the whole. In *Isaiah* :

“It shall be in the midst of the earth, in the midst of the peoples, as the beating of an olive tree, as the gleanings when the vintage is done” (xxiv. 13).

These things were said of the church vastated in respect to good and truth, and in which there is nothing but evil and falsity. “In the midst of the earth” means that throughout the whole of the church there is evil ; and “in the midst of the peoples” means that throughout the whole of it there is falsity ; therefore it is compared to “the beating of an olive tree,” and to “the gleanings left when the vintage is done ;” “olive” signifying the good of the church, “vintage” the truth thereof, and “beating” and “gleanings” thereof signifying vastation. [13.] In David :

“They search out perversities ; . . . for the midst of man and the heart are deep” (*Psalms* lxiv. 6).

The “midst of man” means the intellectual where truth should be ; and the “heart” the voluntary where good should be : here, both of these perverted, the latter into evil, and the former into falsity. [14.] In the same,

“There is no certainty in the mouth of any one ; mischiefs are their midst” (*Psalms* v. 9).

In the same,

“They bless with their mouth, but in their midst they curse” (*Psalms* lxii. 4).

In the same,

“The saying of transgression to the wicked, in the midst of my heart, there is no fear of God before his eyes” (*Psalms* xxxvi. 1).

In *Jeremiah* .

“They have taught their tongue to speak a lie: . . . it is theirs to dwell in the midst of deceit; through deceit they refuse to know Me” (ix. 5, 6).

In these and in many other passages, “in the midst” signifies in the whole, because in the inmost; for such as the inmost is, such is the whole; since from the inmost all other things are brought forth and derived, as the body is from its soul; and the inmost of every thing is what is called the soul. For example: the inmost of man is his will and understanding therefrom, and such as is the will with its understanding, such is the whole man; so again, the inmost of man is his love and faith therefrom, and such as is his love with its faith, such is the whole man.

[c.] [15.] That the whole man is such as his midst or inmost is, is the meaning of the Lord’s words in *Matthew* :

“The lamp of the body is the eye; if the eye be good the whole body is light; if the eye be evil the whole body is darkened” (vi. 22, 23).

The “eye” signifies man’s understanding (see above, n. 37, 152), if this is good, that is, if it is made up of truths that are from good, the whole man is such, which is signified by “the whole body is light;” but on the other hand, if the understanding is made up of falsities of evil the whole man is such, as is signified by “the whole body is darkened.” The eye is called “good;” but in the Greek, “single,” and “single” means that there is unity, and there is unity when truth is from good, or the understanding is from the will. Also, the “right eye” signifies the understanding of good, and the “left eye” the understanding of truth; if these make one, there is a “single eye,” thus a “good eye.”

314[a]. “A Lamb standing” signifies the Lord in respect to the Divine Human.—This is evident from the signification of “lamb,” as meaning, in reference to the Lord, Himself in respect to the Divine Human. The Lord in respect to the Divine Human is called a “lamb,” because a “lamb” signifies the good of innocence, and the good of innocence is the essential good of heaven going forth from the Lord; and so far as angels receive this good, so far they are angels. This good reigns with

angels that are in the third or inmost heaven ; for this reason those in that heaven appear as little children before the eyes of other angels. (What the good of innocence is, and that the angels of heaven are in that good, see *Heaven and Hell*, under the heading, The State of Innocence of the Angels of Heaven, n. 276-283, also n. 285, 288, 341, 382). It is believed in the world that the Lord is called "a Lamb" for the reason that the continual burnt-offering, or what was offered every day, evening and morning, was [a sacrifice] of lambs, especially on the Passover days, when a lamb was also eaten ; and that the Lord suffered Himself to be sacrificed. Such a reason for His being so called may do for those in the world who do not think beyond the sense of the letter of the Word ; but nothing of this kind is perceived in heaven when the term "lamb" is applied to the Lord ; but when "lamb" is mentioned, or is read in the Word, the angels, because they are all in the spiritual sense of the Word, perceive the good of innocence ; and when the Lord is so called, they perceive His Divine Human, and at the same time the good of innocence that is from Him. I know that this will scarcely be believed, and yet it is true.

[b.] [2.] That "lamb" in the Word signifies the good of innocence, and in reference to the Lord signifies His Divine Human, can be seen from the following passages. In *Isaiah*:

"Behold, the Lord Jehovih cometh in might. He shall feed His flock like a shepherd ; He shall gather the lambs into His arm, and shall carry them in His bosom, and shall gently lead the sucklings" (xl. 10, 11).

This treats of the Lord's coming ; the "flock," that He shall feed as a shepherd, signify those who are in good of charity ; and the "lambs," that He shall gather in His arm, signify those who are in love to Him. It is this love that, viewed in itself, is innocence ; therefore all who are in it are in the heaven of innocence, which is the third heaven ; and as this love is signified by lambs, it is also said, "He shall gently lead the sucklings." "Sucklings" and "infants" in the Word mean those who are in innocence (see *Heaven and Hell*, n. 277, 280, 329-345). [3.] In the same,

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little boy shall lead them ; and the heifer and the bear shall feed, their young ones shall lie down together ; the suckling shall play on the hole of the adder, and the weaned child shall put his hand on the basilisk's den" (xi. 6-8).

These things are said of the Lord's coming and His kingdom, also of those therein who are in the good of innocence, that they shall have nothing to fear from the hells and evils therefrom, because

they are protected by the Lord. The Lord's kingdom is here described by innocences of various kinds, and by their opposites from which they shall be protected; a "lamb" means innocence of the inmost degree, its opposite is the "wolf;" a "kid" means innocence of the second degree, the opposite of which is the "leopard;" a "calf" means innocence of the outmost degree, the opposite of which is the "young lion." (That "lamb," "ram," or "sheep," and "calf," signify three degrees of innocence, see *A.C.*, n. 10132.) Innocence of the inmost degree is such as belongs to those who are in the third or inmost heaven, and its good is called celestial good; innocence of the second degree is such as belongs to those who are in the second or middle heaven, and its good is called spiritual good; and innocence of the outmost degree is such as belongs to those who are in the first or outmost heaven, and its good is called spiritual-natural good. (That all who are in the heavens are in some good of innocence, see *A.C.*, n. 4797.) Because goods of innocence are described by the animals above named, it is said further "and a little boy shall lead them," also, "the suckling shall play on the hole of the adder, and the weaned child shall put his hand upon the basilisk's den." These degrees of innocence are signified also by "boy," "suckling," and "weaned child." (That "boy" has this signification, see *A.C.*, n. 430, 5236; that "suckling" or infant of the first age, and "weaned child" or infant of the second age, see n. 3183, 4563, 5608, 6740, 6745.) [4.] Because a "lamb" signifies innocence, or those who are innocent, and a "wolf" those who are against innocence, it is said in like manner in another place in the same prophet,

"The wolf and the lamb shall feed together; . . . they shall not do evil in the whole mountain of holiness" (lxv. 25);

"mountain of holiness" meaning heaven, in particular the inmost heaven. So the Lord said to the seventy whom He sent forth,

"I send you forth as lambs in the midst of wolves" (*Luke* x. 3).

[5.] Because "lambs" signify those who are in love to the Lord, which love is one with innocence, and because "sheep" signify those who are in love towards the neighbor, which love is charity, the Lord said to Peter,

"Simon, son of Jonas, lovest thou Me . . . ? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs;" and afterwards, "Feed My sheep" (*John* xxi. 15-17).

These things were said to Peter, because by "Peter" truth from good, or faith from charity was meant, and truth from good teaches; "to feed" meaning to teach. [6.] In *Ezekiel*:

"Arabia and all the princes of Kedar, these were the merchants of thy hand, in lambs, rams, and goats" (xxvii. 21).

This is said of Tyre, by which those who are in the knowledges of truth and good are meant. "Arabia" and "princes of Kedar," who are the merchants of her hand, signify those who are in truths and goods from knowledges; "merchants" signify those who communicate and teach these; "lambs, rams, and goats," signify three degrees of the good of innocence, the same as "lambs, rams, and calves." (That these signify the three degrees of the good of innocence, see *A.C.*, n. 10042, 10132.) [7.] In like manner in Moses:

"He made him to ride on the high places of the earth, and fed him with the increase of the fields; He made him to suck honey out of the cliff, and oil out of the flinty rock; butter of the herd and milk of the flock, with the fat of lambs, of the rams . . . of Bashan, and of goats, with the fat of the kidneys of wheat; and thou drinkest the pure blood of the grape" (*Deut.* xxxii. 13, 14).

These things are said of the establishment of the Ancient Church, which was the first church after the flood, and all these things describe its various kinds of good; but as scarcely any one will understand them without explanation, I will briefly explain them. "To ride on the high places of the earth" signifies that the intelligence of those who were of that church was interior; "He fed him with the increase of the fields" signifies that they were instructed in every truth and good; "He made him to suck honey out of the cliff" signifies that they had natural good by means of truths; "oil out of the flinty rock" signifies that they had spiritual good also by means of truths; "honey" and "oil" signifying those goods, and "cliff," "rock," and "hard rock," signifying truths. "Butter of the herd, and milk of the flock," signify internal and external good of truth; "fat of lambs, of the rams . . . of Bashan, and of goats," signifies the goods of innocence in their three degrees (as above); "fat of the kidneys of wheat" and "blood of the grape" signify genuine good and genuine truth therefrom. [8.] In *Isaiah*:

"The sword of Jehovah shall be filled with blood; it shall be made fat with fatness, with the blood of lambs and goats, and with the fat of the kidneys of rams" (xxxiv. 6).

Here, too, "lambs, rams, and goats," signify the three degrees of the good of innocence (as above); but here their destruction by the falsities of evil is treated of; for "sword" signifies falsity destroying truth and good; the "blood" with which it shall be filled signifies destruction.

[c.] [9.] Since a "lamb" signifies innocence, which, viewed in itself, is love to the Lord, a "lamb," in the highest sense, signifies the Lord in respect to the Divine Human, for in respect to this, the Lord was innocence itself; as may be seen in the follow-

ing passages. In *Isaiah*:

“He endured persecution and He was afflicted, yet He opened not His mouth; He is led as a lamb to the slaughter” (liii. 7).

In the same,

“Send ye the lamb of the ruler of the land from the rock toward the wilderness unto the Mount of the daughter of Zion” (xvi. 1).

In *John*:

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, that taketh away the sin of the world.” And afterwards, seeing Jesus walking, he said, “Behold the Lamb of God” (i. 29, 36).

In the *Apocalypse*:

“The Lamb in the midst of the throne shall feed them, and shall lead them unto living fountains of waters” (vii. 17).

And in another place,

“They overcame by the blood of the Lamb, and by the Word of the testimony” (xii. 11);

besides also elsewhere in the *Apocalypse*

(as xiii. 8; xiv. 1, 4; xvii. 14; xix. 7, 9; xxi. 22, 23; xxii. 1, 3).

[10.] Since “burnt-offerings and sacrifices” signified all representative worship from good of love and from its truths, “burnt offerings” worship from good of love, and “sacrifices” in a particular sense worship from the truths thereof, so

Every day, evening and morning, there was a burnt-offering of lambs (*Exod.* xxix. 38-43; *Num.* xxviii. 1-9);

Every Sabbath, of two lambs, besides the continual burnt-offering (*Num.* xxviii. 9, 10);

In the beginnings of the months, of seven lambs (*Num.* xxviii. 11-15);

Likewise on the day of the first-fruits (*Num.* xxviii. 26 to end);

Likewise in the seventh month, when there was a holy convocation (*Num.* xxix. 1-7);

Likewise of seven lambs on each day of the passover, besides two young bullocks, one ram, and one goat (*Num.* xxviii. 16-24).

The burnt-offering was of “seven lambs” because “seven” signifies all and fulness, and it is predicated of what is holy, and because “burnt-offerings” in general signified worship of the Lord from good of love, and good of love to the Lord from the Lord is the essential good of innocence; and “lamb” in the highest sense signified the Lord in respect to the Divine Human. (That “burnt-offerings” signified all worship from good of love to the Lord from the Lord, see *A.C.*, n. 923, 6905, 8680, 8936, 10042.) On account of this representation there was also instituted

The supper of the passover of lambs or kids (*Exod.* xii. 1-29).

for "the feast of the passover" represented the glorification of the Lord's Human (see *A.C.*, n. 10655). Because "infants" signified innocence, it was also commanded that

After birth, on the day of purification, they should sacrifice a lamb and a young pigeon or a turtle dove; or, instead of a lamb, two young pigeons or two turtle doves (*Lev.* xii. 6, 8);

"young pigeons" and "turtle doves" signifying the same as "lambs," namely, innocence.

315[a]. "*As if slain*" signifies *as yet acknowledged by few*.—This is evident from the signification of "slain," as meaning, in reference to the Lord, that He has not been acknowledged; here that few have acknowledged His Human to be Divine, for it is said "a lamb standing as if slain," a "lamb" signifying the Lord in respect to the Divine Human (as was shown just above, n. 314). The meaning here is the same as in what was said of the Lord (chap. i. 18), "and I became dead," which signifies that He was rejected (see above, n. 83). In the spiritual or internal sense, "slain" does not mean slain in respect to the body, but in respect to the soul; and man is slain in respect to the soul when he is no longer in any good of faith, for he then has no spiritual life, but death instead, which is called spiritual death. But this is not what the term "slain" signifies when applied to the Lord, since the Lord is life itself, and gives spiritual life to every one; but it signifies either that He is rejected or that He is not acknowledged; for with those who do not acknowledge, and still more with those who deny, He is as nothing. The Lord Himself, to be sure, and also His Divine, is acknowledged in the church, but in respect to the Human as a man merely and not as God; thus it is that His Divine Human is not acknowledged; this therefore, is what is meant by "a Lamb standing as if slain." But that the Lord is God even as to the Human, can be seen in the *Doctrine of the New Jerusalem* (n. 280-310), and will be seen at the end of this work, where it will be plainly shown. [2.] Those who think solely according to the sense of the letter of the Word, and not at the same time according to the doctrine of genuine truth, know no otherwise than that "slain" in the Word means slain in respect to the body; but that it means slain in respect to the soul will be seen from the passages to be quoted presently. For it is everywhere known that the Word in its inmost is spiritual, although in the sense of the letter it is natural; and to be slain spiritually is to perish in respect to the soul, as in the case with those who do not receive the life of heaven, which is called "life eternal," and also

simply “life,” and who thus in place of this have death, which is damnation. And because this is everywhere known, it follows that “to be slain” means in the Word to perish by falsities and evils. But spiritually the Lord is said to be “slain” when the truth from Him is denied and the good is rejected; with such as these the Lord is not even acknowledged, for he who denies and rejects what is from Him, denies and rejects Him also, for the Lord is with man in his truths and goods. [3.] But here His Divine Human is treated of; that this is not acknowledged even yet, is known. I will state the reasons: One is, that the popish body has transferred to its own primate all Divine power that the Lord has, even in respect to His Human, and are unwilling to hear that it is Divine, since it is from His Human. The other reason is, that those who are not of that body have made faith alone the sole means of salvation, and a life of charity not a means of salvation; and those who do this are unable to look upon the Lord’s Human as differing at all from the human of any other man; they therefore cling blindly to the doctrine of the Trinity from the creed of Athanasius, and cannot be enlightened.

[b.] [4.] That “to be slain” in the Word signifies to be slain spiritually, can be seen from the following passages. In *Isaiah*:

“Thou . . . like an abominable shoot, the raiment of those that are slain; thrust through with a sword: . . . for thou hast destroyed thy land, thou hast slain thy people. . . . Prepare slaughter for His sons” (xiv. 19-21).

This is said of Babylon, which signifies profanation of good and truth, and consequent destruction of the church. It is compared to “the raiment of those that are slain, who are thrust through with a sword,” because “the raiment of those that are slain” signifies abominable falsity, defiling and destroying the things of the church; they are therefore said “to be thrust through with a sword,” because “sword” signifies falsity destroying truth. Therefore it is said, “thou hast destroyed thy land, thou hast slain thy people,” “land” means the church, and “people” those therein who are in truths; to “slay” these is to destroy by falsities. “Prepare slaughter for his sons” signifies that their falsities must be destroyed, “his sons” meaning falsities. [5.] In *Jeremiah*:

“The slain of Jehovah shall be at that day from the end of the earth unto the end of the earth” (xxv. 33).

“The slain of Jehovah from the end of the earth unto the end of the earth” signify those with whom all the truths of the church have been destroyed by falsities; “the slain of Jehovah” signify-

ing those with whom they have been destroyed, and "from the end of the earth unto the end of the earth" signifying all things of the church. [6.] In the same,

"Therefore give their sons to the famine, and make them flow down upon the hands of the sword, . . . that men may become rare, slain with death, their young men smitten with the sword in war" (xviii. 21).

"To give sons to the famine, and to make them flow down upon the hands of the sword," signifies to extinguish the truths of the church through failure of knowledges of truth and through falsities, "sons" are truths, "famine" is a failure of knowledges, and "sword" falsity destroying truth. "That men may become rare, slain with death," signifies that there is no affection for truth or wisdom therefrom, "men" signifying affection for truth and wisdom therefrom (see above, n. 280). "Their young men smitten with the sword in war" signifies because truths have been destroyed by the assaults of falsity, "young men" meaning truths, "sword" falsity destroying, and "war" assault of falsity. [7.] In *Ezekiel*:

"Go ye through" Jerusalem, "and smite; neither let your eye spare; . . . slay ye to destruction the old man, the young man, and the virgin, and the infant: but come not near against any man upon whom is the sign" (ix. 5, 6).

This was said by "a man clothed in linen," that is, by an angel, to other angels, and was heard by the prophet. It does not mean that they should pass through Jerusalem, and should smite and slay to destruction old men, young men, virgins, and infants; but "Jerusalem" means the church in respect to doctrine, and it is meant that the church is wholly vastated in respect to all the goods and truths that constitute it; "old man" means wisdom which is of good; "young man" intelligence which is of truth; "virgin" affection for these; and "infant" every good and truth in its beginning, in a particular sense the good of innocence, by which all things of the church with man are begotten. "The man (*vir*) upon whom was the sign, and to whom they should not come near," signifies truth from good. [8.] In the same,

"That they may stone them with stone, may cleave them with swords, may slay their sons and their daughters, and burn up their houses with fire" (xxiii. 47).

This was said of Samaria and Jerusalem, which are here called Oholah and Oholibah; by which are signified the two churches, namely, the spiritual and the celestial, here those churches wasted by falsities and evils. "To stone with stone, and to cleave with swords," signifies the destruction of truth by falsities, for "ston-

ing” signified punishment and death because of violence offered to Divine truth; “cleaving by swords” has a like signification. “To slay sons and daughters” signifies to destroy all truths and goods, “sons” meaning truths and “daughters” goods; and “to burn houses with fire” signifies to destroy all things that are of love and charity by the evils of the love of self and the world, “houses” mean man’s interiors, thus the things belonging to his love, here that these are destroyed “fire” meaning love, in both senses. [9.] In *Jeremiah*:

“They have lain on the earth, boy and old man in the streets; my virgins and my young men have fallen by the sword; Thou hast slain in the day of Thine anger, Thou hast not spared” (*Lam.* ii. 21).

Here, too, the church devastated is treated of. “To lie on the earth and in the streets” signifies to be destroyed by evils and falsities; “boy and old man, virgins and young men have fallen by the sword,” signifies here, as above, all goods and truths with intelligence and wisdom. “Thou hast slain in the day of Thine anger, Thou hast not spared,” signifies their extinction, “the day of anger” signifying the last state of the church, when judgment takes place. Slaying, that is, extinguishing these things, is attributed to Jehovah; but it is man himself, the sense of the letter being such as to attribute to Jehovah what belongs to the man himself (see *A.C.*, n. 2447, 5798, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227, 8282, 8483, 8632, 9010, 9128, 9306, 10431).

[c.] [10.] In *Amos*:

“I will cut off the judge out of the midst” of Moab, “and will slay all the princes thereof with him” (ii. 3).

“Moab” in the Word, means those who adulterate the goods of the church; the “judge,” who will be cut off, and the “princes,” who will be slain, signify the good which is adulterated, and the truths which are thereby falsified, “judge” meaning good, and “prince” truth. [11.] In *Zechariah*:

“A voice of the howling of the shepherds, that their glory is laid waste. . . . Thus said Jehovah my God, Feed the sheep of the slaughter, which their possessors slay. . . . I have fed the sheep of the slaughter for your sakes, O miserable of the flock” (xi. 3-5, 7).

“The sheep of the slaughter” which their possessors slay, signify those who are in good, and are led astray by falsities of doctrine; those are called “sheep” who are in good of charity; “shepherds” are those who teach truths, and by means of these lead to good. [12.] In David:

“We are slain every day; we are reckoned as a flock for slaughter. Awake, . . . O Lord, . . . forsake us not for ever” (*Psalms* xlv. 22, 23)

"We are slain every day" signifies that of ourselves we are constantly falling into falsities, and are being led astray by them, especially in a time when falsities prevail; this makes clear what a "flock for slaughter" signifies; that we may be raised out of falsities by the Lord is signified by "Awake, . . . O Lord, . . . forsake us not for ever." [13.] In *Ezekiel*:

"They shall draw the swords upon the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down into the pit, and thou shalt die the death of the slain" (xxviii. 7, 8).

This is said of the prince of Tyre, by whom is signified the intelligence that is from knowledges of truth, here that intelligence extinguished by falsities. "To draw swords upon the beauty of thy wisdom" signifies its extinction by falsities; "to bring down into the pit" signifies immersion in falsities; and "to die the death of the slain" signifies destruction and damnation, the "slain" signifying those with whom all truth is extinguished (*A.C.*, n. 4503, 9262), and "death" signifying damnation. [14.] In *Isaiah*:

"Hath he smitten him according to the stroke of him that smiteth him? Hath he been slain according to the slaughter of his slain?" (xxvii. 7.)

This treats of Jacob and Israel, by whom the church is signified, "Jacob" the external church, and "Israel" the internal. The temptations of those who are of the church are thus described, which are signified by "Hath he smitten him according to the stroke of him that smiteth him?" And that they should not yield and thus perish in temptations is signified by "Is he slain according to the slaughter of the slain?" "the slaughter of the slain" signifying destruction by falsities. [15.] "Slaughter" signifies destruction and damnation in other places in the same prophet,

"In the day of the great slaughter the towers shall fall" (xxx. 25).

"The day of the great slaughter" signifies the last judgment, when the wicked are condemned and perish, "towers" signifying doctrines of falsity. [16.] In the same,

"I will kill thy root with famine, and he shall slay thy remnant" (xiv. 30).

This was said respecting Philistia, by which is signified truth without good, or faith without charity. "To kill the root with famine" signifies to perish utterly from having no good, "root" meaning everything from which a thing lives; therefore it is added, "he shall slay thy remnant," "remnant" signifying all the remains of the church. [17.] In *Jeremiah*:

"I have heard . . . the voice of the daughter of Zion; she sigheth and spreadeth her hands, . . . for my soul is wearied by the slayers" (iv. 31).

Thus is described the grief of a church that is falling from truths into falsities. "The daughter of Zion" is the church; "she sigheth and spreadeth her hands" signifies grief; "for my soul is wearied by the slayers" signifies by falsities that extinguish spiritual life, "slayers" meaning such falsities.

[d.] [18.] In *Isaiah*:

"Behold, Jehovah going forth out of His place to visit the iniquity of the earth....; then shall the earth reveal her bloods, and shall no longer hide her slain" (xxvi. 21).

This is said of the day of visitation or judgment, when the iniquities of all shall be uncovered, which is meant by "then the earth shall reveal her bloods, and shall no longer hide her slain;" the "earth" signifies the church, here evil men in the church; "bloods" are the evils that have destroyed the goods of the church; and the "slain" the falsities that have destroyed its truths; whether it be said that the "slain" signify falsities or those who are in falsities, it is the same, for they are in the falsities and the falsities in them, and the falsities in them are what destroy. The same is signified by the "slain" elsewhere in *Isaiah*:

"What will ye do in the day of visitation and of desolation? They shall fall beneath the slain" (x. 3, 4).

Likewise in the *Apocalypse*:

In Babylon "was found the blood of the prophets and of saints, and of all that have been slain upon the earth" (xviii. 24).

What is here signified will be seen in what comes after. [19.] In *Isaiah*:

"I will visit evil upon the world. Every one that is found shall be thrust through; and every group shall fall by the sword" (xiii. 11, 15).

This also is said of Babylon. That "every one that is found shall be thrust through" signifies that they shall perish by evil; and that "every group shall fall by the sword" signifies that they shall perish by falsity. [20.] In *Matthew*:

In the end of the age "they shall deliver you up unto tribulation and shall slay you" (xxiv. 9).

In *John*:

"They shall put you out of the synagogues; yea, the hour cometh that any one who slayeth you will think that he offereth holy worship to God" (xvi. 2).

This was said to the disciples; and by "disciples," in the spiritual representative sense, are meant all truths and goods of the church; which makes clear what is meant in that sense by "they shall

slay them," namely, that the truths and goods of the church shall then be destroyed. [21.] In *Mark*:

In the consummation of the age, "brother shall deliver up brother to death, the father the children; children shall rise up against parents, and shall slay them" (xiii. 12).

The consummation of the age is the last time of the church, when falsities shall destroy truths and evils shall destroy goods. "Brother," "father," and "children," do not mean here brother, father, and children, but falsity and truth, and good and evil. "Brother shall deliver up brother to death" signifies that falsity shall destroy good; in a particular sense, that faith alone shall destroy charity, for faith in the Word is called brother to charity. "The father shall deliver up the children to death" signifies that the good of the church shall perish by falsities of evil, "father" meaning the good of the church, and "children" falsities of evil. "Children shall rise up against their parents, and shall slay them," signifies that falsities of evil shall assault the goods and truths of the church and destroy them. [22.] In *Luke*:

The man who planted a vineyard "sent a servant that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. Again he sent another servant; and beating him also, . . . they sent him away empty. Again he sent a third, and wounding him, they cast him forth. Then said the lord of the vineyard, What shall I do? I will send my beloved son. . . . But they said, This is the heir; come let us slay him. . . : and casting him out of the vineyard they slew him" (xx. 10-16; *Mark* xii. 2-9).

This is said respecting the church instituted among the Jews, and it describes the perversion and falsification by traditions and by applications to self of every truth they had from the Word. Every particular here contains a spiritual sense; for whatever the Lord spake, He spake also spiritually, because from the Divine. The "vineyard" which the man planted, signifies a church that is in truths; the "servants" whom he sent thrice, mean the Word given them through Moses and the prophets; there is mention of three times, because "three" signifies full and complete; "their beating them, wounding them, and sending them away empty" from the vineyard signifies that they falsified and perverted the truths contained in the Word; "to send away empty" from the vineyard signifies that they robbed the Word of its goods and truths. "The beloved son" means the Lord in respect to Divine truth, who is therefore called also the Word; "they cast him out of the vineyard and slew him" signifies slaying not only the Lord, but also all Divine truth from Him (see also above, n. 83). [23.] In *Daniel*:

“After threescore-and-two weeks the Anointed One shall be cut off, but not for Himself” (ix. 26).

“The Anointed One” also means the Lord in respect to Divine truth (see *A.C.*, n. 3008, 3009); “He shall be cut off” means not only Himself but also all Divine truth with that people; “but not for Himself” signifies that with those who are in a new church Divine truth will live again, the same as before in the first chapter of the *Apocalypse*:

“I am the Living One, and I became dead; and behold I am alive unto the ages of the ages” (verse 18).

316[a]. “*Having seven horns*” signifies *who has omnipotence*.—This is evident from the signification of a “horn,” as meaning the power of truth against falsity, but in reference to the Lord, as meaning all power or omnipotence. The Lamb was seen to have horns seven in number, because “seven” signifies all and it is predicated of what is holy (see above, n. 257). A “horn” and “horns” signify power, because the power of horned animals, as of oxen, rams, goats, and others, is in their horns. That “horn” or “horns” signify the power of truth against falsity, and in the highest sense, which treats of the Lord, signify omnipotence, and in a contrary sense the power of falsity against truth, is evident from many passages of the Word; and as it is thus made clear what is signified in the Word by “horns,” so often mentioned in *Daniel*, and also in the *Apocalypse*; and as they are still employed in the coronation of kings, I will quote the passages here. [2.] In *Ezekiel*:

“In that day I will make a horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; that they may know that I am Jehovah” (xxix. 21).

“To make a horn to bud forth unto the house of Israel” signifies truth in abundance; “the house of Israel” is the church; because this is signified by “horn,” and “its budding forth,” it is also said, “and I will give thee the opening of the mouth,” which means the preaching of truth. [3.] In the *First Book of Samuel*:

“My horn hath exalted itself in Jehovah; my mouth is enlarged against mine enemies, because I have rejoiced in Thy salvation. . . . He shall give strength unto His king, and shall exalt the horn of His anointed” (ii. 1, 10).

This is a prophetical saying of Hannah. “My horn hath exalted itself in Jehovah” signifies that Divine truth filled her, and made her powerful against falsities; and because this is the meaning, it

is said, "my mouth is enlarged against mine enemies," "enlarging the mouth" is preaching truth with power, and "enemies" are the falsities that disperse Divine truth. "He shall give strength unto His king, and shall exalt the horn of His anointed," signifies the Lord's omnipotence from Divine good by Divine truth, for "strength" in the Word has reference to the power of good, and "horn" to the power of truth, and "the anointed of Jehovah" is the Lord in respect to the Divine Human, which has omnipotence (see *A.C.*, n. 3008, 3009, 9954). [4.] In David:

Jehovah "hath exalted a horn for His people, praise for all His saints; for the sons of Israel, His near people" (*Psalms* cxlviii. 14).

"He hath exalted a horn for His people" signifies that He hath filled with Divine truths; therefore it is said, "praise for His saints, for the sons of Israel, His near people," for those are called "saints" who are in Divine truths, since Divine truth is what is called holy (see above, n. 204). "Israel" is a church that is in truths, "sons of Israel" are truths, "a people" is also predicated of those who are in truths, and a people conjoined with the Lord by truths is said to be "near." [5.] In the same,

"Jehovah God of hosts, . . . Thou art the glory of their strength; and by Thy good pleasure Thou shalt exalt our horn" (lxxxix. 8, 17).

Here also "to exalt the horn" signifies to fill with Divine truth, and thereby to give power against falsities; therefore it is said, "Jehovah God of hosts, Thou art the glory of their strength," "glory" in the Word is predicated also of the church, and of the doctrine of truth therein. [6.] In the same,

"The good man is compassionate and lendeth. . . . His righteousness standeth for ever; his horn shall be exalted with glory" (*Psalms* cxii. 5, 9).

That "horn" signifies Divine truth is clear from this, that it is said, "his righteousness standeth forever, and his horn shall be exalted with glory;" "righteousness" in the Word is predicated of good, and "horn" therefore of truth; for in every particular of the Word there is a marriage of good and truth; "glory" also signifies Divine truth. [7.] In *Habakkuk*:

"The brightness" of Jehovah God "shall be as the light; He hath horns coming out of His hand; and in them is the hiding of His strength" (iii. 4).

Because "horns" signify Divine truth with power, it is said, "the brightness of Jehovah God shall be as the light," and "in horns is the hiding of His strength." "The brightness of Jehovah"

and “light” signify Divine truth; and “the hiding of His strength in horns” signifies the omnipotence of Divine good through Divine truth, for all power of good is through truth, and in Divine truth lies concealed the omnipotence that is of Divine good.

[6.] [8.] In David:

“I have found David My servant; with the oil of holiness have I anointed him: with whom My hand shall be established; Mine arm also shall strengthen him. . . . My truth and My mercy shall be with him; and in My name shall his horn be exalted” (*Psalm lxxxix* 20, 21, 24).

“David” means the Lord in respect to Divine truth (see above, n. 205); and “his horn shall be exalted” means His Divine power, which He has from Divine good through Divine truth; therefore it is said, “My truth and My mercy shall be with him,” “mercy” in the Word, in reference to Jehovah, that is, the Lord, signifies the Divine good of Divine love. Because “David” means the Lord in respect to Divine truth going forth from His Divine Human, He is called “David My servant,” “servant” meaning, in the Word, not a servant in the usual sense, but whatever serves, and it is predicated of truth because truth serves good for use, here for power. [9.] In the same,

“I will make a horn to bud forth unto David; I will set in order a lamp for Mine anointed” (*Psalm cxxxii*. 17).

Here by “David,” and also by “anointed,” the Lord in respect to Divine truth is meant, and “making His horn to bud forth” signifies the multiplication of Divine truth in the heavens and on earth by Him; therefore it is said, “I will set in order a lamp for Mine anointed,” which has a like meaning. That the Lord in respect to Divine truth going forth from His Divine good, is called a “lamp,” see above (n. 62). [10.] In the same,

“Jehovah my strength, . . . my rock, my fortress; my God, my strong rock in which I trust, my shield and the horn of my salvation” (*Psalm xviii*. 1, 2; *2 Sam.* xxii. 2, 3).

“Strength” and “rock,” in reference, as here, to Jehovah or the Lord, signify omnipotence; “fortress” and “strong rock,” in which he trusts, signify defence; “shield” and “horn of salvation” signify consequent salvation; “strength,” “fortress,” and “shield,” in the Word are predicated of Divine good; “rock,” “stony rock,” and “horn,” are predicated of Divine truth; therefore these signify omnipotence, defence, and salvation, which are from Divine good through Divine truth. [11.] In *Luke*:

“Blessed be the Lord God of Israel; for He hath visited and redeemed

His people, and hath raised up a horn of salvation in the house of David; . . . that he might save us from our enemies" (i. 68, 69, 71).

This is a prophecy of Zecharias respecting the Lord and His coming. "A horn of salvation in the house of David" signifies omnipotence to save by Divine truth from Divine good, "horn" is such omnipotence; "the house of David" is the Lord's church; "the enemies" from which He should save are falsities of evil, for these are the enemies from which the Lord saves those who receive Him; it is known that there were no other enemies from which the Lord saved those who are here meant by His people.

[12.] In *Micah*:

"Rise and thresh, O daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass, that thou mayest beat in pieces many peoples" (iv. 13).

"Rise and thresh, O daughter of Zion," signifies the dispersion of evil with those who are of the church, "to thresh" is to disperse, and "daughter of Zion" is a church that is in affection for good. "I will make thy horn iron" signifies Divine truth mighty and powerful; "I will make thy hoofs brass" has a like meaning, "hoofs" meaning truths in outmosts. "That thou mayest beat in pieces many peoples" signifies that thou mayest scatter falsities, for "peoples" are predicated of truths, and in a contrary sense, of falsities. [13.] In *Zechariah*:

"I saw, and behold four horns, . . . the horns that have scattered Judah, Israel, and Jerusalem. He showed me four smiths, . . . and He said, These horns that have scattered Judah, so that no man lifteth up his head; these have come to terrify them, to cast down the horns of the nations that lift up the horn against the land of Judah to scatter it" (i. 18-21).

This describes the vastation of the church, and its subsequent restoration. "Judah," "Israel," and "Jerusalem," signify the church and its doctrine; "the horns that scattered them" signify falsities of evil that have vastated the church; "smiths" signify the same as iron, namely, truth in outmosts, which is mighty and powerful, thus the same as "horn of iron;" therefore it is said of them, "these have come to cast down the horns of the nations that lift up the horn against the land of Judah," the "horns of the nations" are falsities of evil that have vastated the church, and that are to be dispersed that it may be restored. [14.] In *Lamentations*:

"The Lord . . . hath thrown down in His wrath the strongholds of the daughter of Judah; He hath cast them down to the earth; He hath profaned the kingdom and the princes thereof; He hath cut off in the wrath of His anger every horn of Israel" (ii. 2, 3).

Here a total vastation of the church is treated of. The last time

when it was laid waste is signified by the wrath of the Lord's anger; and its total vastation is described by "He hath thrown down the strongholds of the daughter of Judah, He hath cast them down to the earth. He hath profaned the kingdom and the princes thereof," "the daughter of Judah" is the church, "her strongholds" are truths from good, "the kingdom and princes" are its truths of doctrine; which makes clear what is signified by "He hath cut off every horn of Israel," namely, the cutting off all power of truth in the church to resist falsities of evil.

[c.] [15.] In *Daniel*:

Daniel saw in a dream "four beasts coming up out of the sea:" the fourth exceedingly strong, having teeth of iron; it devoured and brake in pieces; and it had ten horns: "and I gave heed, and behold another little horn came up among them, and three of the former horns were plucked up by the roots before it; in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . . I saw that this horn made war with the saints, and prevailed against them; . . . and that it spake words against the Most High." "As to the ten horns, they are ten kings, . . . and it shall humble three kings" (vii. 3, 7, 8, 21, 23, 25).

Here evidently "horns" mean falsities that destroy the truths of the church, or the power of falsities against truths; "the beast coming up out of the sea" signifies the love of self out of which spring all evils; here the love of ruling over heaven and earth, to which things holy are made subservient as means; it is such a love that is meant by "Babylon" in the *Apocalypse*. This beast was seen "coming up out of the sea," because the "sea" signifies the natural man separated from the spiritual; for the natural man is then of such a character that he desires nothing so much as to have dominion over all, and to confirm that dominion by the sense of the letter of the Word. "The ten horns" signify falsities of every kind, for "ten" means all; therefore it is further said, that "the ten horns are ten kings," for "kings" signify truths, and in a contrary sense, as here, falsities. "The little horn that came up among them, before which three of the former horns were plucked up by the roots," signifies a complete perversion of the Word by the application of the sense of its letter to confirm the love of dominion. This horn is called "little," because it does not appear that the Word is perverted; and what does not appear before the sight of man's spirit, that is, before his understanding, is regarded either as nothing, or as little. In the spiritual world such is the appearance of things that are apprehended by a few only. "The three horns that were plucked up by the roots before it," signify the truths of the Word there that have been thus destroyed by falsifications; these truths are also signified by the "three kings" that were humbled by the horn, "three" not

meaning three, but what is full, thus that truths were completely destroyed. As that "horn" signifies the perversion of the Word in respect to the sense of its letter, and as this sense appears before the eyes of men as if it were to be understood thus and not otherwise, and therefore not to be gainsaid by any one, it is said of this horn, "that in it there were eyes like the eyes of a man, and a mouth speaking great things," "eyes" signify understanding, and "eyes like the eyes of a man" understanding as if of truth, and "mouth" signifies thought and speech from that understanding. From this it can now be seen what is meant by all and by each of the things here mentioned; as by "the beast coming up out of the sea, that had ten horns and teeth of iron, and devoured and brake in pieces;" by "the little horn that came up among them, before which three of the horns were plucked up by the roots, in which were eyes like the eyes of a man, and a mouth speaking great things;" also by "it made war with the saints and prevailed against them," and "it spake words against the Most High;" and "the horns were so many kings." [16.] In the same,

"I saw in a vision a ram that had two horns, and the horns were high; but one was higher than the other, and the higher had come up behind. It was pushing westward, northward, and southward, Then, behold, a he-goat of the goats came from the west over the faces of the whole earth; he had a conspicuous horn between his eyes. . . . He charged upon the ram in the fury of his strength, and he brake his two horns, and he cast him down to the ground and trampled upon him. . . . But the great horn of the he-goat was broken; and in place of it there came up four toward the four winds of the heavens. Presently out of one of them came forth a little horn, which grew exceedingly towards the south, and towards the east, and towards beauty. And it grew even to the host of the heavens; and it cast down some of the host to the ground, and trampled upon them. Yea, even to the prince of the host it exalted itself; and the dwelling of his sanctuary was cast down, because it cast down truth to the earth" (viii. 2-12, 21, 25).

This describes a second thing that lays waste the church, namely, faith alone. The "ram" signifies good of charity and faith therefrom, and the "he-goat" faith separate from charity, that is, faith alone, or, what is the same, those who are in these; their "horns" signify truths from good and falsities from evil, combating; truths from good are meant by the horns of the ram, and falsities from evil by the horns of the he-goat. That the "ram had two high horns, one higher than the other, and the higher came up behind," signifies truth of faith from good of charity; and this was seen according to the influx of good and truth with man and spirit; for all good is received behind, and all truth in front, as the cerebellum is formed to receive good which is of the will,

and the cerebrum to receive truth, which is of the understanding. “Westward, northward, and southward,” toward which the ram pushed, signify the goods and truths that those receive who are in charity and in faith therefrom, by which they disperse evils and falsities. “The he-goat of the goats that came [from the west] over the faces of the whole earth” signifies faith separate from charity, springing from evil of life; “the he-goat of the goats” is that faith; the “west” evil of life; and “the earth” the church. “He had a conspicuous horn between the eyes” signifies that this is from self-intelligence; “he charged upon the ram in the fury of his strength, . . . and brake his two horns, . . . and cast him down to the ground, and trampled upon him,” signifies the entire destruction of charity and of faith therefrom, for when charity is destroyed faith also is destroyed, for the latter is from the former. “The great horn of the he-goat was broken, and in place of it there came up four toward the four winds of the heavens,” signifies all falsities conjoined with evils therefrom, “horns” signifying falsities of evil, “four” their conjunction, and “the four winds of the heavens” all, both falsities and evils. “Out of one of them came forth a little horn” signifies justification by faith, for this is born of the principle of faith alone; it is said to be “little” because it does not appear as a falsity. That this horn “grew exceedingly towards the south, and towards the east, and towards beauty, and grew even to the host of heavens, and cast down some of the host to the ground, and trampled upon them,” signifies that it destroyed all the truths and goods of the church; “the south” meaning where truth is in the light, “the east” and “beauty” where good is in clearness by truth, “the host of the heavens” all truths and goods of heaven and the church; “to cast down the host to the ground, and to trample upon them,” signifies to destroy utterly; that “even to the prince of the host it exalted itself,” and that “the dwelling of his sanctuary was cast down,” signifies the denial of the Lord’s Divine Human, and consequent vastation of the church. “The prince of the host” is the Lord in respect to the Divine Human, because from that go forth all truths and goods that constitute the church; “the dwelling of the sanctuary” is the church where these are; this plainly means truths destroyed by falsities, for it is said, “it cast down truth to the earth.” That this is the significance of the “ram,” and the “he-goat,” and “their horns,” is clearly manifest from appearances in the spiritual world; for when such as have confirmed themselves in the doctrine of faith alone and of justification by faith, dispute there with those who are in the doctrine of charity and of faith therefrom, there appear to

others who stand afar off he-goats, or a he-goat with horns, as described, and with like onset and fury against rams or a ram, and he appears also to tread the stars under his feet. These things have been seen by me also, and at the same time by those standing by, to whom it was a proof that such things are meant in *Daniel*; and that like things are meant also by "the sheep on the right hand, and the goats on the left" (*Matt.* xxv. 32 to the end), namely, by "sheep" those who are in good of charity, and by "goats" those who are in faith alone. From these quotations from *Daniel* it can be seen in some measure what is signified in the *Apocalypse* by

The dragon that was seen having ten horns (xii. 3);

The beast that was seen coming up out of the sea, which also had ten horns (xiii. 1).

The woman that was seen sitting upon a scarlet-colored beast, that had seven heads and ten horns; respecting which the angel said, "The ten horns that thou sawest are ten kings" (xvii. 3, 7, 12);

but these things will be explained hereafter.

[*d.*] [17.] That the power of falsity against truth is signified by "horn" or "horns" is evident also from the following passages. In *Jeremiah*:

"The horn of Moab is cut off, and his arm is broken" (xlviii. 25).

"Moab" signifies those who are in spurious goods, and in falsified truths therefrom, which in themselves are falsities. The destruction of these falsities is signified by "The horn of Moab is cut off," and the destruction of these evils by "his arm is broken." [18.] In *Lamentations*:

Jehovah "hath caused the enemy to rejoice over thee; He hath exalted the horn of thine adversaries" (ii. 17).

Evil is meant by "enemy," and falsities of evil by "adversaries;" "exalting the horn of adversaries" is falsities prevailing over truths and destroying them. [19.] In *Ezekiel*:

"Ye thrust with side and with shoulder, and push all the sick sheep with your horns till ye have scattered them abroad" (xxxiv. 21).

"To thrust with side and with shoulder" is with all strength and endeavor; to "push the sick sheep with horns till ye have scattered them abroad" signifies to destroy by falsities the well-disposed, who are not yet in truths from good, and yet desire to be. [20.] In *Amos*:

"In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, that the horns of the altar may be cut off, and fall to the ground" (iii. 14).

“The altars of Bethel” signify worship from evil, and “the horns of the altar” signify the falsities of that evil; and that these are to be destroyed is signified by “the horns shall be cut off and fall to the ground.” [21.] In the same,

“They who rejoice over a thing of nought; who say, Have we not taken to us horns by our own strength?” (vi. 13.)

“To take horns by our own strength” signifies by the powers of self-intelligence to acquire falsities by which truths will be destroyed. [22.] In David:

“I said unto the boastful, Boast not; and to the wicked, Lift not up the horn; Lift not up your horn on high; speak not with a stiff neck. . . . All the horns of the wicked will I cut off; the horns of the righteous shall be exalted” (*Psalm lxxv.* 4, 5, 10).

“Lifting up the horn on high” signifies to defend vigorously falsity against truth; therefore it is also said, “speak not with a stiff neck.” “To cut off their horns” signifies to destroy their falsities; and “to exalt the horns of the righteous” signifies to make powerful and strong the truths of good. [23.] Because “making high and exalting horns” signifies to fill with truths, and to make them powerful and strong against falsities, those truths are also called “the horns of a unicorn,” because these are high. As in Moses:

“The first-born of his ox, honor is his, and his horns are the horns of a unicorn; with them he shall push the peoples together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh” (*Deut.* xxxiii. 17).

This is said of Joseph, who in the highest sense represents the Lord in respect to the Divine spiritual, that is, in respect to Divine truth in heaven; from this “Joseph” signifies also those who are in the Lord’s spiritual kingdom (see *A.C.*, n. 3969, 3971, 4669, 6417). “The first-born of the ox, honor is his,” signifies the good of spiritual love; “his horns are the horns of a unicorn” signifies truths in their fulness, and in their power therefrom; “to push the peoples to the ends of the earth” signifies to instruct in truths all who are of the church, and to scatter falsities by means of truths; “the ten thousands of Ephraim and the thousands of Manasseh” signify the plenty and abundance of truth and of wisdom therefrom and the plenty and abundance of good and of love therefrom; “Ephraim,” in the Word, signifying the intellectual of the church, which is of truth, and “Manasseh” the voluntary of the church which is of good (see *A.C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296); and “ten thousands” and “thousands” signifying very many, thus plenty and abundance. [24.] In David:

“Save me from the lion’s mouth ; and from the horns of the unicorns hear me ” (*Psalms* xxii. 21) ;

“lion” signifying falsity vehemently destroying truth ; and “horns of unicorns” truths that prevail against falsities. [25.] In the same,

“My horn [hast thou exalted] like the horn of a unicorn” (*Psalms* xcii. 10) :

“like the horn of a unicorn” signifying truth in its fulness and power. [26.] In the *Apocalypse* :

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God” (ix. 13).

The altar of incense, which was called also “the golden altar,” was a representative of the hearing and reception of all things of worship that are from love and charity from the Lord, thus a representative of such things of worship as are raised up by the Lord ; “the horns of the altar” represented truths going forth from good of love ; this makes clear why a voice was heard from the four horns of the altar, for it is through truths that good acts and speaks. [27.] Altars had horns for the reason that altars represented worship of the Lord from good of love, and all worship that is truly worship is offered from the good of love by truths. That the altar of incense had horns is seen in Moses :

Thou shalt make four horns upon the altar of incense ; they shall be from it. And thou shalt overlay them with gold (*Exod.* xxx. 2, 3, 10 ; xxxvii. 25, 26) ;

and the altar of burnt-offering elsewhere in the same,

“Thou shalt make horns upon the four corners of the altar of burnt-offering ; its horns shall be from it” (*Exod.* xxvii. 2 ; xxxviii. 2),

That the horns were from the altar itself signified that truths, which the horns represented, must go forth from good of love, which the altar itself represented, for all truth is from good. That there were four horns, one at each corner, signified that they were for the four quarters in heaven, by which all things of truth from good are signified. [28.] Since all expiations and purifications are effected by truths from good, expiation was made upon the horns of the altars,

Upon the horns of the altar of incense (*Exod.* xxx. 10 ; *Lev.* iv. 7) ;
And upon the horns of the altar of burnt offering (*Lev.* iv. 25, 30, 34 ;
viii. 15 ; ix. 9 ; xvi. 18).

And as all Divine protection is by truths from good,

Those who committed evils and were in fear of death caught hold of the horns of the altar and were thus protected (1 *Kings* i. 50, 51, 53).

When those who purposely and wilfully committed evil were not so protected (1 *Kings* ii. 28–31).

Moreover, because “horns” signified truths from good, when kings were anointed this was done by oil out of a horn.

That David was so anointed, see 1 *Sam.* xvi. 1, 13;
And Solomon, 1 *Kings* i. 39;

the “oil” signifying good of love. From this signification of horns, well known to the ancients, it was customary to make horns bearing fruits and flowers; from this came the word *cornucopia*.

317. “*And seven eyes*” signifies *and who has omniscience*.—This is evident from the signification of “seven eyes,” as meaning, in reference to the Lord, omniscience; for as “eyes” in reference to man signify the understanding, so in reference to the Lord they signify omniscience. That “eyes” in reference to man signify the understanding, and in reference to the Lord providence, as also Divine wisdom and intelligence, which is omniscience, see above, (n. 152). “Seven eyes” are mentioned, because “seven” signifies all things, and is predicated of what is holy (as above).

318. “*Which are the seven spirits of God, sent forth into all the earth,*” signifies *that all wisdom and intelligence in heaven and in the church are therefrom*.—This is evident from the signification of “the seven spirits of God,” as meaning Divine truth going forth from the Lord (of which above, n. 183); and as they signify Divine truth going forth from the Lord, they also signify the Divine wisdom or omniscience. It is evident also from the signification of “sent forth into all the earth,” as meaning that this is the source of all wisdom and intelligence in heaven and in the church. “To be sent forth” signifies to be communicated, and “all the earth” signifies the church both in the heavens and on earth (see above, n. 304). This makes clear why it is said that “the seven eyes of the Lamb were the seven spirits of God, sent forth into all the earth,” for “seven eyes” signify the omniscience that the Lord has from Divine good through Divine truth. From this are all wisdom and intelligence, because man cannot from himself understand truth and relish good, but only from the Lord; and all wisdom and intelligence are of truth from good. Unless wisdom and intelligence be formed from good, they are not wisdom and intelligence, but folly and insanity, which appear to the ignorant and the evil like wisdom and intelligence, because of their being able to speak and reason from the memory. For what is man’s own (*proprium*) is nothing but evil and falsity; his own voluntary (*proprium ejus voluntarium*) is evil, and his own intel-

lectual therefrom (*proprium ejus intellectuale*) is falsity ; whatever therefore is from man's own (*ex proprio*) is contrary to wisdom and intelligence ; and what is contrary to wisdom is folly, and what is contrary to intelligence is insanity. From this it can be seen that unless man is raised up by the Lord from his selfhood (*a suo proprio*), which is done when he receives Divine truth not only in the memory but also in the life, it is utterly impossible for him to be wise and intelligent. But this elevation by the Lord from the selfhood (*a proprio*) is not apparent to man, nor is it perceived by him while he is in the world, but it first becomes apparent when he comes into his spirit, and this takes place when his spirit has been separated from his material body ; but even then it is perceived only by those who come into heaven. It is said *wisdom and intelligence*, because wisdom is of truth from good, for man then relishes good in truth ; but intelligence is of truth through which good comes, for then man has not yet a relish for good in truth, but is affected by truth because it is truth. Those who are in the Lord's celestial kingdom are in wisdom, because they are in truths from good ; but those who are in the Lord's spiritual kingdom are in intelligence, because they are in truths through which good comes. (But of those who are in truths through which good comes, see *Doctrine of the New Jerusalem*, n. 23 ; and of those who are in truths from good, n. 24 ; and of the celestial kingdom and the spiritual kingdom, *Heaven and Hell*, n. 20-28.)

319. [Verse 7.] "*And he came and took the book out of the right hand of Him that sat upon the throne*" signifies *that these things are from His Divine Human*.—This is evident from the signification of "the Lamb," who took the book out of the right hand of Him that sat upon the throne, as meaning the Lord in respect to the Divine Human (see above, n. 314) ; "the right hand of Him that sat upon the throne" meaning the Lord in respect to omnipotence and omniscience (see also above, n. 297, 298[a,b]). From this it is that "He came and took the book out of the right hand of Him that sat upon the throne" signifies that these are from the Divine Human. Omnipotence and omniscience are meant for the further reason that this is what is here treated of, as can be seen from the preceding words, that "the Lamb had seven horns and seven eyes ;" "the seven horns" signifying omnipotence, and "the seven eyes" omniscience (see just above, n. 316[a,b], 317), and "the Lamb" the Divine Human (n. 314). That omnipotence and omniscience belong to the Lord's Divine Human, can be seen from what has been said and shown above (n. 10, 26, 32, 49, 52, 63, 77, 82, 97, 113, 114, 135, 137, 151, 178, 200, 205 end, 209, 254, 297, 309).

VERSES 8-10.

320. “*And when He had taken the book, the four animals and the four-and-twenty elders fell down before the Lamb, having every one harps, and golden bowls full of incense, which are the prayers of the saints. And they were singing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst redeem us to God in Thy blood, out of every tribe and tongue, and people and nation. And Thou didst make us unto our God kings and priests: and we shall reign upon the earth.*”

8. “*And when He had taken the book*” signifies *after acknowledgment that the Lord’s Human is Divine, and has omnipotence and omniscience* [n. 321]; “*the four animals and the four-and-twenty elders fell down before the Lamb*” signifies *acknowledgment and consequent glorification of the Lord by angels of the higher heavens* [n. 322]; “*having every one harps*” signifies *confession from spiritual truths* [n. 323]; “*and golden bowls full of incense*” signifies *confession from spiritual goods* [n. 324]; “*which are the prayers of the saints*” signifies *from which is worship* [n. 325].
9. “*And they were singing a new song*” signifies *acknowledgment and confession from joy of heart* [n. 326]; “*saying, Worthy art Thou to open the book and to loose the seals thereof*” signifies *that the Lord from the Divine Human has omnipotence and omniscience* [n. 327]; “*for Thou wast slain, and didst redeem us to God in Thy blood,*” signifies *separation of all from the Divine, and conjunction with the Divine by acknowledgment of the Lord, and by reception of Divine truth from Him* [n. 328, 329]; “*out of every tribe and tongue*” signifies *by all who are in truths in respect to doctrine and in respect to life* [n. 330]; “*and people and nation*” signifies *who are of the Lord’s spiritual church and of His celestial church* [n. 331].
10. “*And didst make us unto our God kings and priests*” signifies *that from the Lord these are in the truths and goods of the church and of heaven* [n. 332]; “*and we shall reign upon the earth*” signifies *the power that belongs to the Lord alone through Divine truth united to Divine good, and power and wisdom therefrom that those have who are of the Lord’s spiritual and celestial kingdoms* [n. 333].

321. [Verse 8.] “*And when He had taken the book*” signifies *after acknowledgment that the Lord’s Human is Divine, and has omnipotence and omniscience.*—This is evident from the connection in the internal sense, since this is the subject treated of just before (see n. 316[a,b]–319); and in what now follows this is acknowledged, and on this account the Lord is celebrated and glorified; and as this celebration and glorification is a living acknowledgment that the Lord’s Human is Divine, and has omnipotence and omniscience, and this acknowledgment now follows, this is signified by “when He had taken the book.” Glorification of the Lord (in what now follows) takes place in this order: first, by angels of the higher heavens; then by angels of the lower heavens; and lastly, by those who are beneath the heavens. Glorification of the Lord by angels of the higher heavens is contained in verses 8–10; glorification of the Lord by angels of the lower heavens in verses 11, 12; and glorification by those who are beneath the heavens in verse 13; but of this more particularly in what follows.

322. "*The four animals and the four-and-twenty elders fell down before the Lamb*" signifies *acknowledgment and consequent glorification of the Lord by angels of the higher heavens*.—This is evident from the signification of "the four animals and the four-and-twenty elders," as meaning, in general, the whole heaven, but in particular the inmost heavens, consequently angels of the higher heavens (of which see above, n. 313[a]); here in particular the angels of those heavens, because in what follows there is glorification by angels of the lower heavens. Also from the signification of "fell down before the Lamb," as meaning acknowledgment from a humble heart. That "to fall down" signifies humiliation, and in that state reception and acknowledgment of heart, see above (n. 290). Acknowledgment of the Lord's Divine Human is clearly meant, for that is signified by "the Lamb" (see above, n. 314). What the higher heavens are, and what the lower heavens are, shall be told in a few words. There are three heavens: the third or inmost heaven is where the angels are who are in celestial love; the second or middle heaven is where the angels are who are in spiritual love; the first or outmost heaven is where the angels are who are in spiritual-natural love. The third or inmost heaven is conjoined with the second or middle by intermediate angels, who are called celestial-spiritual and spiritual-celestial angels; these intermediate angels, together with the angels of the third or inmost heaven constitute the higher heavens; while the remainder of those in the second or middle heaven, together with those who are in the first or outmost heaven, constitute the lower heavens. The "four animals" signify specifically the third or inmost heaven, and the "four-and-twenty elders" the second or middle heaven that is in conjunction with the third or inmost; thus together they signify the higher heavens. Respecting intermediate angels, called celestial-spiritual and spiritual-celestial, and the conjunction of the third heaven with the second by these, see *Arcana Caelestia* (n. 1577, 1824, 2184, 4047, 4286, 4585, 4592, 4594, 6435, 6526, 8787, 8802, 9671).

323[a]. "*Having every one harps*" signifies *confession from spiritual truths*.—This is evident from the signification of a "harp," as meaning confession from spiritual truths. This is signified by "harps," because the harp was a stringed instrument, and by such instruments spiritual things, that is, those that are of truth, are signified, while wind instruments signify celestial things, or those that are of good. Such things are signified by musical instruments because of their sounds, for sound corresponds to the affections;

moreover, in heaven affections are perceived by sounds ; and because there are various affections, and various sounds are produced by musical instruments, these instruments, by correspondence and consequent agreement, signify affections. In general, stringed instruments signify such things as belong to affections for truth, and wind instruments such as belong to affections for good ; or, what is the same, some instruments belong to the spiritual class, and some to the celestial class. That sounds, and also musical tones, correspond to affections has been made evident to me by much experience ; also that angels are affected in accordance with sounds and their variations ; but to recite all such experience in passing would occupy too much space. I will mention only, what is a matter of general observation, that separated sounds excite affections for truth, that is, those are affected by them who are in affections for truth ; while continuous sounds excite affections for good, that is, those are affected by them who are in affections for good. Whether you say affections for truth or things spiritual, it is the same, or whether you say affections for good or things celestial, it is the same. (But these things can be better comprehended from what has been related from experience respecting sounds and their correspondence with affections, in *Heaven and Hell*, n. 241.)

[**b.**] From all this it can now be seen why in the Word, and especially in David, so many kinds of musical instruments are mentioned, as psalteries, harps, flutes, cymbals, timbrels, horns, organs, and others, namely, that it is because of their correspondence with affections, and at the the same time with articulations that are expressions containing realities, and flowing from them. [2.] That harps especially signify affections for truth, because they excite such affections, consequently that they signify confession made by spiritual truths with a joyous heart, can be seen from the following passages. In *Isaiah* :

“The new wine shall mourn, the vine shall languish, all the glad-hearted shall sigh. The joy of timbrels shall cease, the noise of the merry shall cease ; the joy of the harp shall cease. They shall not drink wine with a song” (xxiv. 7-9).

This treats of the vastation of the spiritual church, that is, of the good and truth thereof. Spiritual good, which is about to cease, is signified by “the new wine shall mourn,” and “the joy of timbrels shall cease ;” and that its truth is about to cease is signified by “the vine shall languish,” and “the joy of the harp shall cease ;” for “new wine” signifies spiritual good, and its joy is signified by the “timbrel ;” and the “vine” signifies spiritual truth, and its joy is signified by the “harp.” Since it is affection for these that

is about to cease, it is said, "all the glad-hearted shall sigh," and "the noise of the merry shall cease;" "gladness" and "mirth" in the Word signifying spiritual gladness and mirth of all kinds, which are from affections for truth and good. It is added, "they shall not drink wine with a song," because "song" signifies exhibition of gladness from affection for truth, and "wine" signifies truth. [3.] In David:

"Confess unto Jehovah upon the harp; sing praises unto Him upon a psaltery of ten strings. Sing unto Him a new song; play skilfully with a loud noise. For the word of Jehovah is right; and all His work is done in truth" (*Psalms* xxxiii. 2-4).

As a "harp" signifies confession from spiritual truths, it is said, "confess unto Jehovah upon the harp." "A psaltery of ten strings" signifies corresponding spiritual good; therefore it is said, "sing praises unto Him upon a psaltery of ten strings;" and for the same reason it is said, "for the word of Jehovah is right, and all His work is done in truth," "the word of Jehovah is right" signifying truth of good, "all His work is done in truth" signifying good of truth; truth of good is the truth that goes forth from good, and good of truth is the good which is brought forth by truth. [4.] In the same,

"Send Thy light and Thy truth, let them lead me; let them bring me unto the mountain of Thy holiness, and to Thy habitations, . . . that I may confess unto thee upon the harp, O God, my God" (*Psalms* xliii. 3, 4);

the "harp" evidently signifying confession from spiritual truths, for it is said, "I will confess unto Thee upon the harp, O God, my God;" and it is also said before, "send Thy light and Thy truth; let them lead me." [5.] In the same,

"I will confess unto Thee with the psaltery, even Thy truth, O my God; unto Thee will I sing upon the harp, O Holy One of Israel" (*Psalms* lxxi. 22).

As the "psaltery" signifies spiritual good, that is, the good of truth, and the "harp" spiritual truth, that is, truth of good, and confession is made from each, it is said, "I will confess unto Thee with the psaltery; unto Thee will I sing upon the harp." [6.] In the same,

"I will sing, and I will sing praises. Awake me, my glory, awake me, psaltery and harp. . . . I will confess unto Thee, O Lord, among the nations, I will sing praises unto Thee among the peoples" (*Psalms* lvii. 8, 9; cviii. 2, 3).

Confession and glorification from good of truth or from spiritual good, and from truth of good or from spiritual truth, are ex-

pressed in these several things, good of truth by “singing,” “being awaked by the psaltery,” and “confessing among the nations ;” and truth of good by “singing praises,” “being awaked by the harp,” and “singing praises among the peoples ;” for “nations” in the Word mean those who are in good, and “peoples” those who are in truth ; here, those in spiritual truth. It is so written because where good is treated of in the Word, truth also is treated of, and this because of the marriage of these in every particular of the Word (see above, n. 238 at end, 288[6]). [7.] In the same,

“Answer unto Jehovah by confession ; sing praises upon the harp unto our God” (*Psalms* cxlvii. 7).

Here also confession from spiritual good and from spiritual truth is expressed by “answer unto Jehovah by confession,” and “sing praises upon the harp unto our God ;” from spiritual good by “answer unto Jehovah ;” and from spiritual truth by “sing praises upon the harp unto God ;” “Jehovah” being used where good is treated of, and “God” where truth is treated of. (See *A.C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.) [8.] In *Ezekiel*:

“I will cause the noise of thy songs to cease ; and the voice of thy harps shall be no more heard ; I will give thee to the dryness of a rock” (xxvi. 13, 14).

This is said of Tyre, which signifies the church in respect to knowledges of good and truth. Its vastation is described by these words ; vastation in respect to knowledges of good by “I will cause the noise of thy songs to cease ;” and vastation in respect to knowledges of truth by “the voice of harps shall be no more heard ;” deprivation of all truth by “I will give thee to the dryness of a rock,” “rock” signifying truth, and “its dryness” deprivation. [9.] In David :

“Make a loud noise unto Jehovah, all the earth ; break forth, shout for joy, and sing. Sing unto Jehovah with the harp ; with the harp, and the voice of a song. With trumpets and the sound of a cornet, make a loud noise before the King, Jehovah” (*Psalms* xcvi. 4-6).

The various kinds of affections from which the Lord is confessed and glorified are here depicted by various kinds of sounds and instruments ; the various kinds of sounds in “making a loud noise,” “breaking forth,” “shouting for joy,” and “singing,” and the various kinds of instruments, as “harps,” “trumpets,” and “cornets ;” but to explain the signification of each is not of importance here, but only what relates to the harp. “To sing unto Jehovah with the harp, with the harp and the voice of a song,” signifies confession from an affection for spiritual good

and truth ; for every affection, since it is from love, when it falls into sound, produces a sound in accord with itself ; consequently from the sound that is in the speech, and in which, as it were, the expressions of speech flow, one's affection is heard and thus becomes known to his associate ; this is manifestly so in the spiritual world, where all sounds of speech make manifest affections. [10.] So elsewhere in David, as the following :

"Shout for joy to God our strength ; make a joyful noise to the God of Jacob. Lift up the song and strike the timbrel, the pleasant harp, with the psaltery. Blow the cornet at the new moon" (*Psalms* lxxxi. 1-3).

"It is good to confess unto Jehovah, and to sing unto Thy name, O Most High ; . . . with an instrument of ten strings, and with the psaltery ; with a solemn sound upon the harp" (*Psalms* xcii. 1-3).

"Let the sons of Zion exult in their King ; let them praise His name in the dance ; let them sing praises unto Him with the timbrel and harp" (*Psalms* cxlix. 2, 3).

"Praise" God "with the sound of the cornet ; praise Him with psaltery and harp ; praise Him with timbrel and dance ; praise Him with stringed instruments and organ. Praise Him with cymbals of soft sound ; praise Him with cymbals of loud sound" (*Psalms* cl. 3-5).

[c.] [11.] Because musical instruments and also dances signified varieties of joy and gladness that spring from affections, as well as these affections of the mind which their sounds excite, both singly and in combination,

"David and the whole house of Israel played before Jehovah upon wooden instruments of every kind, and upon harps, and with psalteries, and with timbrels ; and on sistra, and on cymbals" (2 *Sam.* vi. 5).

[12.] Because the "harp" signifies confession from spiritual truths ; and spiritual truths are those by which angels who are in the Lord's spiritual kingdom are affected, and which disperse falsities of evil, and with these the spirits who are in them, so

"When the evil spirit was upon Saul, David took a harp and played with his hand ; so rest was given to Saul, . . . and the evil spirit departed from him" (1 *Sam.* xvi. 23).

This was done because kings represented the Lord in respect to the spiritual kingdom, and therefore signified spiritual truths (see above, n. 31[b]) ; but Saul then represented the falsities that are opposed to these truths ; and these were dispersed by the sound of a harp, because "harp" signified a spiritual affection for truth. This then took place because with the sons of Israel all things were representative and thus significative ; it is otherwise at this day. From the passages here quoted it can be seen what the "harp" signifies in other places also

(as *Isaiah* xxx. 31, 32; *Psalms* xlix. 3, 4; cxxxvii. 1, 2; 1 *Sam.* x. 5; *Apoc.* xiv. 2; xviii. 22; *Job* xxx. 31).

[13.] As most things in the Word have also a contrary meaning, so do musical instruments, in which sense they signify varieties of gladness and joy that spring from affections for falsity and evil; thus “harp” signifies confession of falsity and consequent exultation over the destruction of truth. As in *Isaiah*:

“At the end of seventy years the song of Tyre shall be even as the song of a harlot; take an harp, walk in the city, thou harlot delivered to forgetfulness; play elegantly, multiply the song” (xxiii. 15, 16).

“Tyre” signifies the church in respect to knowledges of spiritual truth and good (as was said above), here the church in which these are falsified; “harlot” signifies falsification of truth (see above, n. 141); and “to take a harp, walk in the city,” “play elegantly, and multiply the song,” signifies the exultation and boasting of falsity over the destruction of truth. [14.] In the same,

“Woe to them that rise at the dawn of the morning that they may follow strong drink; to them that tarry until twilight till wine inflame him. And the harp and the psaltery and the timbrel and pipe and wine are at their feasts; but they do not look upon the work of Jehovah, and they see not the working of His hands” (v. 11, 12).

Here “harp,” “psaltery,” “timbrel,” “pipe,” and also “wine,” have the contrary meaning, in which they signify exultations and boastings from the falsities of evil. Such is evidently the meaning, for it is said, “Woe to them; they do not look upon the work of Jehovah, and they see not the working of His hands.”

324[a]. “*And golden bowls full of incense*” signifies *confession from spiritual goods*.—This is evident from the signification of “golden bowls,” which are also called “censers,” and “incense-boxes,” as meaning truths from good; for “bowls,” like all containing vessels, signify truths, and “gold,” of which they were made, signifies good, therefore “golden bowls” are truths from good. (That “vessels” signify truths, because truths serve good as recipient and containing vessels, see *A.C.*, n. 3068, 3079, 3316, 3318; also “the vessels of the altars,” “of burnt-offering,” and “of incense,” n. 9723, 9724; and that “gold” signifies good, above, n. 242[a,d,e].) It is evident also from the signification of “incense,” as meaning those things of worship that are done from spiritual good, that is, from good of charity, and are therefore gratefully perceived. Such things are signified by “incense,” because all things that were instituted in the Israelitish nation were representative of celestial and spiritual things; so also were the things relating to odor; things of pleasant odor represented pleasant perception, but those of unpleasant odor un-

pleasant perception. On this account incense was made of fragrant spices, myrrh, onycha, galbanum, and frankincense. Moreover, there is a correspondence between odor and perception, as can be seen from this, that in the spiritual world, where all things perceived by the senses correspond, capacity to perceive good and truth is made sensible as fragrance from pleasant odors, and *vice versa* (respecting this see what is shown from experience, *A.C.*, n. 1514, 1517-1519, 1631, 4626, 4628, 4630, 4631, 5711-5717). From this it is that in the common language of men, to smell means to perceive ; for such expressions, like many others, have come into human discourse from correspondence ; for the spirit of man is actually in the spiritual world, although man is not conscious of it. Moreover, the capacity to perceive that man has, is what produces in his body the sense of smell, and this too from correspondence. But this is an arcanum that can hardly be credited, because it has been hitherto unknown. It is to be noted that this sweet smell or fragrance is produced by the good of love and charity, but by means of truth, not by good itself without truth, still less by means of the truth that is called truth of faith without good ; for good without truth has no ability to perceive, neither has truth without good. [2.] "Incense" signifies those things of worship that are done from spiritual good, because spiritual good has its origin in and existence from celestial good, which good is good of love to the Lord from the Lord, and is therefore the very good of heaven, for that good is immediately from the Lord, and the Lord is with angels in that good as in what is His. This is so far true that whether you say that the Lord is in them and they in the Lord, or that the Lord is with them in that good and they are in the Lord when in that good, it is the same. Spiritual good, which has its origin in and existence from celestial good, is the good of charity towards the neighbor ; worship from this good is what is signified by "incense." As all worship of the Lord comes from good, although through truths, and as there are two universal goods that make the heavens and distinguish them into two kingdoms, namely, celestial good, which is good of love to the Lord, and spiritual good, which is good of charity towards the neighbor, so with the sons of Israel there were two altars, one for burnt-offerings, the other for incense-offerings ; the altar of burnt-offering signifying worship from the good of celestial love, and the altar of incense worship from the good of spiritual love : this makes clear what was represented by "incense."

[*b.*] [*3.*] That this is so can be seen from passages in the Word where the two are mentioned. As in Moses :

“Thou shalt make an altar to burn incense upon ; . . . and thou shalt overlay it with pure gold, . . . and thou shalt put it before the veil that is over the ark of the testimony, before the mercy-seat. . . . And Aaron shall burn thereon incense of spices every morning, when dressing the lamps he shall burn it, and in making the lamps to ascend between the evenings he shall burn it, a perpetual incense before Jehovah throughout your generations. Ye shall make no strange incense to ascend thereon, nor burnt sacrifice, nor meal offering, nor drink offering” (*Exod.* xxx. 1-10).

That this “altar,” and the “burning incense” upon it, signified worship from spiritual good, is evident from its having been placed in the tent of meeting without the veil, where also were the lamps ; and the tent signified the Lord’s spiritual kingdom ; while that part of the tent that was within the veil signified the Lord’s celestial kingdom, as can be seen from what is shown in *Arcana Caelestia* (n. 9457, 9481, 9485) respecting the tent, in which was the table for the bread of faces, and in which was the altar of incense and the lampstand, also respecting the ark, in which was the testimony, and upon which was the mercy-seat (n. 9457, 9481, 9485, 10545). It is there shown that the things that were in the tent without the veil, namely, the lampstand, the altar of incense, and the table for the bread, signified such things as are of the spiritual kingdom, all of which have reference to spiritual good and its truth. The “table,” upon which was the bread of faces, signified the reception of celestial good in spiritual good (see n. 9527) ; the “lampstand” with the “lamps” signified the spiritual itself of that kingdom (n. 9548, 9551, 9556, 9561, 9572, 9783) ; the “altar of incense” signified worship from spiritual good ; and because worship from spiritual good was signified by burning incense upon that altar, and the spiritual itself by the “lampstand,” it was commanded that Aaron should burn incense upon it every morning and evening, when he dressed the lamps. (But these things are more fully explained in *A.C.*, n. 10176-10213, where every particular is treated of.) [*4.*] And because spiritual good has its origin in and existence from celestial good (as was said above), not only was that altar placed near the veil that was over the ark, but it was commanded that when Aaron should make atonement for himself and for his house, he should bring the incense within the veil, which signified influx, communication, and conjunction of celestial good and spiritual good. Of this it is thus written in Moses :

“When Aaron . . . shall make an atonement for himself and for his house

he shall kill the bullock of the sin-offering ; . . . and he shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of incense of spices, and he shall bring it within the veil, that he may put the incense upon the fire before Jehovah ; and the cloud of the incense shall cover the mercy-seat that is upon the testimony, that he die not" (*Lev. xvi. 11-13*).

That "he should take fire from off the altar of burnt offering," and "should put incense upon the fire," signified that spiritual good, which is the good of charity, has existence and goes forth from celestial good, which is the good of love to the Lord (that the "fire of the altar" signified that good, see *A.C.*, n. 4489, 6314, 6832, 9714, and elsewhere). This is why the fire for burning incense was taken from the altar of burnt offering only. When Aaron made atonement for himself and his house he was to burn the incense within the veil, because Aaron as chief priest represented the Lord in respect to good of love, and by his functions he represented the things that go forth from that good, all of which relate to spiritual good ; spiritual good, unless it is from celestial good, is not good ; except for this Aaron's function could not have been from the Divine, that is, could not have represented anything of the Divine ; and this is why Aaron was threatened with death unless he did as he was commanded. [5.] For the same reason Nadab and Abihu, sons of Aaron, were consumed by fire from heaven because they burnt incense from other fire than the fire of the altar of burnt-offering, which is offering worship from a love other than love to the Lord ; respecting which it is thus written in Moses :

"Nadab and Abihu, sons of Aaron, took each of them his censer and put strange fire therein, and laid incense thereon. . . . Therefore fire went out from before Jehovah and devoured them, and they died," and afterwards "they were carried without the camp" (*Lev. x. 1-5*).

"They were carried without the camp" signified that their worship was not from heaven, because not from love to the Lord ; for "the camp of the sons of Israel" represented heaven and the church (see *A.C.*, n. 4236, 10038). [6.] Korah, Dathan, and Abiram, with their company, were swallowed up by the earth, although they took fire from the altar and burnt incense, because "their murmuring against Moses and Aaron" signified profanation of the good of celestial love ; for "Moses" and "Aaron" represented the Lord ; and "to murmur" (that is, to rebel) against the Lord and at the same time to perform holy offices, is profanation ; but as they took the fire from the altar, that fire was cast out, and their censers were made into a covering for the altar ; respecting which it is thus written in Moses :

Moses said to them that they should take fire and put it into their censers, which was done; but they were swallowed up (*Num. xvi. 1* to end).

But afterwards it was commanded

That they should gather up the censers, and scatter the fire hitherwards; and of the censers, which were of brass, they should make broad plates, a covering to the altar, because they had been made holy (*Num. xvi. 37, 38*).

The censers had been made holy by the “fire of the altar,” which signified Divine celestial love. [7.] Because spiritual good, which is good of charity towards the neighbor, derives its essence and soul from celestial good, which is good of love to the Lord, “frankincense,” which signified spiritual good, was put upon the “bread of faces,” which signified celestial good; as can be seen from these words in Moses:

And frankincense shall be put upon the bread of faces which is upon the table in the tent of the assembly, that the bread may be for a memorial (*Lev. xxiv. 7*).

“That the bread may be for a memorial” signifies that the Lord may receive and give heed; for all worship of the Lord which is truly worship comes from celestial good through spiritual good; for spiritual good, which is charity towards the neighbor, is an effect of celestial good, for charity towards the neighbor is the performance of uses, and living a moral life from a heavenly origin (respecting which see *Heaven and Hell*, n. 390, 484, 529, 530–535; and *Doctrine of the New Jerusalem*, n. 84–107), this, therefore, is spiritual good; while celestial good is looking to the Lord and acknowledging that every good and truth is from Him, and that from man, that is, from what is man’s own (*proprium*) there is nothing but evil. [8.] That the incense was to be burned from no other fire than the fire of the altar of burnt-offering, which signified celestial good, which is the good of love to the Lord, is evident also from other passages; as in Moses:

When the congregation murmured against Moses and Aaron, and were attacked by the plague, Aaron took fire from the altar, and put it in a censer, and placed incense on it, and he ran into the midst of them; and the plague was stayed (*Num. xvi. 41, 46–48*).

and also in *Apoc.* (viii. 3–5).

[c.] [9.] That “incense” and “frankincense” signify spiritual good, and “burning incense” worship acceptable because of that good, and therefore hearing and reception by the Lord, can be seen from the following passages. In *Isaiah*:

"A troop of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense; and they shall proclaim the praises of Jehovah" (lx. 6).

Here the Lord's coming is treated of; the "troop of camels" and the "dromedaries of Midian and Ephah" signify knowledges of truth and good in abundance; "all they from Sheba shall come" signifies from knowledges of genuine truth and good (that "Sheba" signified such knowledges, see *A.C.*, n. 1171, 3240); "gold and frankincense," which they shall bring, signify worship from spiritual good that is from celestial good; "gold" signifying celestial good, and "frankincense" spiritual good. Because worship from these is signified it is said, "and they shall proclaim the praises of Jehovah," "proclaiming the praises of Jehovah" signifying the proclamation of good tidings respecting the Lord, and worship of Him. [10.] In *Matthew*:

The wise men from the east opened their treasures, and offered gifts to the new-born Lord, "gold, frankincense, and myrrh" (ii. 11).

"The wise men from the east" also signified those who are in knowledges of truth and good; the worship of such from celestial good, spiritual good, and natural good is signified by "they offered gold, frankincense, and myrrh;" for "gold" signifies celestial good, "frankincense" spiritual good, and "myrrh" natural good. That these had such a signification was still known to many in the east, therefore they were called "sons of the east," by whom in the Word those who are in knowledges of truth and good are meant (see *A.C.*, n. 3249, 3762), for a knowledge of correspondences had been preserved among them; therefore that they might evince their joy of heart they offered such things as signified every good from first to last; and this is what was predicted in *Isaiah*, that they "were to come from Sheba, and bring gold and frankincense, and proclaim the praises of Jehovah" (of which just above) [11.] In *Malachi*:

"From the rising of the sun even unto its going down My name shall be great among the nations; and in every place incense shall be offered unto My name, and a pure meal offering" (i. 11).

"From the rising of the sun even unto its going down My name shall be great among the nations" signifies that the church and worship of the Lord shall be everywhere with those who are in good, "from the rising of the sun to its going down" signifying every place where there is good; "My name shall be great" signifying acknowledgment and worship of the Lord; and "nations"

signifying those who are in good. "Incense shall be offered unto My name, and a pure meal offering," signifies worship of the Lord from spiritual good, which is the good of charity towards the neighbor, and from celestial good, which is the good of love to the Lord; worship from spiritual good is signified by "incense offering," and from celestial good by "meal offering." (That a "meal offering" signifies that good, see *A.C.*, n. 4581, 10079, 10137.)

[d.] [12.] "Incense" and "meal offering" have like significations in David:

"Give ear unto my voice when I cry unto Thee. Let my prayers be accepted as incense before Thee; and the lifting up of my hands as the evening meal offering" (*Psalms* cxli. 1, 2).

And in *Isaiah*:

"Thou hast not brought to Me the small cattle of thy burnt offerings, and thou hast not honored Me with thy sacrifices. I have not made thee to serve by a meal offering, nor wearied thee by frankincense" (xliii. 23).

As all worship of the Lord comes from spiritual good that is from celestial good, the two, "meal offering" and "frankincense" are mentioned separately in the letter, yet in the internal or spiritual sense they are to be understood conjointly, but the one from the other. [13.] So in *Jeremiah*:

"They shall come from the cities of Judah, and from the circuits of Jerusalem, . . . bringing burnt offering and sacrifice, and meal offering and frankincense" (xvii. 26).

Here "Judah" and "Jerusalem" do not mean Judah and Jerusalem, but the Lord's church, which is in the good of love and in the doctrine of charity therefrom; worship from these is signified by "burnt offering and sacrifice," also by "meal offering and frankincense." [14.] Because "meal offering" signified the good of celestial love, and "frankincense" the good of spiritual love, upon the meal offering of fine flour were put oil and frankincense; as appears in Moses:

"When a soul would offer the gift of a meal offering unto Jehovah, fine flour shall be his gift, upon which he shall pour oil, and shall put upon it frankincense;" and the priest "shall take out of it his handful of the fine flour and of the oil thereof, with all the frankincense thereof, and he shall burn it for a memorial upon the altar" (*Lev.* ii. 1, 2).

This meal offering was instituted because "fine flour" signifies genuine truth (see *A.C.*, n. 9995); and since this truth is from good, namely, from celestial good, and from consequent spiritual good, "oil and frankincense" were put upon it; "oil" signifying good of celestial love, and "frankincense" good of spiritual love; in the

internal sense, the one from the other. There were other kinds of meal offerings that were prepared with oil that had a like signification. [15.] In *Ezekiel*:

“Thou hast taken the garments of thy embroidery, and hast covered”
images of a male, with which thou didst commit whoredom; “and
didst set My oil and My incense before them” (xvi. 18, 19).

This is said of Jerusalem, which signifies the church in respect to doctrine, here doctrine wholly perverted. The “images of a male,” which she covered with the garments of her embroidery, and with which she committed whoredom, signify the falsities that they made, by perverse interpretations, to appear as truths, thus they signify falsified truths, “garments of embroidery” meaning knowledges of truth from the Word, and “to commit whoredom” meaning to falsify. “To set My oil and My incense before them” signifies to adulterate both the good of celestial love and the good of spiritual love; and these are adulterated when the Word is applied to the loves of self and of the world. [16.] In Moses:

“They shall teach Jacob Thy judgments, and Israel Thy law; they shall
put incense in Thy nostrils, and burnt offering upon Thine altar”
(*Deut.* xxxiii. 10).

This is the prophecy of Moses respecting Levi, by whom the priesthood is signified, and because the priesthood was representative of the Lord in respect to good of love, both celestial and spiritual, it is said, “they shall put incense in Thy nostrils, and burnt offering upon Thine altar,” “incense” signifying worship from spiritual good, and “burnt offering upon the altar” worship from celestial good, “in the nostrils” signifying to the perception. [17.] In David:

“I will go into Thy house with burnt offerings; I will pay my vows
unto Thee. I will offer unto Thee burnt offerings of fatlings,
rams with incense” (*Psalms* lxvi. 13, 15).

“To offer burnt offerings of fatlings” signifies worship from the good of celestial love; “to offer rams with incense” signifies worship from the good of spiritual love, “incense” and “ram” signifying that good. [18.] In the *Apocalypse*:

“Another angel came and stood at the altar, having a golden censer;
and there was given unto him much incense, that he might offer it
with the prayers of all the saints upon the golden altar that was
before the throne. And the smoke of the incense, with the prayers
of the saints, went up out of the angel’s hand before God. Afterwards
the angel took the censer and filled it with the fire of the altar
and cast it into the earth” (viii. 3-5).

What this means will be told in the explanation of these words in

what follows ; here it may be said that “incense” signifies worship from spiritual good, which is the good of charity towards the neighbor. Such worship is signified also by “the prayers of the saints ;” it is therefore said that “there was given unto him much incense, that he might offer it with the prayers of the saints ;” and then that “the smoke of the incense, with the prayers of the saints, went up before God.” That “prayers of saints” signify worship from spiritual good will be seen in the next paragraph, also what is meant by worship from spiritual good, that is, from good of charity. [19.] In *Isaiah* :

“A people that provoke Me to anger continually before My faces ; that sacrifice in gardens, and burn incense upon bricks” (lxv. 3).

Here “sacrificing” and “burning incense” have the contrary signification, namely, worship from falsities of doctrine that are from self-intelligence ; “gardens” signify intelligence, here self-intelligence, and “bricks” falsities therefrom ; “to sacrifice” and “to burn incense” signify worship. (That the ancients celebrated Divine worship in gardens and groves in accordance with the significations of the trees therein, but that this was forbidden to the Israelitish nation, lest they should frame to themselves a worship from the selfhood (*ex proprio*), see n. 2722, 4552.)

[e.] [20.] In *Hosea* :

“They sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the terebinth, because the shadow thereof is good ; therefore your daughters commit whoredom, and your daughters-in-law commit adultery” (iv. 13).

This describes worship from love of self and from love of the world, and from falsities of doctrine therefrom ; worship from love of self is meant by “sacrificing upon the tops of the mountains ;” worship from love of the world, by “burning incense upon the hills ;” and worship from falsities of doctrine, by “sacrificing and burning incense under the oak, the poplar, and the terebinth ;” “top of the mountains” signifying celestial love, here love of self ; “hills” spiritual love, here, love of the world ; for love of self is the contrary of celestial love, and love of the world is the contrary of spiritual love. “The oak, the poplar, and the terebinth,” signify the lowest goods of truth and truths of good of the natural man, here his evils of falsity and falsities of evil. “Because the shadow thereof is good” signifies satisfaction ; falsifications of spiritual good therefrom are signified by “therefore your daughters commit whoredom,” and adulterations of celestial good by “your daughters-in-law commit adultery.” [21.] In *Jeremiah* :

“[According to] the number of thy cities were thy gods, O Judah ; and according to the number [of the streets] of Jerusalem have ye set up altars, . . . altars to burn incense unto Baal” (xi. 13, 17).

“Cities” here do not mean cities, nor “gods” gods, nor “streets of Jerusalem” streets there; but “cities” signify doctrinals of falsity; “gods” falsities themselves; and “streets of Jerusalem” falsities of the doctrine of the church. “To set up altars, . . . altars to burn incense unto Baal,” signifies worship from love of self and from love of the world (as above). This nation did set up altars and burn incense to Baal; but as all things of their worship were representative, the things that were done according to the statutes were representative of things celestial and spiritual; consequently the things that were done contrary to the statutes were representative of things infernal; therefore by “altars set up to their gods,” and by “incense offered to Baal,” these contrary things are signified. [22.] In the same,

“I will speak with them judgments upon all their wickedness, in that they have forsaken Me and have burned incense to other gods, and have bowed themselves down to the works of their own hands” (i. 16).

“To burn incense to other gods,” and “to bow themselves down to the works of their own hands,” signifies worship from falsities that are from self-intelligence, “other gods” meaning falsities, and “works of their own hands” what is from self-intelligence. [23.] The same is signified by

“Burning incense to gods” in *Jeremiah* (xi. 12; xliv. 3, 5, 8, 15, 18);
Likewise “burning incense to graven images” in *Hosea* (xi. 2);
And “burning incense to vanity” in *Jeremiah* (xviii. 15);
The same as above is signified by “burning incense to Baal” in *Jeremiah* (vii. 9), and in *Hosea* (ii. 13);
Likewise by “burning incense to Melecheth” that is, queen, “of the heavens,” in *Jeremiah* (xliv. 17-19, 21, 25).

“Melecheth of the heavens” signifies falsities in the whole complex. [24.] Moreover, “burning incense” signifies things of worship that are perceived as grateful, and “incense” signifies spiritual good, because all things that were instituted in the Israelitish nation were representative of things celestial and spiritual; for the church with them was not as the church at this day, which is internal, but it was external; and the externals represented and thus signified the internal things of the church, such as were disclosed by the Lord in the Word of the New Testament; for this reason their church was called a representative church. The externals of that church consisted of such things in the world of nature as corresponded to affections for good and truth in the spiritual world; consequently when those who were of that church were in externals in respect to worship, those who were in the spiritual world, that is, in heaven, were in the internals, and were

conjoined with those who were in externals; it was in this way that heaven at that time made one with men on the earth. [25.] From all this it can be seen why there was a table for the bread in the tent of the assembly, and why there was a lampstand with lamps, and an altar for incense. For “bread” represented and thus signified good of love going forth from the Lord, that is, celestial good; the “lampstand with lamps” represented and thus signified spiritual good and truth; and “incense” represented and thus signified worship; and because all Divine worship that is perceived as grateful is from spiritual good, that good was signified by “incense.” In order that this gratification might be represented the incense was made from fragrant spices, and this also from correspondence; for fragrant odors correspond to the pleasantnesses and delights that are in the thoughts and perceptions from the joy of spiritual love. For this reason incense corresponded to such things as are received as grateful by the Lord and perceived as grateful by angels. This gratification is entirely from spiritual good, that is, from good of charity towards the neighbor; for this good is celestial good, which is good of love to the Lord in effect; for celestial good, which is good of love to the Lord, is brought into effect solely through spiritual good, which is good of charity towards the neighbor; consequently to be in this good and to exercise it is to love and worship the Lord. (What charity towards the neighbor is, and what it is to exercise it, see *The Doctrine of the New Jerusalem*, n. 84-107.)

[f.] [26.] As the “oil” by which anointings were performed signified celestial good, or good of love to the Lord, and “incense” signified spiritual good, or good of charity towards the neighbor, and as the latter is from the former (as was said above), therefore in *Exodus* (chap. xxx.) the preparation of the anointing oil is first treated of, and immediately afterwards the preparation of the incense; the preparation of the anointing oil from verse 23 to 33, and the preparation of the incense from verse 34 to 38. And as the incense offering is here treated of I will quote here what is there commanded regarding the preparation of incense, namely,

“Take unto thee sweet spices, stacte, onycha, and galbanum; sweet spices, with pure frankincense, of each shall there be like weight. And thou shalt make it an incense, a perfume after the art of the perfumer, salted, pure, holy; and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet thee; it shall be unto you the holy of holies. And the incense that thou makest ye shall not make in its quality for yourselves; it shall be unto thee holy to Jehovah. The man who shall make like unto it to make him an odor shall be cut off from his people” (*Exod.* xxx. 34-38).

(What each particular here signifies, see *A.C.*, n. 10289-10310, where they are explained consecutively.) Here it may be said that frankincense was the most important ingredient, and the other three were added for the sake of their odor; therefore it is said of the frankincense, that "of each there shall be like weight," or as much of one so much of the other; in like manner as with the anointing oil, in which the oil of the olive was the most important ingredient, and the other things in it were significative (*Exodus* xxx. 23-33). From this it is clear why frankincense has the same signification as incense when compounded, namely, spiritual good. [27.] As the fragrances pertaining to odor correspond to spiritual pleasantnesses, that is, to the pleasantnesses arising from spiritual good, so what is received by the Lord as especially grateful is called an

"Odor of rest" (*Exod.* xxix. 18, 25, 41; *Lev.* i. 9, 13, 17; ii. 2, 9, 12; iii. 5; iv. 31; vi. 15, 21; viii. 28; xxiii. 8, 13, 18; *Nnm.* xv. 3; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36).

And in *Ezekiel*:

"By the odor of rest I will be pleased with you" (xx. 41).

In Moses:

If ye will not walk in my precepts, but will go contrary to Me, "I will not smell the odor of your rest" (*Lev.* xxvi. 27, 31).

And in *Hosea*:

"His branches shall spread, and he shall be as the honor of the olive, and his odor as that of Lebanon" (xiv. 6).

This is said of Israel; "the honor of the olive" signifies celestial good, and "the odor of Lebanon" spiritual good, from gratification. (That "honor" is predicated of celestial good, see above, n. 288[6]; that the "olive" also signifies that good, see *A.C.*, n. 9277, 10261; that "odor" signifies capacity to perceive what is grateful according to the quality of love and faith, n. 1514-1519, 3577, 4624-4634, 4748, 5621, 10292; that "odor of rest" signifies capacity to perceive peace, n. 925, 10054; what this is, see *Heaven and Hell*, n. 284-290).

325[a]. "*Which are the prayers of the saints*" signifies *from which is worship*.—This is evident from the signification of "prayers of saints," as meaning worship from spiritual good; "prayers," in the internal sense, mean all things of worship; and "saints" things spiritual; for those who are in the Lord's spiritual kingdom are called in the Word "saints" [or "holy"], and those who are in His celestial kingdom are called "righteous" (see above, n. 204). But in the internal sense of the Word by "saints" are not meant saints [holy men], but things holy, for the term "saints" involves persons, and in the internal sense everything of person is put off, for only real things make that sense (see above, n. 270); and

that angels, because they are spiritual, think abstractly from persons (see also above, n. 99, 100). This is what distinguishes the internal sense of the Word from its external sense, which is the sense of the letter; and as “saints” thus mean things holy, and “holy” in the Word means the Divine truth that goes forth from the Lord, and makes His spiritual kingdom (as may be seen above, n. 204), so by “saints” things spiritual are meant, and by “prayers of saints” worship from spiritual good. That worship from that good is meant by “prayers of saints” is evident from this, that it is said “they had golden bowls full of incense, which are the prayers of the saints,” and “incense” signifies all things of worship that are from spiritual good (as was shown in the preceding paragraph); from which it follows that “prayers of saints” has a like signification. [2.] As also in David:

“Give ear unto my voice when I cry unto Thee. Let my prayers be received as incense before Thee; and the lifting up of my hands as the evening meal offering. . . . Guard the door of my lips; let not my heart decline to evil, to do evil deeds in wickedness with the men who work iniquity; . . . for still my prayers are in their evils” (*Psalms* cxli. 1-5).

Here also “prayers” are called “incense,” and “the lifting up of the hands” is called a “meal offering;” and this because “prayers” and “incense” have the same signification, also “lifting up of the hands” and “meal offering.” “Incense” signifies spiritual good, which is the good of charity towards the neighbor; and “meal offering” signifies celestial good, which is the good of love to the Lord; thus both signify worship. And as prayers are not from the mouth, but from the heart by the mouth, and all worship that is from the heart is from the good of love and charity, for the heart signifies that, so it is said, “Guard the door of my lips; let not my heart decline to evil, to do evil deeds in wickedness.” And because David is lamenting that evils still have power against him, he says, “for still my prayers are in their evils.” [3.] That “prayers” have the same meaning as “incense” is evident from other passages in the *Apocalypse*:

“Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he might offer it with the prayers of all the saints, upon the golden altar. . . . And the smoke of the incense with the prayers of the saints went up . . . before God” (viii. 3, 4).

As “prayers” and “incense” have here the same significance, namely, worship from spiritual good, it is said, “there was given

unto him much incense, that he might offer it with the prayers of the saints;" likewise that "the smoke of the incense went up with the prayers of the saints before God." What is meant by worship from spiritual good shall first be explained, and afterwards that prayers signify such worship. Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only its externals, for they go forth from the man through his mouth, consequently men's prayers are such as they themselves are in respect to life. It matters not that a man bears himself humbly, that he kneels and sighs when he prays; these are externals, and unless externals come forth from internals they are only posturings and sounds, without life. In each thing that a man utters there is affection, and every man, spirit, and angel is his own affection, for their affection is their life; it is the affection itself that speaks, and not the man without it; therefore such as the affection is such is the praying. Spiritual affection is what is called charity towards the neighbor; to be in that affection is true worship; praying is what goes forth. From this it can be seen that the essential of worship is a life of charity, and that its instrumental is posture and praying; or that the primary of worship is a life of charity, and its secondary is praying. From this it is clear that those who place all Divine worship in oral piety, and not in practical piety, err greatly. [4.] Practical piety is to act in every work and in every duty from sincerity and right, and from justice and equity, and this because it is commanded by the Lord in the Word; for thus man in his every work looks to heaven and to the Lord, and thus is conjoined with Him. But to act sincerely and rightly, justly and equitably, solely from fear of the law, of the loss of fame or of honor and gain, and to think nothing of the Divine law, of the precepts of the Word, and of the Lord, and yet to pray devoutly in the churches, is external piety; however holy this may appear it is not piety, but is either hypocrisy, or something put on derived from habit, or a kind of conviction from a false belief that Divine worship consists merely in this; for such a man looks to heaven and to the Lord not with the heart but only with the eyes, the heart looking to self and to the world, and the mouth speaking from the habit of the body only and its memory; by this man is joined to the world and not to heaven, and to self and not to the Lord. From all this it can be seen what piety is, and what Divine worship is, and that practical piety is essential worship. On this see also what is said in *Heaven and Hell* (n. 222, 224, 358-360, 528-530); and in the *Doctrine of the*

New Jerusalem (n. 123-129), where also are these words :

“Piety is to think and speak piously; to spend much time in prayer; to bear oneself humbly at such times; to frequent churches, and attend devoutly to discourses there; to observe the sacrament of the Supper frequently every year, and likewise the other services of worship according to the appointments of the church. But a life of charity is to will well and do well to the neighbor; to act in every work from justice and equity and from good and truth, and also to discharge every duty;—in a word, the life of charity consists in performing uses. Divine worship consists primarily in such a life, and secondarily in a life of piety; he, therefore, who separates the one from the other, that is, who lives a life of piety and not at the same time a life of charity, does not worship God. . . . For a life of piety is valuable. . . . so far as a life of charity is joined with it; for a life of charity is the chief thing, and such as this is, such is the life of piety” (n. 124, 128).

[b.] [5.] That the Lord insinuates heaven into man’s practical piety, but not into oral or external piety separate therefrom, has been proved to me by much experience. For I have seen many who placed all worship in oral and outward piety, while in their practical life they gave no thought to the Lord’s precepts in the Word, believing that what is sincere and right, just and equitable, must be done not from regard to religion, thus from a spiritual motive, but merely from regard to civil law and moral law, that they might appear sincere and just for the sake of a good name, and this for the sake of honor and gain, supposing that this would take them into heaven before others. According to their belief, therefore, they were raised up into heaven; but when the angels perceived that they worshipped God with the mouth only, and not with the heart, and that their external piety did not proceed from practical piety, which is of the life, they cast them down; afterwards these became associated with those who were in a life like their own, and were then deprived of their piety and sanctity, since these were interiorly defiled by evils of life. From this also it was made clear, that Divine worship consists primarily in a life of charity and secondarily in external piety. [6.] As essential Divine worship consists primarily in the life, and not in prayers, the Lord taught that in praying there should not be much speaking and repetition, in the following words :

“In praying, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Do not make yourselves, therefore, like them” (*Matt.* vi. 7, 8).

Now as essential Divine worship consists primarily in a life of charity, and secondarily in prayers, by “prayers,” in the spiritual

sense of the Word, worship from spiritual good, that is, from the life of charity, is meant, for that which is primary is what is meant in the spiritual sense, while the sense of the letter consists of things secondary, which are effects, and which correspond. [7.] Prayers are mentioned, moreover, in many passages of the Word; but as prayers go forth from the heart, and a man's heart is such as is his life of love and charity, so "prayers," in the spiritual sense, mean that life and worship from it; as in the following. In *Luke*:

"Be ye wakeful at every season, praying that ye may be accounted worthy to escape the things that are to come, and to stand before the Son of man" (xxi. 36; *Mark* xiii. 33).

"To be wakeful at every season" signifies to procure to oneself spiritual life (see above, n. 187); therefore praying is also mentioned, because "praying" is an effect of that life, or its external, which is of avail so far as it goes forth from the life, for these two are one like soul and body, and like internal and external [8.] In *Mark*:

Jesus said, "All things that ye ask for, praying, believe that ye are to receive, and then it shall be done for you. But when ye stand supplicating, forgive, if ye have aught against any" (xi. 24, 25).

Here, also, in the spiritual sense, by "praying," "asking for," and "supplicating," a life of love and charity is meant; for to those who are in a life of love and charity it is given from the Lord what they are to ask; therefore they ask nothing but what is good, and that is done for them; and as faith also is from the Lord, it is said, "believe that ye are to receive;" and as prayers proceed from a life of charity, and are an agreement with it, in order that it may be done according to the prayers, it is said, "When ye stand supplicating, forgive, if ye have aught against any." [9.] "When ye stand supplicating" signifies when in Divine worship, as is clear also from this, that what is here said of those who pray is said also of those who offer a gift upon the altar, in *Matthew*:

"If thou offer a gift upon the altar, and rememberest that thy brother hath aught against thee, leave the gift before the altar, and.... first be reconciled to thy brother, and then coming offer the gift" (v. 23, 24).

"Offering a gift upon the altar" signifies all Divine worship, for the reason that Divine worship with that nation consisted chiefly in offering burnt offerings and sacrifices, by which all things of worship were signified (see *Doctrine of the New Jerusalem*, n. 214, 221). From

this it can be seen that “praying,” or “supplicating,” and “offering a gift upon the altar,” have a like meaning, namely, worship from the good of love and charity. [10.] In the same,

Jesus said, “It is written, My house shall be called a house of prayer, but ye have made it a den of robbers” (xxi. 13; *Mark* xi. 17; *Luke* xix. 46).

The Lord’s “house” signifies the church, and “prayers” worship therein; and a “den of robbers” profanation of the church and of worship; from this contrary sense it is also evident that prayers signify worship from good of love and charity. [11.] In David:

“I cried unto God with my mouth. . . . If I had regarded iniquity in my heart the Lord would not have heard; but God hath heard; He hath attended to the voice of my prayer” (*Psalms* lxvi. 17–19).

Since prayers are such as the man’s heart is, and thus are not prayers of any worship when the heart is evil, it is said, “If I had regarded iniquity in my heart the Lord would not have heard,” which signifies that He would not receive such worship. Man’s “heart” is his love, and man’s love is his very life, consequently a man’s prayers are such as his love is, that is, such as his life is; from which it follows that “prayers” signify the life of his love and charity, in other words, that this life is meant by “prayers” in the spiritual sense. [12.] Many more passages might be cited; but as man does not know that his life and his prayers make one, and therefore does not perceive otherwise than that “prayers” when they are mentioned in the Word mean merely prayers, these passages will be omitted here. Moreover, when man is in a life of charity he is constantly praying, if not with the mouth yet with the heart; for that which is of the love is constantly in the thought, even when man is unconscious of it (according to what is said in the *Doctrine of the New Jerusalem*, n. 55–57); from which also it is clear that “praying” in the spiritual sense is worship from love. But those who place piety in prayers and not in the life have no relish for this truth, in fact their thought is contrary to it; such do not even know what practical piety is.

326[a]. [Verse 9.] “*And they were singing a new song*” signifies *acknowledgment and confession from joy of heart*.—This is evident from the signification of a “song,” as meaning acknowledgment and confession from joy of heart, here acknowledgment and confession that the Lord in respect to the Divine Human has all power in the heavens and on earth. Confession respecting this is meant because this is what is here treated of. “To sing a

song” signifies confession from joy of heart, because joy of heart, when it is in its fulness, expresses itself in song; this it does because when the heart, and in consequence the thought also, is full of joy, it pours itself forth in singing, the joy of the heart in the sound of the singing, and the joy of the thought therefrom in the song. The kind of joy in the thought is expressed by the words of the song, which concur and agree with the matter that is in the thought from the heart; the kind of joy in the heart is expressed by the harmony, and the measure of this joy is expressed by the exaltation of the sound and the words in it. All these flow as if spontaneously from the joy itself, and for the reason that the whole heaven is formed according to affections for good and truth, the highest heaven according to affections for good, and the middle heaven according to affections for truth; it is therefore formed also in accord with joys, for every joy is from an affection, that is, from love; from this it is that in all angelic discourse there is a kind of harmony. (But these things can be more clearly known and established by what is said and shown in *Heaven and Hell*, namely, that the thoughts and affections of angels go forth according to the form of heaven, n. 200-212, and 265-275; therefore that there is a kind of harmony in their speech, n. 242; also that the sound of the speech of angels corresponds to their affections; and the articulations of sound, which are the words, correspond to the ideas of thought, which is from the affection, n. 236, 241; also in *A.C.*, n. 1648, 1649, 2595, 2596, 3350, 5182, 8115.) From this it is clear that harmony in song, also the power of musical art to express the various kinds of affections and to adapt itself to its themes are from the spiritual world, and not from the natural as is supposed (see also *Heaven and Hell*, n. 241). [2.] For this reason many kinds of musical instruments were used in sacred worship among the Jewish and Israelitish nation, some of which had relation to affections for celestial good, and some to affections for spiritual good, and to the joys therefrom, respecting what was to be proclaimed. Stringed instruments had relation to affections for spiritual good, and wind instruments to affections for celestial good; to these was added the singing of songs, which gave form to the agreements of things with the sounds of affections. Such were all the psalms of David, therefore they are called psalms, from playing (*psallere*), and are also called songs. All this makes clear why the four animals and and twenty-four elders are said to have had harps, and also to have sung this song.

[b.] [3.] That “singing” and “singing a song” signify acknowledgment and confession from joy of heart is evident from the following passages. In *Isaiah*:

“In that day thou shalt say, I will confess to Jehovah; . . . O God of my salvation, I will trust, I will not be afraid; for Jah Jehovah is my

strength and song, He is become my salvation. Then shall ye draw waters from the fountains of salvation. And in that day shall ye say, Confess ye to Jehovah, call upon His name, . . . sing unto Jehovah. . . . Cry aloud and shout, thou inhabitant of Zion, for great in the midst of thee is the Holy One of Israel" (xii. 1-6).

This describes confession from joy of heart because of the Lord's coming and His Divine power to save the human race. Confession is plainly meant, for it is first said, "I will confess to Jehovah," and again afterwards, "Confess ye to Jehovah." Confession that the Lord from His Divine power is to save mankind is described by these words, "O God of my salvation, I will trust, I will not be afraid, for He is my strength, He is become my salvation. Then shall ye draw waters from the fountains of salvation in that day; great in the midst of thee is the Holy One of Israel." "In that day" means when the Lord is to come; "the Holy One of Israel" is the Lord; consequent joy, which is the joy of confession, is described by "Sing unto Jehovah, cry aloud and shout, thou inhabitant of Zion;" "inhabitant" and "daughter of Zion" are the church where the Lord is worshipped; "Jah is my song" signifies here celebration and glorification of the Lord. [4.] In the same,

"Sing unto Jehovah a new song, His praise, O end of the earth. . . . Let the wilderness and the cities thereof lift up their voice; . . . let the inhabitants of the rock sing, let them shout from the top of the mountains" (xlii. 10, 11).

This also treats of the Lord's coming and the establishment of the church with those who were outside of the church, that is, with those where the Word was not, and the Lord was not known. "To sing a new song" signifies confession from joy of heart; "Sing praise, O end of the earth," signifies confession of those who are remote from the church, "end of the earth" meaning where that which pertains to the church ceases to be, "earth" meaning the church; "the wilderness and the cities thereof," that shall lift up the voice, signify those with whom there is no good because there is no truth, and yet they desire it; "inhabitants of the rock" signify good of faith pertaining to these; "top of the mountains" signifies good of love pertaining to these; "to sing" and "to shout" signify consequent confession from joy of mind and heart. [5.] In the same,

"Jehovah will comfort Zion; He will comfort all her waste places, and He will make her desert like Eden, and her wilderness like the garden of Jehovah; gladness and joy will be found therein, confession and the voice of singing" (li. 3; lii. 8, 9).

This also treats of the Lord's coming and the establishment of

the church, which at that time was laid waste or destroyed. "Zion" signifies the church where the Lord is to be worshipped; "her waste places" signify a lack of truth and good from an absence of knowledges; "to make her desert like Eden, and her wilderness like the garden of Jehovah" signifies that they shall have truth and good in abundance; "desert" is predicated of absence of good, and "wilderness" of absence of truth; "Eden" signifies good in abundance, and "garden of Jehovah" signifies truth in abundance. As "singing" and "song" signify confession from joy of heart, it is said, "gladness and joy therein, confession and the voice of singing," "voice of singing" meaning song. [6.] In *Lamentations*:

"The elders have ceased from the gate, the young men from singing; the joy of our heart hath ceased" (v. 14, 15).

"The elders have ceased from the gate" signifies that those who are in truths from good, or in an abstract sense truths from good by which there is admission into the church, are no more; "the young men have ceased from singing" signifies that truths themselves are deprived of their spiritual affection, and thus of their joy; and because this is signified it is said, "the joy of our heart hath ceased." [7.] In *Ezekiel*:

"I will cause the noise of thy songs to cease, and the voice of harps shall be no more heard" (xxvi. 13).

"The noise of songs" signifies the joys of confessions; "the voice of harps" signifies gladness from spiritual truths and goods. [8.] In David:

"Jehovah is my strength, . . . and I am helped; my heart exulteth, and with my song will I confess to Him" (xxviii. 7).

Because "song" signifies confession from joy of heart, it is said, "my heart exulteth, and with my song will I confess to Him." [9.] In the same,

"Sing aloud, ye righteous, in Jehovah. . . . Confess to Jehovah on the harp, sing praises to Him with the psaltery of ten strings. Sing unto Him a new song, play skilfully with a loud noise" (*Psalms* xxxiii. 1-3).

As joy of heart is both from celestial love and from spiritual love, it is said, "Sing aloud, ye righteous, in Jehovah, confess to Jehovah on the harp; sing praises to Him with a psaltery of ten strings." "Sing aloud, ye righteous," is predicated of those who are in celestial love; "Confess on the harp, and sing praises with the psaltery," of those who are in spiritual love. That those who

are in celestial love are called "righteous" see above (n. 204[a]), and that "harp" and "psaltery" are predicated of those who are in spiritual good (n. 323[a,b]); and as "singing" means confession from the joy arising from these loves, it is said, "Confess to Jehovah," "Sing unto Him a new song." The exaltation of joy from its fulness is signified by "play skilfully with a loud noise." [10.] In the same,

"I will praise the name of God with a song, and will magnify Him by confession" (*Psalms* lxix. 30).

In the same,

"When I shall have gone with them to the house of God, with the voice of singing and confession, the multitude keeping holiday" (*Psalms* xlii. 4).

In the same,

"Confess ye to Jehovah, call upon His name. Sing unto Him, sing praises unto Him" (*Psalms* cv. 1, 2 ; cxlix. 1).

In the same,

"I will confess to Jehovah according to His righteousness, and I will sing unto the name of Jehovah most high" (*Psalms* vii. 17).

In the same,

"My heart is prepared, O God ; I will sing, and sing praises. Awake thee, my glory ; awake thee, psaltery and harp. I will confess unto Thee, O Lord, among the nations ; I will sing praises unto Thee among the peoples" (*Psalms* lvii. 7-9).

Because "to sing a song" signifies confession from joy of heart, in these passages two expressions are used, "to confess and to sing," "confession and song," "voice of singing and voice of confession."

[c.] [11.] Where the Lord's coming is treated of, the expression "new song" is used, and it is said that earth, sea, field, forest, trees, Lebanon, desert, and many other things, should "rejoice" and "exult," as in the following. In David :

"O sing unto Jehovah a new song. Make a loud noise unto Jehovah, all the earth ; break forth, shout for joy, and sing, with the harp and the voice of a song ; with trumpets, and with the sound of a cornet, make a loud noise before the King, Jehovah. Let the sea and the fulness thereof give forth a sound ; the world and they that dwell therein. Let the floods clap their hands ; let the mountains be joyful together" (*Psalms* xcvi. 1, 4-8).

In the same,

"O sing unto Jehovah a new song ; sing unto Jehovah, all the earth. Sing unto Jehovah, bless His name ; proclaim His salvation from day to day. The heavens shall be glad, and the earth shall rejoice ; the sea shall be moved, and all the fulness thereof ; the field shall exult, and all that is therein ; then shall all the trees of the forest sing" (*Psalms* xcvi. 1, 2, 11, 12).

In the same,

“Sing unto Jehovah a new song, His praise in the assembly of the saints.
Let Israel rejoice in his makers, the sons of Zion in their King.
Let them praise His name in the dance ; let them sing praises unto Him with the timbrel and harp ” (*Psalm* cxlix. 1-3).

In *Isaiah* :

“Sing unto Jehovah a new song ; His praise, O end of the earth.
Let the wilderness and the cities thereof lift up the voice ” (xlii. 10, 11).

In the same,

“Sing, O ye heavens, for Jehovah hath done it ; shout for joy, ye lower parts of the earth ; break forth into singing, ye mountains, O forest and every tree therein ; for Jehovah hath redeemed Jacob, and hath shown Himself glorious in Israel ” (xliv. 23 ; xlix. 13).

Here the Lord, His coming, and salvation through Him are treated of ; and because these things were about to take place it is said, “a new song.” The joy on this account is described not only by “singing,” “singing praises,” “breaking forth,” “being joyful,” “clapping the hands,” but also by various musical instruments of accordant sounds ; also that rivers, sea, field, forests, trees therein, Lebanon, desert, mountains, and many other things, should “rejoice,” “exult,” “sing,” “shout for joy,” “clap the hands,” and “cry aloud,” together. Like things are predicated of these objects because they signify such things as are of the church, and therefore such things as are with the man of the church, “rivers” the things that are of intelligence, “sea” the things of knowledge (*scientiæ*) that are in agreement with truths and goods, “field” the good of the church, “forests” the truths of the natural man, “trees” knowledges, “Lebanon” spiritual truth and good, “desert” a desire for truth that good may be gained, and “mountains” goods of love. All these things are said “to sing,” “to break forth,” “to shout for joy,” “to cry aloud,” and “to clap the hands,” when they are from heaven, for then heavenly joy is in them, and through them in man ; for man is not in heavenly joy unless the things in him, which are truths and goods, are from heaven ; from these is joy of heart that is truly joy, and from these is the joy of the man with whom they are. From this it can be seen why the same is said of these things as of man, namely, because joy is in them, and in man through them. Such joy is in every spiritual and celestial good, and therefrom in those in whom these goods are : for heaven flows in with its joy, that is, the Lord through heaven, into the goods and their truths that are from Him in man, and through these into the man, but not into the man who is destitute or devoid of them.

These goods and the truths therefrom are what “exult,” “shout for joy,” “break forth,” “sing,” “sing praises,” that is, are glad because of the influx from heaven, and from these the heart of man is glad also.

[d.] [12.] As there are various affections for good and truth, and each expresses itself by appropriate sound, so in the Word, especially in David, various kinds of instruments are mentioned, which signify corresponding affections. One who is acquainted with the internal sense of the Word, and also with the sounds of the instruments there named, can know what affection is signified and described by each. Angels know this from the mere mention of the instruments when a man is reading the Word, and also from what is described in the words of the passage. Thus, for example, in David :

“Clap your hands, all ye peoples ; sing together unto God with the voice of a song. God is gone up with a shout, Jehovah with the voice of a trumpet. Sing unto God, sing unto our King, for God is King of all the earth ; sing ye with understanding” (*Psalms* xlvii. 1, 5-7).

In the same,

“They have seen Thy goings, O God, the goings of my God. The singers went before, the minstrels after, in the midst of damsels playing with timbrels” (*Psalms* lxviii. 24, 25).

In the same,

Shout with joy unto God our strength ; call unto the God of Jacob. Lift up a song, and strike the timbrel, the pleasant harp with the psaltery. Sound with the trumpet in the new moon” (*Psalms* lxxxi. 1-3).

In the same,

“Praise God with the sound of the trumpet, with the psaltery and harp, with the timbrel and dance, with stringed instruments and the organ, with cymbals of soft sound, with cymbals of loud sound” (*Psalms* cl. 1, 3-5).

All the instruments here mentioned signify affections, each its own, and this from the correspondence of their sound ; for affections are what produce varieties of sounds with men, consequently from the sounds the affections are known, as was said above in this article.

[13.] I will add to this an arcanum : the angels who constitute in heaven the Lord’s celestial kingdom, when man is reading the Word, draw from his affection alone the internal sense of it, which affection arises from the sound of the words in the original tongue ; but the angels who are in the Lord’s spiritual kingdom draw the internal sense from the truths that the words contain ; therefore the man who is in spiritual affection has

from the celestial kingdom joy of heart, and from the spiritual kingdom confession from that joy. The sounds of the musical instruments that are here mentioned call forth the affection, and the truths give form to it. That this is so is well known to those skilled in the art of music. For this reason the Psalms of David are called "psalms," from *psallere* [to play]; they are also called "songs" from singing; for they were played and sung with accompanying sounds upon various instruments. That they were called "psalms" by David is known, as most of them are so inscribed. Those that are called songs are the following,

Psalm xviii. 1; xxxiii. 1, 3; xlv. 1; xlvi. 1; xlviii. 1; lxv. 1; lxvi. 1; lxvii. 1; lxviii. 1; lxxv. 1; lxxvi. 1; [lxxxiii. 1;] lxxxvii. 1; lxxxviii. 1; xcii. 1; xcvi. 1; xcvi. 1; cviii. 1; cxx. 1; cxxi. 1; cxxii. 1; cxxiii. 1; cxxiv. 1; cxxv. 1; cxxvi. 1; cxxvii. 1; cxxviii. 1; cxxix. 1; cxxx. 1; cxxxi. 1; cxxxii. 1; cxxxiii. 1; cxxxiv. 1. [The title of the Psalm is here included in the first verse.]

Many other passages might be cited from the Word respecting singing and song, and it might be shown that they signify confessions from joy of heart, but they are omitted because of their number; those already referred to are sufficient.

327. *"Saying, Worthy art Thou to open the book and to loose the seals thereof"* signifies *that the Lord from the Divine Human has omnipotence and omniscience.*—This is evident from all that precedes; for the subject treated of up to this point is that the Lord from the Divine Human has omnipotence and omniscience, and that judgment, therefore, belongs to Him. That this is meant by "Thou art worthy to open the book and to loose the seals thereof" is clear from the connection of the things explained from the beginning of this chapter to the present verse, which I will here present in their order, as follows: "I saw in the right hand of Him that sat upon the throne" signifies the Lord in respect to omnipotence and omniscience (n. 297); "a book written within and on the back, sealed with seven seals," signifies the state of the life of all in heaven and on earth altogether hidden (n. 299, 300); "I saw a strong angel proclaiming with a great voice, Who is worthy to open the book and to loose the seals thereof?" signifies exploration whether there is any one capable of knowing and perceiving the state of the life of all (n. 302, 303); "no one was able, in heaven nor upon the earth nor under the earth, to open the book," signifies that no one from himself can do this at all (n. 304[a]); "Behold, the Lion that is from the tribe of Judah, the Root of David, hath overcome to open the book and to loose the seven seals thereof," signifies the Lord [as able to do this] because from

His own power He subjugated the hells and reduced all things in the heavens to order, and this by Divine good united to Divine truth in His Human (n. 309, 310); “I saw a Lamb standing, having seven horns and seven eyes” signifies the Lord in respect to the Divine Human, that from it He has omnipotence and omniscience (n. 314, 316[a,b], 317); and “He came and took the book out of the right hand of Him that sat upon the throne” signifies that these things are from His Divine Human (n. 319). From this it is now clear that here “Worthy art Thou to take the book and to loose the seals thereof,” signifies that the Lord from the Divine Human has omnipotence and omniscience.

328[a]. “*For Thou wast slain, and didst redeem us to God in Thy blood,*” signifies *separation of all from the Divine, and conjunction with the Divine by acknowledgment of the Lord, and by reception of Divine truth from Him.*—This is evident from the signification of “being slain,” as meaning, in reference to the Lord, separation of all from the Divine, for “to be slain” signifies in the Word to be spiritually slain, that is, to perish by evils and falsities (see above, n. 315); and because the Lord with such is not, for He is denied, “being slain” signifies, in reference to the Lord, not acknowledged (as above, n. 315) and also denied; and when the Lord is denied He is as it were slain with such as deny, and by the denial they are separated from the Divine; for such as deny the Lord, that is, His Divine, separate themselves entirely from the Divine. For the Lord is the God of the universe, and He is one with the Father, and the Father is in Him and He in the Father, and no one cometh to the Father but by Him, as the Lord Himself teaches; consequently those in the church who do not acknowledge His Divine, and still more those who in heart deny it, are entirely separated from the Divine. [2.] Denying the Divine is here meant by slaying Him in themselves. In the internal sense of the Word the same is meant by “crucifying the Lord” (see above, n. 83, 195[c]); for the Jews, with whom the church then was, denied that He was the Christ, and thereby separated themselves from the Divine; and consequently they gave Him up to death, or crucified Him. Moreover, at this day those who deny His Divine do the same; it is therefore frequently said by preachers that those who lead an evil life and blaspheme the Lord crucify Him in themselves. This, therefore, is what is here signified by “Thou wast slain.” This is evident also from the signification of “Thou didst redeem us to God in Thy blood,” as meaning that He conjoined us to the Divine by acknowledgment of Him,

and by reception of Divine truth from Him ; for “to redeem” signifies to liberate from hell, and thereby to take men to Himself, and thus conjoin them to the Divine, as will be seen from passages in the Word in which “to redeem” and “redemption” are mentioned, which will be quoted below. The “blood of the Lord” signifies Divine truth going forth from Him ; and because man by reception of Divine truth from the Lord is liberated from hell and conjoined to Him, “Thou didst redeem us to God in Thy blood” signifies conjunction with the Divine by reception of the Divine truth from the Lord. [3.] That this sense lies hidden in these words no one can see who abides in the mere sense of the letter, for in that sense nothing else can be seen except that “Thou wast slain” means that He was crucified ; and “Thou didst redeem us in Thy blood” means that He has reconciled us to His Father by the passion of the cross. Because this meaning is the meaning of the letter, and because it has hitherto been unknown that in every particular of the Word there is an internal sense which is spiritual, from that sense, namely, the sense of the letter, it has been made a doctrine of the church that the Divine itself which is called the Father cast away from Him the whole human race, and that the Lord by the passion of the cross made reconciliation, and that thus those for whom He intercedes are saved. Who that has any enlightenment of understanding cannot see that this doctrinal is contrary to the Divine itself? For the Divine itself never casts away any man from Him ; He loves all, and therefore desires the salvation of all. It is also contrary to the Divine itself to be reconciled by the shedding of blood, and to be brought back to mercy by beholding the passion of the cross which His own Son sustained, and from this to have mercy, and not from Himself. Although this doctrine is so contrary to the Divine essence, yet to believe this is called essential faith or justifying faith. [4.] Again, who can think from enlightened reason that the sins of the whole world were transferred to the Lord, and that the sins of any one who merely has that faith are thereby taken away? But although this is the doctrine of those who never think beyond the sense of the letter, yet the angels who are with men have no perception of these things according to that sense, but according to the spiritual sense, for they are spiritual and therefore think spiritually and not naturally. To angels, “redeeming man in His blood” means liberating man from hell, and thus claiming and conjoining man to Himself by acknowledgment of Him, and by reception of Divine truth from Him. Moreover, the church may know that this is

so; for it may know that one is conjoined to the Divine not by blood, but by reception of the Divine truth, and application of it to the life. [5.] Liberation from hell by the Lord was accomplished by His assuming the Human, and through it subjugating the hells, and reducing to order all things in the heavens, which could have been done in no way except by a Human; for the Divine operates from firsts through outmosts, thus from Himself through the things that are from Himself in outmosts which are in the Human. This is the operation of Divine power in heaven and in the world. (On this see some things above, n. 41; also in *Heaven and Hell*, n. 315; and in *A.C.*, n. 5897, 6239, 6451, 6465, 8603, 9215, 9216, 9824, 9828, 9836, 10044, 10099, 10329, 10335, 10548.) Liberation from hell by the Lord was also accomplished by His glorifying His Human, that is, making it Divine; for thus and not otherwise could He hold the hells in subjection forever: and as the subjugation of the hells and the glorification of His Human was accomplished by means of temptations admitted into His Human, His passion of the cross was His last temptation and complete victory. That “He bore the sins of all” signifies that He admitted into Himself all the hells when He was tempted, for from the hells all sins or evils ascend, and enter into and are in man; therefore the Lord’s “bearing sins” signifies that He admitted the hells into Himself when tempted; and His “taking away sins” means that He subjugated the hells, in order that evils may no more rise up from them in those who acknowledge the Lord and receive Him, that is, who receive in faith and life the Divine truth going forth from Him, and who are thus conjoined to the Lord.

[*b.*] It was said that “Thou didst redeem us to God in Thy blood” signifies conjunction with the Divine by acknowledgment of the Lord, and reception of Divine truth from Him; and as the church is founded on this, I will state briefly how conjunction is thereby effected. [6.] The primary thing is to acknowledge the Lord, to acknowledge His Divine in the Human, and His omnipotence to save the human race; for by that acknowledgment man is conjoined to the Divine, since there is no Divine except in Him; the Father is there, for the Father is in Him, and He in the Father, as the Lord Himself teaches; consequently those who look to another Divine near Him, or at His side, as those are wont to do who pray to the Father to have mercy for the sake of the Son, turn aside from the way and worship a Divine elsewhere than in Him. Moreover, they then give no thought to the Divine of the Lord, but only to the Human, when yet these can not be separated; for the Divine and the Human are not two, but a single person, con-

joined like soul and body, according to the doctrine received by the churches from the Athanasian Creed. Therefore to acknowledge the Divine in the Lord's Human, that is, the Divine Human, is the primary thing of the church, by which there is conjunction; and because it is the primary it is also the first thing of the church. It is because this is the first thing of the church, that the Lord, when He was in the world, so often said to those whom He healed, "Believest thou that I am able to do this?" and when they answered that they believed, He said, "Be it done according to thy faith." This He so often said that they might believe, in the first place, that from His Divine Human He had Divine Omnipotence, for without that belief the church could not be begun, and without that belief they could not have been conjoined with the Divine, but must have been separated from it, and thus would have been able to receive nothing good from Him. [7.] Afterwards the Lord taught how they were to be saved, namely, by receiving Divine truth from Him; and truth is received when it is applied to the life and implanted in the life by doing it; therefore the Lord so often said that they should do His words. From this it can be seen that these two things, namely, believing in the Lord and doing His words, make one, and can by no means be separated; for he who does not do the Lord's words does not believe in Him; likewise he who thinks that He believes in Him and does not do His words does not believe in Him, for the Lord is in His words, that is, in His truths, and out of them He gives faith to man. From these few things it can be known that conjunction with the Divine is effected through acknowledgment of the Lord and reception of Divine truth from Him. This, therefore, is what is signified by "the Lamb redeeming us to God in His blood." That "the Lamb" signifies the Lord in respect to the Divine Human, see above (n. 314.) (On this more may be seen in the *Doctrine of the New Jerusalem*, n. 293-297, and quotations from *A.C.*, n. 300-306, as also at the end of that work, where the Lord is particularly treated of.)

[c.] That "blood" signifies Divine truth going forth from the Lord, and that "salvation by His blood" signifies by reception of Divine truth from Him, will be explained in the following article. [8.] That "to redeem" signifies to deliver and to make free, and, in reference to the Lord, to deliver and free from hell, and thus to set apart and conjoin to Himself, can be seen from the following passages. In *Isaiah*:

"Who is this that cometh from Edom, walking in the multitude of His strength? I that speak in righteousness, mighty to save. For the day of vengeance is in My heart, and the year of My redeemed hath come. In all their straitness the straitness was

His, and the angel of His faces preserved them ; because of His love and His pity He redeemed them ; and He took them, and will carry them all the days of eternity ” (lxiii. 1, 4, 9).

This treats of the Lord and His temptation-combats, by which He subjugated the hells. “Edom,” from which He cometh, signifies His Human, so also does “the angel of His faces.” His Divine power from which He fought is signified by “walking in the multitude of His strength ;” the casting down into hell of those who rose up against Him and the elevation of the good into heaven is meant by “righteousness,” also by these words, “I that speak in righteousness, mighty to save. For the day of vengeance is in my heart, and the year of my redeemed hath come.” His Divine love from which He did these things is described by “In all their straitness the straitness was His, and the angel of His faces preserved them ; because of His love and His pity He redeemed them ; and He took them, and will carry them all the days of eternity.” From this it is clear that “the redeemed” and “those whom He redeemed” signify those whom He delivered from the fury of those who are from hell, and whom He saved. [9.] In the same,

“Thus hath said Jehovah thy Creator, O Jacob, and thy Former, O Israel [Fear not] ; for I have redeemed thee, I have called thee by thy name ; thou art Mine ” (xliii. 1).

That “to redeem” signifies to free from hell, and to set apart and conjoin to Himself so that they may be His, is clear, for it is said, “I have redeemed thee, I have called thee by thy name ; thou art Mine ;” because this is effected by reformation and regeneration by the Lord, it is said, “Jehovah thy Creator, O Jacob, and thy Former, O Israel.” He is called Creator because “to create” in the Word signifies to regenerate (see above, n. 294). “Jacob” and “Israel” signify those who are of the church, and are in truths from good. [10.] In the same,

“Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, His reward is with Him, and the wages of His work are before Him. And they shall call them a people of holiness, the redeemed of Jehovah ” (lxii. 11, 12).

This also treats of the Lord’s coming, and the establishment of a church by Him. “Daughter of Zion” signifies the church which is in love to the Lord ; His coming is meant by “Behold, thy salvation cometh ; behold, His reward is with Him, and the wages of His work are before Him ;” those who are reformed and regenerated by Him are meant by “the redeemed of Jehovah.” [11.] These are called the “redeemed” because they have been

freed from evils by regeneration, and are set apart by the Lord and are conjoined to Him. In the same,

“No lion shall be there, and the ravenous of the wild beasts . . . shall not be found therein; but the redeemed shall go; so shall the redeemed of Jehovah return, and come to Zion with singing, and the joy of eternity shall be upon their head” (xxxv. 9, 10).

This also treats of the Lord's coming, and the salvation of those who suffer themselves to be regenerated by the Lord. That with such there shall not be falsity destroying truth nor evil destroying good, is signified by “No lion shall be there, and the ravenous of the wild beasts shall not be found therein;” that such are delivered from evils and freed from falsities is signified by “the redeemed shall go; so shall the redeemed of Jehovah return;” their eternal happiness is signified by “they shall come to Zion with singing, and the joy of eternity shall be upon their head,” “Zion” meaning the church. What “singing” signifies see just above (n. 326[a,b]). There are two words in the original by which “to redeem” is expressed, one signifying deliverance from evils, the other liberation from falsities; these two words are used here; thus it is said, “the redeemed shall go,” and “the redeemed of Jehovah shall return.”

(These two words are also used in *Hosea* xiii. 14; and in David, *Psalms* lxix. 18; cvii. 2.)

[*d.*] [12.] “To redeem” signifies to deliver from evils and to free from falsities, and also to deliver and free from hell, because all evils and falsities with man arise out of hell; and since the Lord removes these by reformation and regeneration, reformation and regeneration also are signified by “to redeem” or “redemption;” as in the following passages. [13.] In David,

“Rise up as a help to us, and redeem us for Thy loving kindness' sake” (*Psalms* xliv. 26);

“to redeem” here meaning to free and to reform. In the same,

“God hath redeemed my soul from the hand of hell; and He will accept me” (*Psalms* xlix. 15).

“To redeem from the hand of hell” means to free; “to accept me” means to set apart and to conjoin to Himself, that is, to make His own, as servants sold and redeemed. In *Hosea*:

“Out of the hand of hell will I redeem them; I will redeem them from death” (xiii. 14);

“to redeem” meaning to deliver and free from damnation. In David,

“Bless Jehovah, O my soul, . . . who hath redeemed thy life from the pit” (*Psalms* ciii. 1, 4).

“To redeem from the pit” means to free from damnation, “the pit” meaning damnation. In the same,

“Draw nigh unto my soul, redeem it, and because of my enemies redeem me” (*Psalms* lxix. 18).

“To draw nigh to the soul” signifies to conjoin it to Himself; “to redeem it” signifies to deliver from evils; “because of my enemies redeem me” signifies to free from falsities, “enemies” meaning falsities. In the same,

“Let the redeemed of Jehovah say, whom He hath redeemed out of the hand of the restraining enemy” (*Psalms* cvii. 2).

“The redeemed of Jehovah” means those who are delivered from evils; “whom He hath redeemed out of the hand of the restraining enemy” means those whom He has freed from falsities. In *Jeremiah*:

“I am with thee, to keep thee and to deliver thee; . . . and I will deliver thee out of the hand of the evil, and I will redeem thee out of the hand of the violent” (xv. 20, 21).

“To redeem out of the hand of the violent” means to free from falsities that offer violence to the good of charity; the “violent” signifying such falsities, consequently those also who are in them. [14.] In David:

“Let Israel hope in Jehovah, for with Jehovah there is mercy, and in Him is plenteous redemption, and He shall redeem Israel out of all his iniquities” (*Psalms* cxxx. 7, 8).

“Redemption” means liberation; “Israel” the church; and to reform those who are of the church and free them from falsities is signified by “He shall redeem Israel out of all his iniquities.” In the same,

“Let integrity and uprightness guard me; for I have waited for thee. Redeem Israel, O God, out of all his straitnesses” (*Psalms* xxv. 21, 22).

“To redeem Israel out of straitnesses” means here also to free those who are of the church from falsities, which straiten. In *Isaiah*:

“Is My hand shortened, that there is no redemption? or is there no power in Me to deliver?” (l. 2.)

That “redemption” means liberation is evident, for it is said also, “Is My hand shortened, or is there no power in Me to deliver; In David:

God "shall hear my voice ; He shall redeem my soul in peace" (*Psalm* lv. 17, 18) ;

"to redeem" here means to free. In the same,

"Unto Thee will I sing with the harp, Thou Holy One of Israel. My lips shall praise ; . . . and my soul, which Thou hast redeemed" (*Psalm* lxxi. 22, 23).

"To redeem the soul" means to free from falsities ; for "soul" in the Word signifies a life of faith, and "heart" a life of love ; therefore "to redeem the soul" signifies to free from falsities and to give a life of faith. [15.] In the same,

"Redeem me from the oppression of man, that I may keep Thy commandments" (*Psalm* cxix. 134) :

"To redeem from the oppression of man" signifies to free from falsities of evil, for "man" signifies spiritual affection for truth and wisdom therefrom, and in the contrary sense, as here, the lust of falsity and insanity therefrom ; "the oppression of man" signifies the destruction of truth by falsities. In the same,

"Into Thine hand I will commend my spirit ; Thou hast redeemed me, O Jehovah, God of truth" (*Psalm* xxxi. 5) ;

"to redeem" means to free from falsities and to reform by means of truths ; and because this is signified by "redeem" it is said, "O Jehovah, God of truth." In the same,

"Mischief is in the hands of sinners, and their right hand is full of a bribe. But as for me, I walk in mine integrity ; redeem me, and be merciful unto me" (*Psalm* xxvi. 10, 11) ;

"to redeem" meaning to free from falsities and to reform. In the same,

"He shall redeem their soul from deceit and violence ; and precious shall their blood be in His eyes. And he shall live, and to him shall He give of the gold of Sheba ; and He shall pray for him continually ; all the day shall He bless him" (*Psalm* lxxii. 14, 15).

The "needy" are here treated of, by whom those are signified who desire truths from spiritual affection ; of these it is said that "He shall redeem their soul from deceit and violence," which signifies liberation from evils and falsities that destroy goods of love and truths of faith ; reception of Divine truth by them is signified by "precious shall their blood be in His eyes ;" their reformation is described by "he shall live, and to him shall He give of the gold of Sheba ; and He shall pray for him continually ; all the day shall He bless him." "The gold of Sheba" is the good of charity ; "to pray for him continually" signifies that they shall constantly

be withheld from falsities and kept in truths; and “all the day shall He bless him” signifies that they shall constantly be in good of charity and faith, for this is Divine benediction; while to withhold from falsities and to keep in truths is “to pray for him continually.” [16.] In *Isaiah*:

Thus said Jehovah, “For nought ye have been sold, and not by silver shall ye be redeemed. . . . My people went down into Egypt to sojourn there, but Assyria oppressed them for nought” (lii. 3, 4).

This treats of truths laid waste by knowledges (*scientifica*) and by the reasonings of the natural man from them; for “My people went down into Egypt to sojourn there” signifies the instruction of the natural man in knowledges (*scientifica et cognitiones*) of truth. “Egypt” signifies knowledges (*scientifica et quoque cognitiones*), but such as are from the sense of the letter of the Word; and “to sojourn” signifies to be instructed. “Assyria oppressed them for nought” signifies the falsification of knowledges by the reasonings of the natural man, “Assyria” signifying reasonings, and “to oppress for nought” falsification, for falsities are nought because there is nothing of truth in them. Knowledges are thus falsified when the natural man separate from the spiritual forms conclusions; this is why it is said first, “For nought ye have been sold, and not by silver shall ye be redeemed.” “For nought to be sold” signifies from self or from the selfhood (*ex proprio*) to alienate oneself from falsities and renounce them; and “not by silver to be redeemed” signifies that one cannot be delivered by means of truth from the falsities of evil, “silver” signifying truth, and “to be redeemed” signifying to be delivered from the falsities of evil and to be reformed. [17.] In *Zechariah*:

“I will gather them together, because I will redeem them; then shall they be multiplied; . . . and I will sow them among the peoples; . . . and I will bring them back out of the land [of Egypt], and will gather them out of Assyria, and I will lead them to the land of Gilead and to Lebanon” (x. 8-10).

This treats of the restoration of the church, and reformation by means of truths from good; and “I will gather them together, because I will redeem them,” signifies the dispersion of falsities and reformation by means of truths; therefore it is said, “they shall be multiplied, and I will sow them among the peoples,” which signifies the multiplication and insemination of truth from good; “to bring them back out of the land of Egypt, and to gather them out of Assyria,” signifies (as above) to withdraw them from the falsifying of truth that they are in by their reasonings from knowledges (*scientifica*); “to lead them to the land of Gilead and to Lebanon,” signifies to the good of the church, which is the good of

charity, and to the good and truth of faith; the former is "the land of Gilead," and the latter "Lebanon."

[e.] [18.] From this it can be seen what is signified in the spiritual sense by Jehovah's "leading the people out of Egypt" and "redeeming them;" as in Moses:

"I will free you from bondage, and I will redeem you with a stretched out arm, and with great judgments" (*Exod.* vi. 6).

"I led you out of Egypt with a stretched-out arm, and I redeemed you out of the house of bondmen" (*Deut.* vii. 8; ix. 26-29; xiii. 5; xv. 15; xxiv. 18);

"Thou in Thy mercy hast led Thy people whom Thou hast redeemed; Thou hast guided them in the strength of Thy hand to the habitation of Thy holiness" (*Exod.* xv. 13).

And in *Micah*:

"I made thee to go up out of the land of Egypt, and redeemed thee out of the house of bondage" (vi. 4).

This means in the sense of the letter that they were led by the Divine power out of Egypt, where they had been made bondmen; but in the internal or spiritual sense no such thing is meant, but it means that those who are of the church, that is, those that are reformed by the Lord by means of truths and a life according to them, are delivered and freed from evils and falsities from evils, for these are the things that make man a bondman: this is the spiritual sense of these words, and in this sense are the angels when man is in the sense of the letter. [19.] Moreover, by "redemption" angels understand deliverance from evils, and liberation from falsities in the following passages. In Moses:

"I will put redemption between My people and Pharaoh's people" (*Exod.* viii. 23).

In David:

"He hath sent redemption unto His people; He hath commanded His covenant forever; holy and reverend is His name" (*Psalms* cxi. 9).

In *Matthew*:

"What is a man profited if he shall gain the whole world, but shall cause the loss of his soul? or what price shall a man give sufficient for the redemption of his soul?" (xvi. 26; *Mark* viii. 36, 37:)

"redemption" here meaning deliverance from damnation.

[f.] [20.] From this it can be seen what the Lord's redeeming mankind signifies, namely, that He delivered and freed them from hell and from the evils and falsities that continually rise up therefrom and bring man into condemnation, and that He continually delivers them and frees them. This deliverance and liberation was effected by His subjugating the hells; and the continual deliverance and liberation by His glorifying His Human, that is,

making it Divine, for thereby He keeps the hells continually subjugated ; this, therefore, is what is signified by His redeeming man, and by His being called in the Word “Redeemer ;” as in the following passages. In *Isaiah* :

“Fear not, Thou worm of Jacob, and ye mortals of Israel ; I am He that helpeth thee, and thy Redeemer, the Holy One of Israel” (xli. 14).

In the same,

“Thus said Jehovah, the Redeemer of Israel, His Holy One, . . . because of Jehovah who is faithful, the Holy One of Israel, who hath chosen thee” (xlix. 7).

In the same,

“Our Redeemer is Jehovah of Hosts, His name the Holy One of Israel” (xlvii. 4).

In the same,

“Thus said Jehovah your Redeemer, the Holy One of Israel” (xliii. 14).

In the same,

“That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob” (xlix. 26).

In the same,

“That thou mayest know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob” (lx. 16).

By “Holy One of Israel,” and “Mighty One of Jacob,” who is here called “Redeemer,” is meant the Lord in respect to the Divine Human, and by “Jehovah” is meant His very Divine. The Lord in respect to His Divine Human is called “the Holy One of Israel,” and “the Mighty One of Jacob,” and “Strong One of Jacob,” because “Israel” and “Jacob” signify the church, thus those who are regenerated and reformed, that is, redeemed by the Lord, for these alone are of the church, that is, constitute the church of the Lord. [21.] That the Lord’s Divine Human is what is called “the Holy One” is evident in *Luke* :

The angel said unto Mary, “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee ; therefore the Holy One born of thee shall be called the Son of God” (i. 35).

And that the Lord in respect to the Divine Human is “the Mighty One of Jacob,” and “Strong One of Jacob,” in the same,

The angel said unto Mary, “Behold, thou shalt conceive in the womb, and bring forth a son. . . . He shall be great, . . . and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end” (i. 30-33).

“The house of Jacob” evidently means the Lord’s church, not

the Jewish nation. [22.] Because the Lord's Human was equally Divine with His Divine Itself that took on the Human, Jehovah is called "the Redeemer" in the following passages. In *Isaiah*:

"Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God" (xlviii. 17).

In the same,

"Jehovah of hosts is His name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called" (liv. 5).

In David:

"O Jehovah, my Rock and my Redeemer" (*Psalms* xix. 14).

In *Jeremiah*:

"Their Redeemer is strong; Jehovah of Hosts is His name" (l. 34).

In *Isaiah*:

"Thou, O Jehovah, art our Father, our Redeemer; from everlasting is Thy name" (lxiii. 16).

From this it can now be seen how this saying of the Lord is to be understood,

The Son of man came "to give His life a redemption for many" (*Matt.* xx. 28; *Mark* x. 45);

namely, that they might be delivered and freed from hell; for the passion of the cross was the last combat and complete victory by which He subjugated the hells, and by which He glorified His Human (see *Doctrine of the New Jerusalem*, n. 293-297, 300-306).

329[a]. Since it is said, "Thou didst redeem us to God in Thy blood," and since this is understood within the church entirely according to the sense of the letter, and not according to any spiritual sense, I will also show that "blood" does not mean blood, that is, the Lord's suffering on the cross, but Divine truth going forth from the Lord, and reception of it by man; thus that "Thou didst redeem us in Thy blood" means that He has delivered and freed from hell those who acknowledge Him, and receive Divine truth from Him (as was said above, n. 328). In illustration of this I will cite the following. Because all things that were commanded in the Israelitish church were representative of things celestial and spiritual, and not the least thing was commanded that was not, it was commanded, when the paschal supper was first instituted,

That "they shall take of the blood, and put it on the two side-posts and on the lintel upon the houses wherein they shall eat (the paschal lamb); . . . and the blood shall be for you for a token upon the

houses where ye are ; and when I see the blood I will pass over you, nor shall there be a plague upon you from the destroyer when I shall smite the land of Egypt.” And further: “Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and shall touch the lintel and the two sideposts with the blood that is in the basin ; and none of you shall go out of the door of his house until the morning. And Jehovah will pass through to smite the Egyptian ; and when He shall see the blood upon the lintel and upon the two sideposts, Jehovah will pass over the door, and will not suffer the smiter to come into your houses to smite you” (*Exod.* xii. 7, 13, 22, 23).

He who does not know that there is a spiritual sense in the Word believes that “blood” here signifies the Lord’s blood upon the cross ; but this is not at all the meaning in heaven ; to the angels there the paschal supper here described has the same meaning as the holy supper instituted by the Lord, in which, in place of the paschal lamb, there are the bread and the wine ; and the Lord then taught that the bread was His flesh and the wine was His blood ; and every one knows, or may know, that bread and wine are what nourish the body, bread as food and wine as drink, and that in the Word, which in its bosom is spiritual, these things also must be spiritually understood, “bread” standing for all spiritual food, and “wine” for all spiritual drink. [2.] Spiritual food is all the good that is communicated and given to man by the Lord, and spiritual drink is all the truth that is communicated and given to man by the Lord. These two, namely, good and truth, or love and faith, make a man spiritual ; it is said, *or love and faith*, because all good is of love, and all truth is of faith. From this it can be seen that “bread” means the Divine good of the Lord’s Divine love, and in reference to man, this good received by him ; also that “wine” means the Divine truth that goes forth from the Divine good of the Lord’s Divine love, and in reference to man, this truth received by him. Since the Lord says that His flesh is bread, and His blood is wine, it can be seen that “the Lord’s flesh” means the Divine good of His Divine love, and “to eat” it means to receive it, and make it one’s own, and thus be conjoined to the Lord ; and that “the Lord’s blood” means the Divine truth that goes forth from the Divine good of His Divine love, and that “drinking” it means to receive that truth and make it one’s own, and thus be conjoined to the Lord. [3.] Again, spiritual nourishment is from the good and truth that go forth from the Lord, as all nourishment of the body is from food and drink ; their correspondence is from this, which is such that where anything of

food, or that serves for food, is mentioned in the Word, good is meant, and where anything of drink, or that serves for drink, is mentioned, truth is meant. From this it can be seen that the "blood" from the Paschal lamb, which the sons of Israel were commanded to put upon the two sideposts and upon the lintel of their houses, means Divine truth going forth from the Lord, this, when received in faith and life, protects man from the evils that rise up out of hell; for in His Divine truth the Lord is with man, for this is the Lord's own with man, in fact, it is Himself with man. Who that thinks from sound reason cannot see that the Lord is with a man not in His blood, but in His Divine, which is the good of love and the good of faith received by the man. (But what each particular here signifies, namely, "the two sideposts" and "the lintel," "the destroyer" and "smiter," and "Egypt," and many other things in this chapter, can be seen in the *Arcana Caelestia*, where they are explained.)

[b.] [4.] From what has now been said, without further explanation, the significance of the Lord's words when He instituted the Holy Supper is evident:

"As they were eating, Jesus took bread, and blessed, brake, and gave to the disciples, and said, Take, eat; this is My body. And He took the cup, and having given thanks, He gave to them, saying, Drink of it, all of you; for this is My blood of the new covenant, which is poured out for many. . . . I say unto you that I will not drink henceforth of this product of the vine until that day when I shall drink it with you [new] in the kingdom of" God (*Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 15-20*).

As "wine" means Divine truth nourishing spiritual life, the Lord says to them, "I say unto you that I will not drink henceforth of this product of the vine until that day when I shall drink it with you new in the kingdom of God," which shows clearly that something spiritual is meant, for He says that "He is to drink with them," and "in the kingdom of God," that is, in heaven, and also that "He is to eat" with them of the Paschal lamb there (*Luke xxii. 16*). [5.] What has now been said makes clear what is signified by these words of the Lord:

"The bread that I will give is My flesh. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have not life in you. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is truly food, and My blood is truly drink. He that eateth my flesh and drinketh My blood abideth in Me, and I in him. . . . This is the bread that cometh down out of heaven" (*John vi. 51-58*).

That the Lord's "flesh" is Divine good, and His "blood" Divine

truth, both of them from Him, can be seen from this, that these are what nourish the soul; it is therefore said, "My flesh is truly food, and My blood is truly drink." And as a man is conjoined to the Lord by Divine good and truth, it is further said, "He that eateth My flesh and drinketh My blood shall have eternal life, and he abideth in Me and I in him." The Lord spoke in this way, saying His "flesh" and His "blood," and not His Divine good and His Divine truth, in order that the sense of the letter of the Word might be made up of such things as correspond to things spiritual, in which angels are; thus and in no other way could there be, by means of the Word, a conjunction of the men of the church with angels (see *The Doctrine of the New Jerusalem*, n. 252, 258-262; and *Heaven and Hell*, n. 303-310). [6.] Since "blood" signifies Divine truth going forth from the Lord, and conjunction with the Lord is effected by man's reception of it, blood is called "the blood of the covenant," for "covenant" signifies conjunction. Blood is called "the blood of the covenant" by the Lord when He instituted the Holy Supper; for He said,

"Drink of it, all of you; for this is My blood of the new covenant (or testament)" (*Matt.* xxvi. 27, 28; *Mark* xiv. 24; *Luke* xxii. 20).

It is called "the blood of the covenant" in the following passage in Moses:

"Moses came" from Mount Sinai, "and told the people all the words of Jehovah, and all the judgments. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount. And he sent young men of the sons of Israel, and they offered burnt offerings, and sacrificed bullocks as peace offerings unto Jehovah. And Moses took half of the blood and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the ears of the people; and they said, All things that Jehovah hath spoken will we do and hear. And he took the blood and sprinkled it on the people, and said, Behold the blood of the covenant that Jehovah hath concluded with you upon all these words. And they saw the God of Israel, and under His feet as it were a work of sapphire stone, and as the substance of heaven for purity" (*Exod.* xxiv. 3-10).

That "blood" here signifies Divine truth going forth from the Lord and received by man, and conjunction therefrom, is evident, for half of it was sprinkled on the altar and half on the people; for the "altar" signified all worship that is from good of love, and the "people" those who offer worship and receive good of love by means of truths; for all reception of Divine good is effected by truths made truths of life, and consequent conjunction is by means

of the good in such truths. That there is conjunction by means of the good in such truths, that is, by means of truths made truths of life, and that "blood" was a representative thereof, is very clear from these words; for this was done when Moses descended from Mount Sinai, from which the law was promulgated, and also the statutes and judgments that were to be observed; and it is said that "Moses wrote all these words of Jehovah, and read them in the ears of the people," who said, "All things that Jehovah hath spoken will we do and hear," which they said twice (see verses 3 and 7). [7.] Words or truths become truths of life by doing; and as Moses wrote these words, he called them "The Book of the Covenant," which signifies that there is conjunction by means of them. The law promulgated by Jehovah from Mount Sinai, and the statutes and judgments that were also commanded at that time, signify all Divine truth, or Divine truth in its whole complex. This is why they are called "The Book of the Covenant," and why the ark in which that book was kept is called "The Ark of the Covenant," "covenant" signifying conjunction. Because Divine truth, by which there is conjunction, goes forth from the Lord, the Lord appeared to the people "under the feet as it were a work of sapphire stone;" that He so appeared "under the feet" signifying that Divine truth is such in outmosts. Divine truth in outmosts is Divine truth in the sense of the letter of the Word; "work of sapphire stone" signifies the translucence of this sense from Divine truth in the internal or spiritual sense; "the God of Israel" is the Lord. (That "sapphire stone" signifies translucence from internal truths, see *A.C.*, n. 9407; and that "the God of Israel" is the Lord in respect to the Divine Human, see above, n. 328[f].) From this it is now clear that "covenant" or conjunction is effected by means of Divine truth, and that the blood sprinkled on the altar and half of it on the people was a representative of it, since "blood" signifies Divine truth going forth from the Lord and received by man, as was said above. (That "covenant" signifies conjunction, see *A.C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. That the law in a strict sense means the ten precepts of the decalogue, and in a broad sense, the whole Word, thus all Divine truth, n. 2606, 3382, 6752, 7463, 9417. That from this "Mount Sinai" signifies heaven where the Lord is, from whom is Divine truth, or from whom is the law, both in the strict and broad sense, n. 8399, 8753, 8793, 8805, 9420; and that the altar was the principal representative of the Lord, and of worship of Him from good of love, n. 921, 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9963, 9964, 10123, 10151, 10242, 10245, 10642.)

[c.] [8.] Since "blood" signifies Divine truth going forth from the Lord and received by man, from which is conjunction, all things that were representative of things Divine going forth from the Lord which are called celestial and spiritual were consecrated

by oil and by blood, and were then called holy. They were consecrated by oil and blood that they might be representative, because “oil” signified the Divine good of the Divine love, and “blood” the Divine truth going forth therefrom, for truth goes forth from good. That consecrations and sanctifications were made by means of oil will be seen in what follows, where they are treated of; here let some things in which blood was used be mentioned, as

When Aaron and his sons were to be sanctified, blood was sprinkled upon the horns of the altar, and round about the altar, and upon Aaron and his sons, and upon their garments (*Exod.* xxix. 12, 16, 20, 21; *Lev.* viii. 24).

Blood was sprinkled seven times before the veil that was over the ark, and upon the horns of the altar of incense (*Lev.* iv. 6, 7, 17, 18).

Before Aaron entered within the veil to the mercy-seat, he should sacrifice and burn incense, and should sprinkle the blood with the finger seven times upon the mercy-seat eastward (*Lev.* xvi. 12–15).

The blood of the burnt offering and of the sacrifice should be sprinkled upon the altar, around the altar, and at the base of the altar (*Lev.* i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; v. 9; viii. 15, 24; xvii. 6; *Num.* xviii. 17; *Deut.* xii. 27).

The blood should be sprinkled upon the horns of the altar, and thus atonement should be made for the altar (*Exod.* xxx. 10; *Lev.* xvi. 18, 19).

Blood from the burnt-offerings and sacrifices was sprinkled and poured out upon the altar, around the altar, or at its base, because the altar with the burnt-offerings and sacrifices upon it represented and thus signified all worship from good of love and truths therefrom; and as truths go forth from good, the blood was sprinkled on and poured out around the altar, for “around” signifies going forth. [9.] (But these things can be better seen from what has been shown respecting burnt offerings and sacrifices in the *Arcana Caelestia*, as follows: “Burnt offerings” and “sacrifices” signified all things of worship from good of love, and truths therefrom, n. 923, 6905, 8680, 8936, 10042. Therefore burnt offerings and sacrifices were called bread, n. 2165, because “bread” signifies everything that nourishes spiritual life, n. 2165, 3478, 4976, 5147, 5915, 6118, 8410, 8418, 9323, 10686. Burnt offerings and sacrifices signified celestial Divine and spiritual Divine things, which are the internals of the church, from which are all things of worship, n. 2180, 2805, 2807, 2830, 3519; with a difference according to differences of worship, n. 2805, 6905, 8936. Therefore there were many kinds of burnt offerings and sacrifices, employing various methods, and consisting of various animals, n. 2830, 9391, 9990. The various things they each signified can be known from the particulars of the method unfolded by the internal sense, n. 10042. The rituals and methods of the sacrifices contain arcana of heaven, n. 10057. In general they contain the arcana of the glorification of the Lord’s Human, and, in a relative sense, the arcana of man’s regeneration and his purification from evils and falsities, n. 9990, 10022, 10042, 10053, 10057. What was signified by the “meal offerings,” which were bread and cakes, which were also offered in sacrifice, n. 10079; what by the “drink offering,” which was wine, n. 4581, 10137.)

[d.] [10.] When these things are understood it can be known

that "the blood of the sacrifice" in other places also in the Word signifies Divine truth; as in *Ezekiel*:

"Say to the bird of every wing and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you. And ye shall be satiated at My table with horse, with chariot, . . . with every man of war: . . . So will I give My glory among the nations" (xxxix. 17-21).

This treats of the restoration of the church; and "Israel" and "Jacob" mean all who are of the church, respecting whom these things therefore are said; "a great sacrifice upon the mountains of Israel" signifies all things of their worship; "flesh" and "fat" signify the good of love, and "blood" truth from that good; worship is from these; an abundance of both is described by their "eating flesh and fat to satiety," and "drinking blood even to drunkenness," and this "of the sacrifice;" it is therefore further said, "Ye shall be satiated at My table with horse, chariot, and every man of war," for "horse" signifies understanding of truth, "chariot" doctrine, and "man of war" truth fighting against falsity and destroying it. Who cannot see that "blood" here does not mean blood, as that they "should drink the blood of the princes of the earth," and "drink blood even to drunkenness, of the sacrifice?" "Princes of the earth" signify the principal truths of the church; therefore their "blood" signifies spiritual nourishment from those truths. Because such things are signified, it is also said, at the end of this chapter, respecting Israel, by whom the church is signified,

"Then will I not hide My faces any longer from them; for I will pour out My spirit upon Israel" (verse 29).

It is said, "Say to the bird of every wing and to every beast of the field," because "bird of every wing" signifies spiritual truth in the whole complex, and "beast of the field" affection for good. (That "birds" in the Word signify things spiritual, n. 745, 776, 866, 988, 991, 3219, 5149, 7441; likewise "wings," n. 8764, 9514; that "beasts" signify affections, and "beasts of the field" affections for good, n. 2180, 3218, 3519, 5198, 9090, 9280, 10609; and that both birds and beasts were for this reason used in sacrifices, n. 1823, 3519, 7523, 9280.) [II.] In proof that "beast of the field" and "bird" signify such things, I will quote here one passage only from the Word:

“In that day will I make a covenant for them with the beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war from the earth. . . . And I will betroth thee unto Me for ever; and I will betroth thee unto Me in righteousness and in judgment, and in mercy and in compassions, and I will betroth thee unto Me in truth” (*Hosea* ii. 18–20).

“To make a covenant with the beast of the field and with the bird of the heavens” signifies with affections for good and with spiritual truths, for with these the Lord is conjoined to man, since the Lord is in these with man; therefore it is called “a covenant with them,” “covenant” meaning conjunction. That “beasts” signify affections for good, and “birds” things spiritual, will be fully shown in what follows, where they are treated of. [12.] Because “fat” in sacrifices signified Divine good, and “blood” Divine truth, both from the Lord, and because by both when received by man conjunction was effected, the posterity of Jacob, that is, the Jews and Israelites, were forbidden to eat any fat or any blood

(see *Lev.* iii. 17; vii. 23–27; xvii. 11–14; *Deut.* xii. 17, 23–25; xv. 23).

This was because that nation was not in any good of love nor in any truth of good, but in falsities of evil; and “to eat fat and blood” signified with them the mingling of truth from good with falsity from evil, which is profanation; from which also it can be seen that “blood” signifies Divine truth. (That “fat” or “fatness” in the Word signifies the good of love, see *A.C.*, n. 353, 5943, 6409, 10033; and that the Jews and Israelites were solely in things external and not in things internal, and consequently not in spiritual truths and goods, but in falsities of evil; and that all things of their worship were external separated from what is internal, and that still by things external they could represent the internal things of worship, see *Doctrine of the New Jerusalem*, n. 248.) [13.] Again, because “blood” in the sacrifices signified Divine truth,

They were forbidden to sacrifice the blood of the sacrifice upon what was leavened (*Exod.* xxiii. 18; xxxiv. 25);

for “leaven” signifies falsity, and “what was leavened” truth falsified (see *A.C.*, n. 2342, 7906, 8051, 9992). [14.] The Lord’s “flesh” signifies the Divine good of the Divine love, and His “blood” signifies the Divine truth going forth from that good, because there are two things that go forth from the Lord’s Divine Human, namely, Divine good and Divine truth, the latter is His blood, and the former His flesh. That which goes forth is the celestial Divine and the spiritual Divine; and these constitute the heavens in general and in particular. (But this can be seen better from what has been shown in *Heaven and Hell*, under the following heads, The Divine of the Lord

makes Heaven, n. 7-12; The Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbor, n. 13-19; The Whole Heaven, therefore, as a Whole and in its Parts, answers to one Man, n. 59-77; This is from the Lord's Divine Human, n. 78-87; and further from what is said of The Sun in Heaven, and Light and Heat therefrom, and that Heat is the Divine Good, and Light Divine Truth, both going forth from the Lord, n. 116-140.) From all this it can in some measure be comprehended why the Divine proceeding is meant by "flesh and blood," that is, the Divine good by "flesh," and the Divine truth by "blood." [15.] With man also there are two things that constitute his spiritual life, namely, good of love and truth of faith. With him the will is the receptacle of the good of love, and the understanding is the receptacle of the truth of faith. All things belonging to the mind, that is, belonging to the will and understanding, have a correspondence with all things belonging to the body, consequently the latter are moved at the command of the former. In general, the correspondence of the will is with the flesh, and the correspondence of the understanding with the blood; consequently the voluntary that is man's own (*proprium voluntarium*) is meant in the Word by "flesh," and the intellectual that is his own (*proprium intellectuale*) by "blood;" as in *Matthew*:

Jesus said to Simon, "Blessed art thou, for flesh and blood hath not revealed it unto thee" (xvi. 17).

These things are mentioned that it may be known that in the Word things voluntary and intellectual, that is, spiritual things, are meant by "flesh and blood" when man is referred to, and things Divine when the Lord is referred to. But these things are for those whose minds can be elevated above natural ideas and can perceive causes.

[e.] [16.] This also is what is signified by the "blood and water" that issued out of the Lord's breast; which is described as follows in *John*:

"One of the soldiers....pierced His side, and straightway there came out blood and water. And he that saw beareth witness, and his witness is true; he knoweth that he saith true things, that ye also may believe" (xix. 34, 35).

These things were done to signify the Lord's conjunction with the human race through Divine truth going forth from the Divine good of His love; "breast" signifies Divine love; "blood and water" signify Divine truth going forth, "blood" the Divine truth that is for the spiritual man, and "water" the Divine truth that is for the natural man; for all things that are related in the Word respecting the Lord's passion are significative (see above, n. 83, 195[*c*] at end). And because these things signify His love, and

man's salvation by means of Divine truth going forth from Him, the evangelist adds, "He that saw beareth witness, and his witness is true; he knoweth that he saith true things, that ye also may believe." [17.] To what has already been mentioned I will add the following from the Word. In *Zechariah*:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh. . . . And He shall speak peace unto the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I will send forth thy bound ones out of the pit wherein is no water" (ix. 9-11).

This is said of the Lord, and of the establishment of the church by Him among the nations; "the blood of the covenant" here meaning Divine truth, by means of which there is conjunction of the Lord with those who are to be of His church (as above): it is therefore further said, "I will send forth thy bound ones out of the pit wherein is no water." for by these the nations that are in falsities from ignorance are signified, "the pit wherein is no water" signifying where there is no truth, and "sending them forth" signifying to free them from falsities. That "water" signifies the truth of the church, see above (n. 71); and that "the bound in the pit" signifies those who are in falsities from ignorance, and yet in a desire to know truths, see *Arcana Caelestia* (n. 4728, 4744, 5038, 6854, 7950). [18.] In David:

"God shall preserve the souls of the needy; He shall redeem their soul from deceit and violence; and precious shall their blood be in His eyes. And he shall live, and to him shall He give of the gold of Sheba, and shall pray for him continually; all the day shall He bless him. . . . Upon the top of the mountains his fruit shall be shaken" (*Psalms* lxxii. 13-16);

this treats of the "needy," by whom those who desire truths from spiritual affection are signified; of these it is said, that "He shall redeem their soul from deceit and violence," which signifies their liberation from evils and falsities, which destroy goods of love and truths of faith. Reception of Divine truth by them as being acceptable and grateful, is signified by "precious shall their blood be in His eyes," "blood" here meaning Divine truth received. Their reformation is described by "he shall live, and to him shall He give of the gold of Sheba, and shall pray for him continually; all the day shall He bless him," the "gold of Sheba" meaning good of charity, "to pray for him continually" signifying that they shall be continually withheld from falsities, and kept in truths, and "he shall bless him" signifying that they shall be continually in the good of charity and faith; it is therefore said further, "Upon

the top of the mountains his fruit shall be shaken," "top of the mountains" signifying heaven, from which they have good of love from the Lord, which is "fruit." [19.] In Moses :

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; . . . who shall bind to the vine his ass's foal, and to the noble vine the son of his she-ass, whilst he shall wash his garments in wine, and his covering in the blood of grapes" (*Gen. xlix. 10, 11*).

This prophecy treats of the Lord, of whom it is said, "He shall bind to the vine his ass's foal, and to the noble vine the son of his she-ass," and "he shall wash his garments in wine, and his covering in the blood of grapes," "vine" signifying the church, and "wine" and "blood of grapes" Divine truth. (What the other things signify see the explanation of these words in the *Arcana Caelestia*.) The same is meant by "blood of grapes" in *Deuteronomy* (xxxii. 14) ; where the Ancient Church reformed by Divine truth is treated of.

[f.] [20.] From what has been shown in this and the preceding article it can be seen by those who acknowledge the spiritual sense of the Word that "Thou didst redeem us to God in Thy blood" means conjunction with the Divine by acknowledgment of the Lord, and by reception of Divine truth from Him ; also that the same is meant by "blood" in the twelfth chapter of this prophetic book, where it is said,

That Michael and his angels overcame the dragon "by the blood of the Lamb, and by the word of their testimony" (verse 11).

It is said, "blood of the Lamb" and "word of testimony," because "blood of the Lamb" signifies reception of Divine truth from the Lord, and "word of testimony" acknowledgment of His Divine Human. [21.] That "blood" signifies Divine truth is still further evident from its contrary sense, in which "blood" signifies violence offered to Divine truth by the falsities of evil, and its destruction by these ; and as what is signified in the genuine sense is illustrated by these contrary meanings, I will cite some passages in which "blood" and "bloods" have that significance. It is to be noted that most things in the Word have also a contrary sense, and that from that sense it can be known what is signified in the genuine sense. The following will serve for illustration. In the *Apocalypse* :

"The second angel poured out his bowl into the sea, and it became as the blood of one dead, and every living animal in the sea died. And the third angel poured out his bowl into the rivers and into the fountains of the waters, and they became blood" (xvi. 3, 4).

And elsewhere,

The two witnesses "have power over the waters to turn them into blood" (*Apoc.* xi. 6).

In *Isaiah*.

"The waters of Nimrim shall be desolations; and the waters of Dimon are full of blood" (xv. 6, 9).

In David:

"He sent darkness and made it dark. He turned their waters into blood, and slew their fish" (*Psalms* cv. 28, 29).

It is clear from these passages what "blood" signifies in the contrary sense; for "blood" in the genuine sense signifies Divine truth, and with those who receive it truth from good; so in the contrary sense it signifies violence offered to Divine truth, and with those who do that, it signifies falsity from evil. This contrary meaning is clear from its being said that the "waters" of the sea, of rivers, and of fountains, "were turned into blood;" for "waters" signify truths, therefore "blood" here signifies falsities that destroy truths. The "living animal" in the sea, and the "fish," signify truths known (*vera scientifica*); so their "dying" and "being slain" by blood signify such truths also destroyed. (That "waters" signify truths, see above, n. 71; and that "fish" signify truths known (*vera scientifica*) of the natural man, see *A.C.*, n. 40, 991.) [22.] Again in the *Apocalypse*:

"I beheld when He had opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth, and the whole moon became blood" (vi. 12).

In *Joel*:

"I will show wonders in the heavens and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah come" (ii. 30, 31).

Here also one may know from the contrary meaning that "blood" signifies violence offered to the Divine truth; for "sun" in the Word signifies the celestial Divine, which is Divine good, and "moon" signifies the spiritual Divine, which is Divine truth; it is therefore said that "the moon shall be turned into blood." (That this is the signification of "moon" see *Heaven and Hell*, n. 118, 119.) [23.] In *Isaiah*:

"He that walketh in righteousness, and speaketh uprightness, that stoppeth his ear lest he hear bloods, and shutteth his eyes lest he see evil" (xxxiii. 15);

"to stop the ear lest he hear bloods" meaning evidently not to

hear falsities from evil. In David :

“Thou wilt destroy those that speak a lie ; the man of bloods and deceit Jehovah abhorreth” (*Psalms* v. 6) ;

“the man of bloods and deceit” meaning those who are in falsities from evil ; it is therefore said, “Thou wilt destroy those that speak lies,” “lies” in the Word signifying falsities. In *Isaiah* :

“And it shall come to pass, that he that is left in Zion and he that remaineth in Jerusalem shall be called holy to Him, every one that is written unto life in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem out of the midst thereof by the spirit of judgment and by the spirit of cleansing” (iv. 3, 4).

Because “Jerusalem” signifies the church in respect to doctrine it is said, “When He shall have washed away its bloods out of the midst thereof,” “bloods” signifying falsities of evil. The “spirit of judgment” signifies Divine truth, and because this purifies it is said, “by the spirit of cleansing.” [24.] In *Ezekiel* :

“In the day wherein thou wast born I passed by beside thee, and I saw thee trampled in thy bloods, and I said unto thee, In thy bloods, live ; yea, I said unto thee, In thy bloods, live. . . . I washed thee, . . . and I washed away thy bloods from upon thee, and I anointed thee with oil” (xvi. 5, 6, 9, 22, 36, 38).

This treats of Jerusalem, which signifies the church in respect to the doctrine of truth, here first of the falsities of evil in which it was before it was reformed, and afterwards of its reformation ; falsities of evil are signified by its being seen “trampled in bloods ;” and its reformation by “He washed,” and “washed away the bloods,” and “anointed with oil,” “to wash” signifying to purify by truths ; “to wash away bloods” signifying to remove falsities of evil ; and “to anoint with oil” signifying to endow with the good of love. [25.] In *Lamentations* :

“For the sins of the prophets” of Jerusalem, “and the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered blind in the streets, they have been polluted with blood, what they cannot pollute they touch with their garments” (iv. 13, 14).

“Prophets of Jerusalem” signify those who are to teach truths of doctrine, and “priests” those who are to lead by truths to good ; here mentioned in a contrary sense, since it is said, “for their sins.” “To shed the blood of the just” signifies to falsify truths and adulterate goods ; it is therefore said, “they have wandered blind in the streets, they have been polluted with blood, what they cannot pollute they touch with their garments.” “To wander blind in

the streets” signifies not to see truths at all, “streets” meaning truths; “polluted with bloods” signifies to be wholly in falsities; “what they cannot pollute they touch with their garments” signifies that what they cannot pervert they falsify, “garments” meaning the truths that invest interior things, which truths are the truths of the sense of the letter of the Word. In *Isaiah*:

“Every mob shall be dismayed by the earthquake, and the garment is polluted with bloods” (ix. 5);

“earthquake” signifying the perversion of the church by falsification of truth, and “garment polluted with bloods” falsification of the sense of the letter of the Word. [26.] In *Jeremiah*:

“Thou hast taught wickednesses thy ways; also in thy skirts is found the blood of the souls of the innocents; I found them not in digging through, but upon all these” (ii. 33, 34).

Here “blood found in the skirts” signifies the same as above by “what they cannot pollute they touch with their garments,” “skirts” meaning the same as “garments.” “I found them not in digging through, but upon all of these,” signifies that they dared not destroy truths themselves, but that they falsified the truths of the sense of the letter, “skirts” signifying those truths. [27.] In *Isaiah*:

“Your hands are full of bloods” (i. 15).

In the same,

“Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue hath meditated perverseness. . . . Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity” (lix. 3, 7).

“Hands defiled with blood, and fingers with iniquity,” signifies that in all things belonging to them there is falsity and evil of falsity; “hands” and “fingers” signify power, thus all things with them that have power. Because this is the meaning it is also said, “your lips have spoken lies, and your tongue hath meditated perverseness, “lies” meaning falsities, and “perverseness” the evil of falsity. “Their feet make haste to shed innocent blood” signifies their hastening to destroy the good of love and charity; this is signified by “shedding innocent blood.” The good of innocence is that from which is every good and truth of heaven and the church (see *Heaven and Hell*, n. 276–283). From this it can be seen what is signified in a general sense by “bloods,” in the plural, namely, violence offered both to the truths and the goods of the Word and of the church.

[g.] As “shedding innocent blood” signifies to destroy the good of love and charity, every kind of precaution was taken that innocent blood should not be shed ; and if it were shed,

That expiation shall be made for the land (*Deut.* xix. 10, 13 ; xxi. 1-9) ;

for the “land” signifies the church. [28.] In *Isaiah* :

“Jehovah goeth forth out of His place to visit the iniquity....of the earth ; then shall the earth disclose her bloods, and shall no more cover her slain” (xxvi. 21).

The “bloods” that the earth shall disclose signify all falsities and evils that have destroyed the truths and goods of the church, the “earth” meaning the church where these are ; the “slain” signify those that have perished by them. (That the “slain” signify those that have perished by falsities and evils, see above, n. 315.) In the *Apocalypse* :

In Babylon “was found the blood of prophets and of saints, and of all that have been slain upon the earth” (xviii. 24) ;

“the blood of prophets and of saints” meaning truths and goods extinguished ; and the “slain” those who have perished by falsities and evils (as just above). [29.] The same is meant by

The blood of the prophets “which was shed upon the earth, from the blood of Abel the righteous even to the blood of Zachariah, son of Barachiah, whom they slew between the temple and the altar” (*Matt.* xxiii. 30, 34, 35 ; *Luke* xi. 50, 51).

In the spiritual sense, by “Abel” those who are in the good of charity are meant, and, abstractly from person, that good itself ; and by “Cain” those who make faith alone the sole means of salvation, and the good of charity of no account, thus rejecting and slaying it ; and by “Zachariah” those who are in truths of doctrine are meant, and abstractly from person the truth itself of doctrine ; therefore the “blood” of these two signifies the extinction of all good and truth ; “whom they slew between the temple and the altar” signifies in the spiritual sense every kind of rejection of the Lord ; for “temple” signifies the Lord in respect to Divine truth, and “altar” the Lord in respect to Divine good, and “between them” signifies both together. (That “Abel” in a representative sense is the good of charity, see *A.C.*, n. 342, 354, 1179, 3325 ; and that “Cain” is faith alone, separated from charity, n. 340, 347, 1179, 3325. That “prophet” signifies doctrine of truth, n. 2534, 7269. That “temple” signifies the Lord in respect to Divine truth, and “altar” the Lord in respect to Divine good, and in a relative sense the Lord’s kingdom and church in respect to truth and good,

n. 2777, 3720, 9714, 10642. That “between” the two signifies where there is a marriage of Divine good and Divine truth, n. 10001, 10025.) [30.] In the Word it is often said of those condemned to death, that “their bloods should be upon them,” which means, in the spiritual sense, that damnation should be upon them because of the falsities and evils by which they had destroyed the truths and goods of the church; for in general “bloods” signify all falsities of doctrine, of life, and of worship, by means of which are the evils that destroy the church. These evils are in part enumerated in *Ezekiel* (xviii. 10–13); these are also signified by “bloods” in *John*:

“As many as received Him, to them gave He power to become sons of God, to them that believe on His name; who were born, not of bloods nor of the will of the flesh nor of the will of man, but of God” (i. 12, 13).

“The Lord’s name” means all truths and goods by which He is to be worshipped; “bloods” mean all falsities and evils that destroy; “the will of the flesh” and “the will of man” signify all evils of love and falsities of faith, for “flesh” signifies the voluntary that is man’s own (*proprium voluntarium*) from which is every evil, and “man (*vir*)” signifies the intellectual that is man’s own (*proprium intellectuale*), from which is every falsity, “will” meaning where these things are; “to be born of God” is to be regenerated by means of the truths of faith, and by means of a life according to them.

330. “*Out of every tribe and tongue*” signifies *by all who are in truths in respect to doctrine and in respect to life*.—This is evident from the signification of “tribe,” as meaning all truths and goods in the complex (of which see above, n. 39); for these are meant by the twelve tribes, and therefore each tribe signifies something of truth and good, therefore “out of every tribe” signifies out of all who are in any kind of truth and good. It is evident also from the signification of “tongue,” as meaning the doctrine of life and faith. That “tribes” signify all truths and goods in the complex will be shown more fully below, where they are treated of; likewise that “tongue” signifies the doctrine of life and faith, thus religion. (Here will be presented only what is shown in *A.C.* respecting the signification of “tribes,” namely, that the twelve tribes of Israel represented and thus signified all truths and goods in the complex, n. 3858, 3926, 4060, 6335; that the twelve apostles of the Lord have a like signification, n. 2129, 3354, 3488, 6397; that there were twelve because “twelve” signifies all, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. Because the twelve tribes represented and thus signified all truths and goods in the complex they therefore represented heaven and the church, n. 6337, 6637, 7836, 7891, 7996. That the twelve tribes signify various things according to the order in which they are named, thus in different ways all things of

heaven and the church, n. 3862, 3926, 3939, 4603 seq., 6337, 6640, 10335; therefore responses could be given and were given by the Urim and Thummim, where the names of the twelve tribes of Israel were engraven on precious stones, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905.)

331[α]. "*And people and nation*" signifies *who are of the Lord's spiritual church, and of His celestial church.*—This is evident from the signification of "people" and "nation" in the Word, "people" signifying those who are in spiritual good, thus those who are of the Lord's spiritual church, and "nation" those who are in celestial good, thus those who are of the Lord's celestial church. That there are two kingdoms into which the heavens are divided, namely, the celestial kingdom and the spiritual kingdom, and that those who are in the good of love to the Lord are in the celestial kingdom, and those who are in the good of charity towards the neighbor are in the spiritual kingdom, see *Heaven and Hell* (n. 20–28). These two kingdoms are not only in the heavens but also on the earth, and on the earth they are called the celestial church and the spiritual church. Few know what is signified in the Word in a particular sense by a "people" or "peoples," and what by a "nation" or "nations." I will therefore present from the Word some passages where the two are named together, from which it will be clear that "people" and "nations" have distinct significations, for unless they had distinct significations they would not be named together, as in the following passages. [2.] In *Isaiah*:

"The strong people shall honor Thee, the city of the formidable nations shall fear Thee. ... Jehovah ... will swallow up in this mountain the faces of the covering, the covering upon all peoples, and the veil that is spread over all nations" (xxv. 3, 7).

Here a distinction is made between "peoples" and "nations," because "peoples" signify those who are of the Lord's spiritual kingdom, thus those who are in spiritual good, and "nations" those who are of His celestial kingdom, thus those who are in celestial good. Spiritual good is the good of charity towards the neighbor, thus the good of faith, and celestial good is the good of love to the Lord, thus the good of mutual love. The truth of this good is what is meant by "the city of formidable nations," for "city" signifies the doctrine of truth, that is, truths of doctrine. "To swallow up the covering upon all peoples, and the veil spread over all nations," signifies to dispel the shade that has so covered the understanding that the truths are not seen or the goods perceived that pertain to heaven and the church. [3.] In the same,

“Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof” (xxxiv. 1).

Because “nations” signify those who are in the good of love, and “peoples” those who are in the good of charity and in the truths of faith therefrom, it is said of the nations that they should “come near,” and of the peoples that they should “hearken.” To “come near” signifies to be conjoined by love, and to “hearken” signifies to obey and to be instructed; it is therefore said, “let the earth hear, and the fulness thereof,” “earth” signifying the church in respect to good, and “the fulness thereof” truths. [4.] In the same,

“I Jehovah have called thee in righteousness, and I will hold thine hand, and I will give thee for a covenant to the people, for a light of the nations” (xlii. 6).

In the same,

“Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the peoples assemble” (xlili. 8, 9).

In the same,

“I have given him for a witness to the peoples, a prince and lawgiver to the nations” (lv. 4).

In the same,

“Thus said the Lord Jehovih, Behold, I will lift up Mine hand towards the nations, and lift up My standard towards the peoples” (xlix. 22).

In the same,

“The peoples that walk in darkness have seen a great light. . . . Thou hast multiplied the nation, thou hast restored to it great joy” (ix. 2, 3).

And in the same,

“It shall be in that day that a root of Jesse, which standeth for an ensign of the peoples, the nations shall seek. . . . And He shall lift up an ensign for the nations, and shall gather together the outcasts of Israel” (xi. 10, 12).

All these things are said of the Lord; and “peoples” and “nations” mean all who are of His church; for all who are of the Lord’s church are either of His celestial kingdom or of His spiritual kingdom; not any except those who are in these two kingdoms can possibly be of the church. Moreover, there are two things that constitute the church, good and truth, both from the Lord; “nations” mean those who are in good, and “peoples” those who are in truth; and, abstractly from persons, “nations” signify the goods of the church, and “peoples” its truths. “Peoples” signify the goods of the church because spir-

itual good, or the good of charity towards the neighbor, in which those are who are meant by "peoples," in its essence is truth. (See *A.C.*, n. 8042, 10296; why it is so, n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596; thus what the distinction is between those who are of the celestial kingdom and those who are of the spiritual kingdom, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295.) [5.] In the same,

'In that time a present unto Jehovah of Hosts shall be brought; a people distracted and plundered; . . . and a nation meted out and trodden down, whose land the rivers have spoiled, to the place of the name of Jehovah of Hosts, to Mount Zion" (xviii. 2, 7).

This treats of the invitation of all to the church; therefore "people" and "nation" are both mentioned. "Mount Zion" signifies the church, to which they are invited; "a people distracted and plundered" signifies those with whom truths have been taken away and changed or perverted by those who are in falsities of doctrine; "a nation meted out and trodden down, whose land the rivers have spoiled," signifies those with whom goods have been treated in like manner, "rivers" meaning falsities and reasonings therefrom. [6.] In *Zechariah*:

"Yet there shall come peoples, and the inhabitants of great cities, . . . to intreat the faces of Jehovah; . . . and thus many peoples and populous nations shall come to seek Jehovah of Hosts in Jerusalem" (viii. 20-22).

Here, too, "peoples" and "nations" signify all who are of the Lord's church; "peoples" those who are of His spiritual church, and "nations" those who are of His celestial church. "Jerusalem," to which they shall come, is the church. [7.] In David:

"Thou wilt set me for the head of the nations; a people I have not known shall serve me" (*Psalms* xviii. 43).

In the same,

Jehovah "will subdue the peoples under us, and the nations under our feet. . . . God reigneth over the nations. . . . The willing ones of the peoples are gathered together" (*Psalms* xlvii. 3, 8, 9).

In the same,

"That [Thy way] may be known on the earth, Thy salvation among all nations. The peoples shall confess Thee, O God: . . . the nations shall be glad and shout for joy; for Thou shalt judge the peoples in uprightness, and shalt lead the nations upon earth" (*Psalms* lxvii. 2-4).

In the same,

"Remember me, O Jehovah, in good pleasure towards Thy people; . . . that I may be glad in the joy of Thy nations" (*Psalms* cvi. 4, 5).

In the same,

"I will confess Thee, O Lord, among the nations; I will sing praises unto Thee among the peoples" (*Psalms* lvii. 9; cviii. 3).

In these passages also “peoples” and “nations” are mentioned, by which are meant all who are in truths and goods. Moreover, the very words that are applied to peoples are words that are predicated of truths, and those applied to nations are those that are predicated of goods. That such only are meant by “nations” is evident also from the fact that these things were said by David, who was an enemy of the Canaanitish nations. [8.] In *Luke* :

“Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples ; a light for a revelation to the nations” (ii. 30-32).

In *Zephaniah* :

“The remnant of My people shall spoil them, and the residue of My nation shall inherit them” (ii. 9).

In *Moses* :

When her two sons were struggling in her womb, Rebecca went to inquire of Jehovah, “and Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels” (*Gen.* xxv. 22, 23).

And in the same,

“Remember the days of the age, . . . when the Most High gave to the nations an inheritance ; when He separated the sons of man He set the bounds of the peoples according to the number of the sons of Israel” (*Deut.* xxxii. 7, 8).

“The sons of man” have the same signification as “peoples,” namely, those who are in spiritual truths and goods ; therefore it is said of them, “when He separated the sons of man He set the bounds of the peoples according to the number of the sons of Israel,” “the sons of Israel” signifying the spiritual church, and the “number” of them, that is, of the twelve tribes named from them, signifying all the truths and goods therein (see just above, n. 330) ; such therefore are called “peoples ;” “to separate” them and “to set their bounds” signifies to alienate from falsities and to bestow truths ; and “to give an inheritance to the nations” signifies heaven and conjunction with those who are in the good of love. [9.] In *Daniel* :

“All peoples, nations, and tongues shall worship Him ; His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not perish” (vii. 14).

This is said of the Lord ; and “peoples” and “nations” mean all who are in truths and goods ; and “all tongues” mean all of whatever doctrine or religion ; for the Lord’s church is universal, since it exists with all who are in good of life, and who from their doctrine look to heaven, and thereby conjoin themselves to

the Lord (of whom see *Heaven and Hell*, n. 318-328). Because "nations" signify those who are in good of love, and "peoples" those who are in good of charity and in truths of faith therefrom, it is said, "His dominion is an everlasting dominion, and His kingdom shall not pass away," "dominion" in the Word is predicated of good, and "kingdom" of truth; for this reason the Lord is called "Lord" from Divine good, and "King" from Divine truth.

[*b.*] There are other passages besides these that might be quoted to prove that "peoples" signify those who are of the spiritual church, and "nations" those who are of the celestial church. So far those only have been presented in which "peoples" and "nations" are mentioned together; to these some shall be added in which "nations" alone are mentioned. [*10.*] In *Isaiah*:

"Open the gates, that the righteous nation that keepeth faithfulness may enter in. Thou hast added to the nation, O Jehovah, Thou hast added to the nation; Thou hast been glorified: Thou hast removed all the ends of the earth" (xxvi. 2, 15).

In David:

"All the ends of the earth.... shall turn unto Jehovah; and all the families of the nations shall worship before Thee. For the kingdom is Jehovah's; and He it is that ruleth among the nations" (*Psalms* xxii. 27, 28).

In *Isaiah*:

"The nations shall walk to Thy light, and kings to the brightness of Thy rising. Thy heart shall be enlarged, because the multitude of the sea shall turn unto Thee, the hosts of the nations shall come unto Thee" (lx. 3, 5).

In the same,

"All nations shall see Thy righteousness, and all kings Thy glory" (lxii. 2).

In these passages "nations" and "peoples" are not mentioned together, but still in the last two "nations" and "kings" are, because "kings" signify the same as "peoples," namely, those who are in truths (see above, n. 31); and it is because "nations" signify those who are in good, and "kings" those who are in truths, that it is said of nations that they "shall see Thy righteousness, and of kings that they shall "see Thy glory," "righteousness" in the Word being predicated of good, and "glory" of truth. (That "righteousness" is predicated in the Word of Divine good, see *A.C.*, n. 2235, 9857; and "glory" of Divine truth, n. 4809, 5922, 8267, 8427, 9429.)

[*11.*] From the contrary sense it can now be seen that "peoples" signify those who are in truths, and "nations" those who are in good; for in that sense "peoples" signify those who are in falsities, and "nations" those who are in evils; as in the following. In *Isaiah*:

“O Assyrian, the rod of Mine anger,....I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge” (x. 5, 6).

In the same,

“The voice of a multitude in the mountains [like as of a great people] ; a voice of a tumult of the kingdoms of the nations gathered together. They come from a land of remoteness, from the uttermost part of the heavens, even Jehovah with the vessels of His anger, to destroy the whole land” (xiii. 4, 5).

In the same,

“Jehovah that smiteth the peoples with a plague not curable, that ruleth with anger the nations” (xiv. 6).

In the same,

“At the noise of the tumult let the peoples wander ; and before Thy loftiness let the nations be dispersed” (xxxiii. 3).

In *Jeremiah* :

“Behold, a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth. They lay hold on bow and spear ; they are cruel, and have no mercy” (vi. 22, 23).

In *Ezekiel* :

“I will cause thee not to hear any more the calumny of the nations, and the reproach of the peoples thou shalt not bear any more” (xxxvi. 15).

In *David* :

“Thou makest us a byword among the nations, a shaking of the head among the peoples” (*Psalms* xlv. 14).

In the same,

“Jehovah bringeth the counsel of the nations to nought ; He overthroweth the thoughts of the peoples” (*Psalms* xxxiii. 10).

In these passages “peoples” mean those who are against the truths of the spiritual church, thus in falsities ; and “nations” those who are against the goods of the celestial church, thus in evils. This is also the signification of the peoples and nations that were driven out of the land of Canaan. To this let what was said above (n. 175) be added.

332. [*Verse 10.*] “*And didst make us unto our God kings and priests*” signifies *that from the Lord these are in the truths and goods of the church and of heaven*, as can be seen from what was shown above (n. 31), where there are like words.

333. “*And we shall reign upon the earth*” signifies *the power that belongs to the Lord alone through Divine truth united to Divine good, and power and wisdom therefrom that those have who are of the Lord’s spiritual and celestial kingdoms.*—This is evident from the signification of “to reign,” as meaning to be in

truths and goods, and thus to be from the Lord in the power to resist evils and falsities which are from hell; and since truths and goods are from the Lord alone, and truths have all power from good, "to reign" signifies the power that belongs to the Lord alone through Divine truth united to Divine good, and the power therefrom that those have who are in the Lord's spiritual and celestial kingdoms. He who has no right understanding of the Word in the spiritual sense will suppose that such are to be like kings and priests, and are to reign with the Lord; but in the spiritual sense "kings" mean truths, and "priests" goods, abstractly from persons, that is, the truths and goods that are in persons from the Lord; from which it follows that it is truths from good that are to reign, thus the Lord alone from whom these are. The angels, indeed, are in great power, but not one of them from himself; in fact, if any one in heaven believes that he has power from himself he is instantly deprived of it, and becomes wholly powerless. It is said in the sense of the letter that these are to reign, because the sense of the letter is personal; when therefore it is said in that sense that they are to be "kings and priests," it is also said that they are "to reign;" but in the spiritual sense everything of person is put off, and thus everything of dominion belonging to person, and dominion is left to the Lord alone. [2.] These are like those things that the Lord said to His disciples,

That they were to sit upon twelve thrones, and judge the twelve tribes of Israel (*Matt.* xix. 28; *Luke* xxii. 30);

also what the Lord said to Peter,

That to him belonged the keys of the kingdom of the heavens (*Matt.* xvi. 19);

which does not mean that the disciples and Peter were to have that power, but the Lord alone, since in the spiritual sense the "twelve disciples" mean all the truths and goods of the church, which are from the Lord, and "Peter" means truth from good, which is from the Lord. (That "disciples" mean all truths and goods of the church, which are from the Lord, see above, n. 100, 122. That "Peter" signifies truth from good, which is from the Lord, see *Last Judgment*, n. 57; and above, n. 9, 206, 209. That all power belongs to truth from good, which is from the Lord, thus to the Lord alone, and that angels have power therefrom, see *Heaven and Hell*, n. 228-233.) "We shall reign" also signifies that they have wisdom from the Lord, because "kings and priests" signify truths and goods, and all wisdom is from truths that are from good from the Lord. It is said that they shall reign *upon the earth*, because the "earth" means the Lord's church in the heavens and on the earth (see above, n. 304). It

is clear, moreover, that "earth" here does not mean the earth, just as it is not meant that they were to be kings and priests. "To reign" signifies to be in truths from good, and thus in power and wisdom from the Lord, because "kingdom" signifies heaven and the church in respect to truths, and "king" truth from good. (That "kingdom" in the Word signifies heaven and the church in respect to truths, see above, n. 48; and "king" truth from good, also above, n. 31. "To reign" has the same signification in chap. XX. 4, 6; XXii. 5.)

VERSES 11, 12.

334. "*And I saw, and I heard a voice of many angels round about the throne, and the animals, and the elders; and the number of them was myriads of myriads and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and honor and glory and blessing.*"

11. "*And I heard the voice of many angels round about the throne, the animals, and the elders,*" signifies *acknowledgment and consequent glorification of the Lord by the angels of the lower heavens* [n. 335]; "*and the number of them was myriads of myriads and thousands of thousands*" signifies *the innumerable who are in truths, and the innumerable who are in goods* [n. 336].
12. "*Saying with a great voice, Worthy is the Lamb that hath been slain,*" signifies *acknowledgment from the heart that every thing Divine is from the Lord's Divine Human unacknowledged, and by many denied* [n. 337]; "*to receive the power and riches and wisdom*" signifies *that to Him belong omnipotence, omniscience, and Divine providence* [n. 338]; "*and honor and glory*" signifies *that to Him belong Divine good and Divine truth* [n. 339]; "*and blessing*" signifies *acknowledgment and glorification of the Lord on that account, and thanksgiving that from Him is every good and truth, and thus heaven and eternal happiness to those who receive* [n. 340].

335. [Verse 11.] "*And I heard the voice of many angels round about the throne, the animals, and the elders,*" signifies *acknowledgment and consequent glorification of the Lord by the angels of the lower heavens.*—This is evident from what has been said above (n. 322), namely, that they acknowledged and glorified the Lord in this order; first the angels of the higher heavens, then the angels of the lower heavens, and lastly those who are below the heavens; for "the four animals" and "the four-and-twenty elders" who first glorified signify the angels of the higher heavens (see above, n. 322); but these now mentioned, who were "round about the throne" and "round about the animals and the elders," mean the angels of the lower heavens; and by "every creature that is in heaven and in the earth, and under the earth and in the sea" (of which see just below, verse 13) those who are below the heavens are meant. That the angels of the lower heavens are here meant is clear also from this, that they are said to be "round about the throne, the animals, and the elders," and "round about" means in the Word

what is in the more remote borders, thus what is distant ; but where heaven is treated of, it means what is distant in degree of intelligence and wisdom, thus what is below. For the heavens are higher and lower, differing from each other according to reception of Divine truth and good, thus according to degrees of intelligence and wisdom. (But respecting the degrees according to which the heavens, and consequently the angels who are in them, are distant from each other, see *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425.) What is below in accordance with these degrees is what is signified by "round about ;" also, elsewhere in the Word, "round about," "circuit," "afar," "distant," "uttermost parts," and the like, have a like signification.

336[a]. "*And the number of them was myriads of myriads and thousands of thousands*" signifies *the innumerable who are in truths, and the innumerable who are in goods*.—This is evident from the signification of "number," as meaning quantity and quality, quantity in the natural sense, and quality in the spiritual sense, the number employed determining the quantity and quality. But all numbers in the Word signify something pertaining to the thing, as "two," "three," "four," "five," "seven," "ten," and "twelve," as has been shown where these are treated of; it is the same with "myriad" and "thousand," which are here mentioned. The number "seven," for example, signifies not seven, but all, fulness, and wholeness (see above, n. 257). But what "myriads" and "thousands" signify shall now be explained. "Myriads" signify things innumerable, "thousands" the same; but "myriads" are predicated of truths, and "thousands" of goods; this is why "myriads of myriads, and thousands of thousands," signify the innumerable who are in truths, and the innumerable who are in goods. [2.] Those in the lower heavens of whom these things are said, as well as those in the higher heavens who were treated of above, are of two kingdoms, namely, a spiritual kingdom and a celestial kingdom; those who are of the spiritual kingdom are meant by those who are in truths, while those who are of the celestial kingdom are meant by those who are in goods; the innumerableness of the latter is signified by "thousands of thousands," and the innumerableness of the former by "myriads of myriads;" but in an abstract sense, which is the true spiritual sense, innumerable truths and innumerable goods are signified. "Myriads" and "thousands" signify things innumerable, because "ten," and consequently "a hundred," "a thousand," and "ten thousand," signify many; for numbers that are multiples of the same number have the same signification as the simple numbers of which they are multiples (see n. 5291, 5335, 5708, 7973). But when innumerable

things that are infinitely many are to be expressed, they are called “myriads of myriads,” and “thousands of thousands.” [3.] Moreover, when two numbers related by multiplication, one larger and the other smaller, and having a like signification, are mentioned together, as “ten and a hundred,” or “a hundred and a thousand,” the smaller is predicated of goods, and the larger of truths; and for the reason that each good consists of many truths; for good is formed out of truths, and thus good is produced by truths; on which account the larger number is predicated of truths, and the smaller of goods; so here, “myriads of myriads and thousands of thousands.” That it is so may be illustrated by this, that a single delight of affection may be presented in many ideas of thought, and be expressed by various things in speech; the delight of affection is what is called good, and the ideas of thought and various things in the speech that proceed from that delight or good are what are called truths. It is the same with one thing of the will in respect to many things of its understanding, and with one thing of love in respect to many things that express it. From this it is that “many” and “multitude” in the Word are predicated of truths, and “great” and “greatness” of good, for what is great contains in itself many things. But these things are said for those who can be instructed by examples, that they may know why it is that “thousands,” the same as “myriads,” signify things innumerable, but that “myriads,” are predicated of truths, and “thousands” of goods.

[b.] [4.] That these numbers have such significations can be seen from the following passages. In Moses:

“In the first-born of his bullock he hath honor, and his horns are the horns of a unicorn; with them he shall push the peoples together to the ends of the earth; and these are the myriads of Ephraim, and these are the thousands of Manasseh” (*Deut.* xxxiii. 17).

These things are said of Joseph, who in a representative sense signifies the Lord in respect to the spiritual Divine and in respect to His spiritual kingdom (see *A.C.*, n. 3969, 3971, 4669, 6417); his two sons, “Ephraim” and “Manasseh,” signify the two constituents of that kingdom, namely, intellectual truth and voluntary good; “Ephraim” intellectual truth, and “Manasseh” voluntary good; it is therefore said “myriads of Ephraim and thousands of Manasseh.” (That “Ephraim” and “Manasseh” have this significance, see *A.C.*, n. 3969, 5351, 5353, 5354, 6222, 6234, 6238, 6267, 6296.) What is here signified by the “first-born of the bullock,” and by the “horns of the unicorn,” see above (n. 316[d]). [5.] In David:

“The chariots of God are two myriads, thousands of angels of peace ; the Lord is in them, Sinai in the sanctuary” (*Psalm* lxxviii. 17).

“Chariots of God” signify truths of doctrine, and “angels of peace” goods of doctrine ; therefore “myriads” are predicated of the former, and “thousands” of the latter. (That “chariots” signify truths of doctrine, see *A.C.*, n. 2762, 5321, 8215 ; and that “peace” signifies the inmost of good, see *Heaven and Hell*, n. 284-290.) And because the Lord is called “Lord” from good, and “Sinai” signifies heaven where and from which is Divine truth, it is said, “the Lord is in them, Sinai in the sanctuary,” “sanctuary” meaning heaven and the church where Divine truth is. (That the Lord is called “Lord” from Divine good, and “God” from Divine truth, see *A.C.*, n. 4973, 9167, 9194 ; and that “Sinai” signifies heaven where the Lord is, from whom is Divine truth, that is, from whom is the law, in a strict sense and in a broad sense, n. 8399, 8753, 8793, 8805, 9420.) [6.] In the same,

“Thou shalt not be afraid for the terror of night ; for the arrow that flieth by day ; for the pestilence that creepeth in darkness ; for the death that wasteth at noonday. A thousand shall fall at thy side, and a myriad at thy right hand” (*Psalm* xci. 5-7).

This is said of falsities and evils that are not known to be falsities and evils, and of falsities and evil that are known to be such, and yet creep into the thought and into the will, and destroy men. Falsities that are known to be falsities are meant by “the arrow that flieth by day,” and evils that are known to be evils and yet gain entrance are meant by “the death that wasteth at noon-day ;” and falses that are not known to be falses are meant by “the terror of night ;” and evils that are not known to be evils by “the pestilence that creepeth in darkness ;” the destruction of these evils is signified by “the thousand that shall fall at his side ;” and destruction of falsities by “the myriad that shall fall at his right hand,” “the side, at which they shall fall,” signifying good, and “the right hand” truth of good. “Thousand” is predicated of evils, and “myriad” of falsities, because falsities are the contraries of truths, and evils of goods ; and in the Word the contraries are expressed by the same words and the same numbers. [7.] In the same,

“Our garners are full, yielding from food to food ; our flocks are thousands, myriads in our streets” (*Psalm* cxliv. 13).

“Garners” and “food” signify the goods and truths of the church ; for spiritual foods are knowledges of truth and good, by which there is intelligence ; like things, but more internal, are signified by “flocks ;” therefore the goods of the church are meant by “thousands,” and its truths by “myriads ;” and because truths are meant by “myriads,” it is said, “myriads in our

streets," for the "streets" of a city signify truths of doctrine. (That "food" signifies both good and truth, see *A.C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 6277, 8418, 8562, 9003; consequently "garners," which are storehouses for food, have the same signification. That "flocks" signify interior goods and truths, which are called spiritual, n. 1565, 2566, 3767, 3768, 3772, 3783, 3795, 5913, 6044, 6048, 8937, 10609.) [8.] In *Micah*:

"Will Jehovah be pleased with thousands of rams, with myriads of rivers of oil?" (vi. 7.)

Because "rams" signify spiritual goods, and "rivers of oil" truths going forth from good, "myriads" are predicated of the latter, and "thousands" of the former. (That "rams" signify spiritual goods, see *A.C.*, n. 2830, 4170.) And as "oil" signifies the good of love, "rivers" of it signify what goes forth from it, namely, truths. [9.] In *Daniel*:

"I beheld till thrones were cast down, and the Ancient of days did sit.
.... A stream of fire issued and went forth from before Him; a thousand of thousands ministered unto Him, and a myriad of myriads stood before Him" (vii. 9, 10).

This treats of the Lord's coming, and the "thrones that were cast down" signify the falsities of the church which were destroyed; "the Ancient of days" means the Lord from eternity: "the stream of fire issuing and going forth from before Him" signifies the Divine good of love and Divine truth therefrom, "a stream of fire issuing" the Divine good of love and the same "going forth," Divine truth proceeding; because both of these are signified it is said, "a thousand of thousands ministered unto Him, and a myriad of myriads stood before Him," "thousand" referring to Divine good, and "myriad" to Divine truth; "ministering" also is predicated of good (see above, n. 155), and "standing," as well as "going forth," is predicated of truth. [10.] In *Moses*:

When the ark rested, Moses said, "Return, O Jehovah, to the myriads of the thousands of Israel" (*Num.* x. 36).

As the "ark" signified the celestial Divine going forth from the Lord, because of the law or testimony that was in it, and as "Israel" signified the church in respect to reception of Divine good and Divine truth, it is said, "the myriads of the thousands of Israel," which signify truths from good, which are in "Israel," that is, in the church. But what "a thousand (*chilias seu mille*)" signifies when "ten thousand," that is, a "myriad," is not joined with it, will be seen hereafter where it is treated of; likewise what is signified by "number."

337. [*Verse 12.*] "*Saying with a great voice, Worthy is the Lamb that hath been slain,*" signifies *acknowledgment from the heart that everything Divine is from the Lord's Divine Human unacknowledged and by many denied.*—This is evident from the signification of "saying with a great voice," as meaning acknowledgment from the heart (of which presently); also from the signification of "worthy," as meaning, in reference to the Lord, merit and justice (respecting which see above, n. 293, 303); here therefore it signifies that from His own power, thus from merit, He acquired for Himself everything Divine, and so from justice everything Divine is His. That this is meant by "He is worthy," is evident from what immediately follows, namely, "to receive the power and riches and wisdom and honor and glory and blessing;" which in the aggregate signifies everything Divine. This is evident also from the signification of "the Lamb," as meaning the Lord in respect to the Divine Human (of which also above, n. 314); also from the signification of "hath been slain," as meaning unacknowledged and by many denied (of which also above, n. 315[a], 328[a]). From all this it is clear that "Saying with a great voice, Worthy is the Lamb that hath been slain," signifies acknowledgment from the heart that everything Divine is from the Lord's Divine Human unacknowledged and by many denied. That everything Divine is in the Lord's Human, and from it, in heaven and on earth, has been shown in many places, and will be seen confirmed at the end of this work. That "saying with a great voice" means acknowledgment from the heart, here that it means what has now been stated, can be seen from what goes before and what follows, in connection; moreover, "voice" signifies all the things that are then said, and "a great voice" signifies that these things are from the heart. There are two words that often occur in the Word, namely, "great" and "many," and "great" is predicated of good, and "many" of truths (for the reason see just above, n. 336[a]); and as what goes forth from good goes forth from the heart, here "saying with a great voice" signifies acknowledgment from the heart; moreover, "heart" from correspondence signifies the good of love (see *Heaven and Hell*, n. 95, 447; and above, n. 167).

338. "*To receive the power and riches and wisdom*" signifies *that to Him belong omnipotence, omniscience, and Divine providence.*—This is evident from the signification of "power," as meaning, in reference to the Lord, omnipotence; from the signification of "riches," as meaning, in reference to the Lord, omniscience; and from the signification of "wisdom," as meaning, in

reference to the Lord, Divine providence. This is what is meant, because respecting the Lord nothing can be predicated except what is above all things; when, therefore, it is said that He has power it is meant that He has all power, which is omnipotence; and when it is said that He has riches it is meant that He has all spiritual riches, which signify intelligence and therefore omniscience (that “riches” in the Word signify knowledges of truth and good and thus intelligence, may be seen above, n. 236); and when it is said that He has “wisdom,” it is meant that He has all wisdom, which is Divine providence; for true wisdom is to see what is conducive to one’s life to eternity, and to determine one-self according to that, which is done when man not only knows these things and perceives them with his understanding, but also wills and does them; but Divine wisdom is to provide these things for man; thus it is Divine providence. (What Divine providence is further may be seen in *The New Jerusalem and its Heavenly Doctrine*, n. 267–279.)

339. “*And honor and glory*” signifies *that to Him belong Divine good and Divine truth*.—This is evident from the signification of “honor and glory,” as meaning, in reference to the Lord, Divine good and Divine truth (of which see above, n. 288).

340[a]. “*And blessing*” signifies *acknowledgment and glorification of the Lord on that account, and thanksgiving that from Him is every good and truth, and thus heaven and eternal happiness to those who receive*.—This is evident from the signification of “blessing,” as meaning, in reference to the Lord, acknowledgment, here acknowledgment that to Him belong omnipotence, omniscience, providence, Divine good, and Divine truth, which are signified by “Worthy is He to receive the power, riches, wisdom, honor, and glory,” and as meaning also glorification on that account. Moreover, “blessing,” in reference to the Lord, signifies thanksgiving that from Him is every good of love and truth of faith, and thus heaven and eternal happiness to those who receive. Because “blessing” here signifies acknowledgment and glorification on that account, and also thanksgiving, blessing is mentioned in the last place, or as a fitting end, by these angels, who were glorifying the Lord. These things are signified by “blessing,” in reference to the Lord, because nothing is a blessing except what is given by the Lord, for that alone is blessed because it is Divine and eternal, and contains in itself heaven and eternal happiness; all other things which have not in themselves what is Divine and eternal are not a blessing, even though they may be so called (see *Doctrine of the New Jerusalem*, n. 269, 270). [2.] That

“blessing,” when it is mentioned in the Word, has this signification, can be seen from the places where it occurs when understood in the internal sense. In the first place, some passages shall be quoted in which “blessed” and “blessing” are mentioned in reference to Jehovah, that is, the Lord ; also where the expression “to bless God” is used, that it may be seen that these signify acknowledgment, glorification, and thanksgiving that from Him is every good and truth, and thus heaven and eternal happiness to those who receive. In *Luke* :

The mouth of Zacharias was opened, “and he spake, blessing God. . . . And he said, Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people” (i. 64, 67, 68).

This Zacharias said when, filled with the Spirit, he prophesied of the Lord ; and “blessing God,” and “blessed be the Lord God of Israel,” signify glorification and thanksgiving that He frees and delivers from hell those who receive Him ; consequently it is said, “for He hath visited and wrought redemption for His people” Israel ; “redemption” signifying liberation from hell, and “His people” those who are in truths from good, thus those who receive. That “redemption” signifies liberation and deliverance from hell, see above (n. 328) ; and that “people” signifies those who are in truths from good (n. 331). [3.] In the same,

Simeon took the infant Jesus in his arms, “and blessed God ; and said, . . . Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples” (ii. 28-31).

Here “to bless God” evidently means to glorify and give thanks because the Lord was to come into the world, to save all who receive Him ; consequently he calls the Lord “the salvation” which his eyes saw, which is prepared for all people. Those are called “His people” who are in truths from good, thus who by means of truths receive Him, as was said above. [4.] In David :

“They have seen Thy goings, O God. . . . The singers went before, the minstrels after, in the midst of virgins playing on timbrels. Bless ye God in the congregations, the Lord from the fountain of salvation” (*Psalms* lxxviii. 24-26).

“To bless God in the congregations, the Lord from the fountain of salvation,” signifies to glorify the Lord from spiritual truths, which are truths from good. “Congregations” in the Word have the same signification as “people,” namely, those who are in spiritual truths, and abstractly, those truths themselves ; and “fountain of salvation” signifies spiritual good, since salvation is by means of that good ; spiritual good is the good of charity towards the neigh-

bor, and spiritual truth is the truth of faith from that good. (That "congregations" in the Word are predicated of spiritual truths, see *A.C.*, n. 6355, 7843.) Because "to bless in the congregations" signifies glorification from spiritual truths, and "to bless from the fountain of salvation" signifies glorification from spiritual good, in the first case the name "God" is used, and in the latter "Lord"; for the name "God" is used in the Word where truths are treated of, and "Jehovah" and "Lord" where good is treated of. It is clear that glorification is what is meant by "to bless," from its immediately following after these words, "the singers went before, the minstrels after, in the midst of virgins playing on timbrels," which signifies glorification from spiritual truths and goods, as may be seen above (n. 323, 326). [5.] In the same,

"O sing unto Jehovah a new song; sing unto Jehovah, all the earth.
.... Bless His name; proclaim His salvation from day to day.
Recount His glory among the nations" (*Psalms* xcvi. 1-3).

"To bless Jehovah" here evidently is to glorify Him and give thanks unto Him; and because all glorification of Him is from spiritual truths and from spiritual good, it is said, "Bless His name, proclaim His salvation from day to day," "name" having reference to truths, and "salvation" to good. "To sing a song" signifies to glorify from such truths and from such good (see above, n. 323[b,c], 326[d]). [6.] In Moses:

Jehovah chose the sons of Levi "to minister unto Him, and to bless in the name of Jehovah" (*Deut.* x. 8; xxi. 5).

Because the sons of Levi were appointed for Divine worship, and because all Divine worship is effected from spiritual good and truths therefrom, it is said that "Jehovah chose them to minister unto Him, and to bless in His name," "to minister" signifying worship from spiritual good, and "to bless" signifying worship from spiritual truths. That "to minister" has reference to worship from good, see above (n. 155). [7.] In David:

O Jehovah, "Thou hast prevented the King with the blessings of goodness. Thou hast set a crown of best gold on his head. Glory and honor dost Thou lay upon him. For Thou settest him blessings forever" (*Psalms* xxi. 3, 5, 6).

"The King" here does not mean David, but the Lord, who is called "King" from the spiritual Divine that goes forth from His Divine Human; and because "blessing" signifies acknowledgment, glorification, and thanksgiving that every good and truth, and thus heaven and eternal happiness, are from Him, it is evident what is signified by "Thou hast prevented the King with the

blessings of goodness, and by "Thou settest him blessings for ever." "Blessings of goodness" signify truths from good; "a crown of best gold" signifies the good from which truths are; "honor and glory" signify Divine good and Divine truth. (That "David" in the Word means the Lord, see above, n. 205; likewise "king" in the *Psalms*, n. 31[a]; that the "crown of kings" signifies Divine good, n. 272; likewise "gold," n. 242[a,d,e]; and that "honor and glory" signify Divine good and Divine truth, n. 288.)

[b.] [8.] From all this it can be seen what "blessed" signifies in reference to the Lord, as in the following passages:

The disciples cried with a great voice, "Blessed is the King that cometh in the name of the Lord" (*Luke* xix. 37, 38).

The multitude cried, "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord" (*Matt.* xxi. 9; *Mark* xi. 9, 10; *John* xii. 12, 13).

Jesus said, "Ye shall not see Me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord" (*Matt.* xxiii. 39; *Luke* xiii. 35).

The High Priest asked Jesus, "Art Thou then the Christ, the Son of the blessed?" (*Mark* xiv. 61.)

"Blessed is He that cometh in the name of the Lord" signifies to be glorified because all Divine truth and Divine good are from Him. The Lord's "name" signifies everything by which He is worshipped; and as this has reference to good of love and truth of faith, these are signified by the Lord's "name." (That the Lord's "name" signifies everything by which He is worshipped, see above, n. 102, 135, 148, 224; and that the Lord is called "Lord" from Divine good, *A.C.*, 4. 4973, 9167, 9194.) [9.] In Moses:

Melchizedek blessed Abram, and said, "Blessed be Abram to God Most High, possessor of heaven and earth; and blessed be God Most High, who hath delivered thine enemies into thy hand" (*Gen.* xiv. 18-20).

Here it is said, "Blessed be God Most High, who hath delivered thine enemies into thy hand," signifying that to Him belong glorification and thanksgiving on that account. Those therefore who receive Divine good and Divine truth from the Lord, are called

"Blessed" (*Psalms* xxxvii. 22; cxv. 15; *Matt.* xxv. 34).

[10.] That "blessing" has no other meaning, in reference to man, than reception of Divine truth and Divine good, because in them are heaven and eternal happiness, can be seen from the following passages. In David:

"The clean in hands and the pure in heart....shall take a blessing from before Jehovah, and righteousness from the God of our salvation" (*Psalms* xxiv. 4, 5).

“The clean in hands” signify those that are in truths from faith, and “the pure in heart” those that are in good from love; of such it is said that they “shall take a blessing from before Jehovah, and righteousness from the God of salvation,” and “taking a blessing” signifies reception of Divine truth, and “taking righteousness” reception of Divine good. (That “righteousness” is predicated of good, see above, n. 204; and *A.C.*, n. 2235, 9857.) [II.] In Moses:

“Thus shall ye bless the sons of Israel, . . . Jehovah bless thee and keep thee; Jehovah make His faces to shine upon thee, and be gracious unto thee; Jehovah lift up His faces upon thee, and give thee peace. Thus shall they put My name upon the sons of Israel; and I will bless them” (*Num.* vi. 23–27).

From this, unfolded by means of the internal sense, it is evident what in brief “blessing” involves; namely, that Jehovah, that is, the Lord, from Divine love flows in with Divine truth and with Divine good with those who receive; Divine love, from which the Lord flows in, being meant by “the faces of Jehovah;” Divine truth, with which the Lord flows in, by “Jehovah make His faces to shine upon thee;” and Divine good, with which He flows in, by “Jehovah lift up His faces upon thee;” protection from evils and falsities, which would otherwise take away the influx, by “keep thee” and “be gracious unto thee;” heaven and eternal happiness, which the Lord gives by means of His Divine truth and His Divine good, by “give thee peace;” communication and conjunction with those who receive, by “thus shall they put My name upon the sons of Israel,” “name” of Jehovah signifying the Divine that goes forth, which is called in general Divine truth and Divine good, and “sons of Israel” signifying those who are of the church, thus who receive, of whom it is therefore said, “and I will bless them.” This is the internal or spiritual sense of these words, as can be seen from this, that “faces” of Jehovah signify the Divine love, “to make them to shine” signifies influx of Divine truth, and “to lift them up” signifies influx of Divine good. That these things may be better understood, the ground of these significations shall be explained. The Lord appears to angels in heaven as a sun; it is His Divine love that so appears; this, therefore, is what is meant by the “face” of Jehovah: the light that goes forth therefrom is Divine truth; this, therefore, is what is meant by “making His faces to shine:” the heat that also goes forth therefrom is Divine good; this, therefore, is what is meant by “lifting up His faces,” for “to lift up” signifies to reveal Himself, which is effected from Divine good by means of Divine truth. (That the Lord appears

to angels in heaven as a sun, and that it is His Divine Love that so appears, see *Heaven and Hell*, n. 115-125; and that the light therefrom is Divine truth, and the heat therefrom Divine good, n. 126-140. That "peace" signifies the heavenly delight that inmosty affects with blissfulness every good, and that it therefore signifies heaven and eternal happiness, see in the same, n. 284-290; and that "sons of Israel" signify those who are of the church, consequently the church, *A.C.*, n. 6426, 8805, 9340.)

[c.] [12.] In *Ezekiel*:

"I will give them the circuits of My hill as a blessing, and I will send down the rain in its season; there shall be rains of blessing. Then the tree . . . shall yield its fruit, the land shall yield its produce" (xxxiv. 26, 27).

He who sees the Word merely in its natural sense has no other idea than that "blessing" means such things as are mentioned in that sense, namely, that rain should be given to make fruitful the gardens and fields, and thus the tree should yield its fruit and the land its produce; but it is a spiritual blessing that is meant, for "rain" signifies everything Divine that flows into man from the Lord out of heaven. That truths will produce good, and that good will produce truths, is signified by "the tree shall yield its fruit, and the land its produce," "land" as well as "garden," in which there are trees, meaning the church; these and "the circuits of My hill," which are to be given as a blessing, signify the internal and external with men of the church, "circuit" signifying what is outside or below, and "hill" what is within or above, particularly where charity is, for that is within. (That "hill" signifies where there is charity, see *A.C.*, n. 6435, 10438.) [13.] In David:

"Blessed is every one that feareth Jehovah, that walketh in His ways. Thou shalt eat the labor of thine hands; blessed art thou, and it is good with thee. Thy wife shall be as a fruitful vine on the sides of thine house; thy sons like olive plants around thy tables. Behold, thus shall the man be blessed that feareth Jehovah. Jehovah shall bless thee out of Zion; that thou mayest see the good of Jerusalem all the days of thy life; . . . peace upon Israel" (*Psalms* cxxviii.).

Here also "to be blessed" does not mean to be blessed naturally, as that one is to eat the labor of his hands, that his wife is to be fruitful, that many sons are to be about his tables, and that this is to be in Zion and in Jerusalem, but it means to be blessed spiritually; for "those that fear Jehovah" mean those who love to do His precepts; it is therefore said, "Blessed is he that feareth Jehovah, that walketh in His ways," "to walk in His ways" signifying to do His precepts. "The labor of his hands," which he shall eat, signifies pursuit of the life according to those precepts; "the wife

on the sides of the house" signifies affection for spiritual truth in all things that he thinks and does; therefore it is added, "as a fruitful vine," for "vine" signifies a spiritual church from affection for truth; "sons around the tables" signify truths of good therefrom, "tables" meaning instructions; therefore it is added, "as olive-plants," "plants" signifying truths, and "olives" goods; "Zion" signifies heaven whence these things are; and "Jerusalem" doctrine. From this it is clear what is signified by "Jehovah shall bless thee out of Zion, that thou mayest see the good of Jerusalem all the days of thy life." "Peace upon Israel" signifies all spiritual good in general and in particular, "Israel" meaning the church. [14.] In the same,

"Like the dew of Hermon, that cometh down upon the mountains of Zion; for there hath Jehovah commanded a blessing, life even forevermore" (*Psalms* cxxxiii. 3).

This treats of the marriage of good and truth and their fructification and multiplication; both are meant by "the dew of Hermon, that cometh down upon the mountains of Zion," "mountains of Zion" signifying where the goods of celestial love are; therefore it is added, "there hath Jehovah commanded a blessing, life even forevermore." [15.] In Moses

"If ye hearken to these judgments, to keep and do them, Jehovah thy God will keep unto thee the covenant and mercy; . . . and He will love thee and bless thee. . . . He will also bless the fruit of thy belly, and the fruit of thy ground, thy corn, and thy new wine, and thine oil, the young of thy kine and of the rams of thy flock. . . . Thou shalt be blessed above all peoples: there shall not be male or female barren among you or among your cattle. And Jehovah will take away from thee every disease, and all the evil sicknesses of Egypt which thou knowest He will not lay upon thee, but will put them upon all that hate thee. And thou shalt consume all the peoples that Jehovah thy God shall deliver to thee; thine eye shall not spare them" (*Deut.* vii. 12-16).

Things spiritual, thus spiritual blessings, are meant by all this; these things are what are involved in and signified by the sense of the letter, which is natural, and is for those who are in the natural world, and therefore in natural thought; consequently from the spiritual sense of the Word what is meant in general and in particular by "being blessed" can be seen. The "fruit of the belly, and fruit of the ground, the corn, new wine, and oil, the young of the kine and of the rams of the flock," mean multiplications of truth and fructifications of good, thus spiritual blessings. (When in particular is signified by each can be seen in various places in *A.C.*, and in

the explanations of this prophetic book.) "There shall not be male or female barren among you or among your cattle" signifies multiplication of truth and the fructification of good in the internal and the external man; "and Jehovah will take away every disease, and all the evil sicknesses of Egypt," signifies the removal of all evils and falsities, "evil sicknesses of Egypt" meaning falsities arising from evils in the natural man. "Those that hate thee" upon whom Jehovah will put these, are those who are against the goods and truths of the church. The dispersion of the evils and falsities that are against the truths and goods of the church is signified by "thou shalt consume all the peoples that Jehovah thy God shall deliver to thee;" and continual shunning of them is meant by "thine eye shall not spare them." That through these things those who do the Lord's precepts are blessed, is meant by "if ye hearken to these judgments, to keep and do them, Jehovah thy God will keep unto thee the covenant and mercy; He will love thee and bless thee." "Covenant and mercy" is conjunction from love by means of these precepts; conjunction by good is meant by "covenant," and "He will love thee;" and conjunction by truth therefrom is meant by "mercy" and "He will bless thee." [16.] In the same,

"He shall bless thee with blessings of heaven from above, with blessings of the deep that coucheth below, with blessings of the breasts and of the womb" (*Gen. xlix. 25*).

These things are said of Joseph, who here signifies the Lord's spiritual kingdom; and "blessings of heaven from above" mean multiplications of truth from good in the internal or spiritual man; "blessings of the deep that coucheth below" mean multiplications of truth from good in the external or natural man; and "blessings of the breasts and of the womb" signify spiritual and celestial goods. [17.] In *Joel*:

"Who knoweth? let Him return, and Jehovah God will repent, and He will leave behind Him a blessing, a meal offering and a drink offering to Jehovah our God" (*ii. 14*).

Because "blessing" signifies spiritual blessing, which in general has reference to good and truth going forth from the Lord and given to man, it is said, "He will leave behind Him a blessing, a meal offering and a drink offering to our God," "meal-offering," which was bread, signifying good, and "drink-offering," which was wine, signifying truth, both from the Lord, for it is said, "from our God."

[d.] [18.] In *Isaiah*:

“In that day shall there be a highway out of Egypt into Assyria, that Assyria may come into Egypt and Egypt into Assyria, that the Egyptians may serve with Assyria. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land; whom Jehovah of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance” (xix. 23-25).

“Israel, Assyria, and Egypt,” signify the three faculties belonging to men of the church, namely, the spiritual, the rational, and the knowing; “Israel” the spiritual, “Assyria” the rational, and “Egypt” the knowing. Because man’s entire rational is formed by means of knowledges (*scientifica*), and both the rational and knowing faculties are from the spiritual, which is from the Lord out of heaven (for from that source is all understanding of truth and all application of knowledges (*scientiarum*) to truths), it is said “there shall be a highway out of Egypt into Assyria, that Assyria may come into Egypt and Egypt into Assyria, and that the Egyptians may serve with Assyria;” and again, “Israel shall be a third to Egypt and to Assyria, a blessing in the midst of the land.” The “midst” signifies the inmost from which is the rest, that is, from which is the whole (see above, n. 313); and the “land” is the church where these things are. And as it is the spiritual by which the rational and knowing faculties are applied to genuine truths, Israel is called the “inheritance,” that is, the heir of the house who possesses all things; and Assyria is called “the work of My hands,” because the rational is formed from the spiritual; and Egypt is called “a blessed people,” because in the knowing faculty, as in their outmost, all things are together. From this also it is clear that “blessing” in the Word means spiritual blessing. [19.] In *Zechariah*:

“As ye were a curse among the nations, O house of Judah and house of Israel, so will I deliver you that ye may be a blessing” (viii. 13).

These things are said of a devastated church, and of a church to be established by the Lord; “house of Judah” and “house of Israel” signifying the church, here in both senses; the church devastated is called “a curse,” because therein are evil and falsity; but the church to be established is called “a blessing” because therein are good and truth. [20.] In David:

“Salvation unto Jehovah, Thy blessing upon Thy people” (*Psalms* iii. 8).

“The blessing of Jehovah upon His people” signifies influx and reception of good and truth; those are called “people of Jehovah” who are in spiritual good (see above, n. 331). [21.] In

Moses :

"I will make thee into a great nation, and I will bless thee, . . . that thou mayest become a blessing. And I will bless them that bless thee and curse them that curse thee ; and in thee shall all the families of the earth be blessed" (*Gen.* xii. 2, 3).

In the same,

"In him there shall be blessing for all the nations of the earth" (*Gen.* xviii. 18).

These things are said of Abraham, and "Abraham" means in the highest sense the Lord, and in a relative sense the Lord's celestial kingdom and the celestial church. This makes clear what is signified by "I will make thee into a great nation, and I will bless thee, that thou mayest become a blessing," namely, that therein shall be Divine good and Divine truth ; "great nation" being predicated of Divine good (see above, n. 331), and "blessing" of Divine truth. "I will bless them that bless thee [and curse them that curse thee]," signifies that those who receive will have Divine truth, and those who do not receive will have falsity of evil. "In thee shall all the families of the earth be blessed," and "in him there shall be blessing for all the nations of the earth" signifies that from reception of Divine truth and Divine good they will have heaven and eternal happiness ; "families of the earth" signify those who are in truths from good, "families" meaning truths, and "nations" goods ; "blessing" signifying that from these they will have heaven and eternal happiness. [22.] There is a like signification in the blessing of Israel and Jacob, in the same,

"Blessed be every one that blesseth thee, and cursed be every one that curseth thee" (*Num.* xxiv. 9).

And in the same,

"Thy seed shall be as the dust of the earth, and shall spread itself towards the west, and towards the east, and towards the north, and towards the south ; and in thee and in thy seed shall all the families of the earth be blessed" (*Gen.* xxviii. 14).

"Israel" and "Jacob" also mean in the highest sense the Lord, and in a relative sense the Lord's spiritual kingdom and the spiritual church ; "Israel" that church internal, "Jacob" that church external. The "seed that shall be as the dust of the earth, and that shall spread itself towards the west, the east, the north, and the south," signifies Divine truth going forth from the Lord and received by those who are of that church ; consequent fructification of good is signified by "it shall spread itself towards the west and the east," and consequent multiplication of truth is sig-

nified by “it shall spread itself towards the north and the south.”
 (That these quarters have such significations, see *Heaven and Hell*, n. 141–153.)
 [23.] That the Lord blessed the bread, wine, and fishes that
 He gave to the disciples and to the people

(*Matt.* xiv. 15, 19, 21, 22 ; xv. 32, 36 ; xxvi. 26, 27 ; *Mark* vi. 41 ; viii. 6,
 7 ; xiv. 22, 23 ; *Luke* ix. 16 ; xxii. 19 ; xxiv. 30),

signified communication of His Divine, and thus conjunction
 with them by means of goods and truths, which are signified by
 “bread and wine,” and also by “fishes ;” “bread and wine” sig-
 nifying goods and truths in the spiritual man, and “fishes”
 goods and truths in the natural. [24.] In *Isaiah* :

“He shall call His servants by another name ; he that blesseth himself in
 the earth shall bless himself in the God of truth ; and he that
 sweareth in the earth shall swear by the God of truth ; because
 the former distresses shall be forgotten ” (lxv. 15, 16).

“To bless oneself” signifies to instruct oneself in Divine truths,
 and to apply them to life, and “to swear” signifies to instruct
 oneself in Divine goods and to apply them to life. “To swear”
 has this signification, because an oath in an internal sense signifies
 confirmation in oneself and conviction that a thing is so, and this
 is effected from good by means of truths ; from no other ground
 than good are truths with man established and proved. Here
 a new church is treated of ; and “to call by another name” signi-
 fies its quality in respect to truth and good. [25.] In *Jere-*
miah :

“Swear by the living Jehovah, in truth, in judgment, and in right-
 eousness ; the nations shall bless themselves in Him, and in Him
 shall they glory ” (iv. 2).

Here “to swear” and “to bless themselves” have the same sig-
 nification as above, the “nations” that shall bless themselves in Je-
 hovah signifying those who are in good. [26.] “To bless,” in
 the contrary sense, signifies to love what is evil and false, and
 to be imbued with it ; as in *Isaiah* :

“He that slayeth an ox smiteth a man ; . . . he that offereth frankincense
 blesseth vanity ; yea, they have chosen these things in their ways ”
 (lxvi. 3).

“To slay (or sacrifice) an ox,” and “to smite a man,” signify
 to worship God in externals, and yet to reject all truth. “To
 sacrifice an ox” signifies worship from those things that repre-
 sented natural good, for “ox” means natural good ; “and to smite
 a man” signifies to reject and deny truth, “man” in the Word
 meaning truth ; “to offer frankincense” and “to bless vanity”
 signifies to worship God from such things as represented spiritual

good, and yet to love evil and falsity and to be imbued with them, an "offering of frankincense" meaning worship from spiritual good, and "vanity" evil and falsity of evil.

VERSE 13.

341. "*And every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying, Unto Him that sitteth upon the throne and unto the Lamb, be the blessing and the honor and the glory and the strength unto the ages of the ages.*"

13. "*And every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying,*" signifies *acknowledgment and consequent glorification of the Lord by the angels that are in the lowest parts of heaven* [n. 342]; "*Unto Him that sitteth upon the throne and unto the Lamb*" signifies *the Lord in respect to Divine good and Divine truth* [n. 343]; "*blessing*" signifies *acknowledgment, glorification, and thanksgiving that all good and truth, and thus heaven and eternal happiness, are for those who receive* [n. 344]; "*and the honor and the glory*" signifies *that to Him alone belongs every Divine good and Divine truth, and, therefore, every good of love and truth of faith, from which is all the wisdom and intelligence that angels and men have* [n. 345]; "*and the strength unto the ages of the ages*" signifies *that to Him alone belongs omnipotence to eternity* [n. 346].

342[a]. [Verse 13.] "*And every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying,*" signifies *acknowledgment and consequent glorification of the Lord by the angels that are in the lowest parts of heaven.*—This is evident from the signification of "every created thing," as meaning all who are reformed. That "to be created" signifies to be reformed and regenerated, see above (n. 294[a,b]); therefore "created thing" signifies what is reformed and regenerated; but in reference to angels, of whom these things are said, it signifies those who were reformed in the world, that is, created anew, for all such are in heaven. "Created thing" here has the same meaning as "creature" in *Mark*:

Jesus said to the disciples, "Going into all the world, preach ye the gospel to every creature" (xvi. 15);

where "every creature" means all who receive the gospel and can be reformed by it; the rest are not meant by "creatures," because they do not receive, but hear and reject. [2.] From this the nature of the Word in the sense of the letter can be seen, namely, why the term "creature" is used, and why it is said "every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them." He who does not know that the sense of the letter is made up of such things as appear before the eyes, and that these

signify spiritual things, may easily be led to believe that “every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them,” mean the birds that fly in the sky, the beasts that walk on the earth, and the fishes that are in the sea; and the more because in various other passages in the Word, like things are said of “the birds of heaven,” the “beasts of the earth,” and also of “whales” and “fishes”

(as *Ezek.* xxxix. 17; *Psalms* cxlviii. 7; *Job* xii. 7, 8; *Apoc.* xix. 17; and elsewhere).

Still those whose minds can be somewhat raised above the sense of the letter instantly perceive by interior sight that these things mean angels and spirits who are in heaven and under heaven, and that it was these whom John heard when he was in the spirit; for it is said, “heard I saying, Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the strength, unto the ages of the ages;” from which it can be seen that “every created thing” therein means the angels that are in the lowest parts of heaven; moreover, this follows from the fact that the preceding verses treat of the angels of the higher heavens and of the angels of the lower heavens, that they acknowledged and glorified the Lord (see above, n. 322, 335). [3.] It shall now be explained who are meant by those “in heaven,” who by those “on the earth and under the earth,” and who by those “in the sea.” All these mean those who are in the lowest parts of heaven, those “in heaven” meaning the higher there, those “on the earth and under the earth” the lower there, and those “in the sea” the lowest there. There are three heavens, and each heaven is divided into three degrees; the same is true of the angels who are in them; consequently in each heaven there are higher, middle, and lower angels; these three degrees of the lowest heaven are meant by those “in heaven,” those “on the earth,” and those “in the sea.” (Respecting this division of the heavens and of each heaven, see *A.C.*, n. 4938, 4939, 9992, 10005, 10017, 10068; and respecting the lowest degree, n. 3293, 3294, 3793, 4570, 5118, 5126, 5497, 5649, 9216; and in *Heaven and Hell*, n. 29-40.)

[*b.*] It should be known, that in the spiritual world, where spirits and angels are, all things have the same appearance as in the natural world where men are, namely, there are mountains, hills, lands, and seas (see above, n. 304[*a*]). The angels who are in the third or inmost heaven dwell upon mountains, those who are in the second or middle heaven dwell upon hills, and those who are in the first or lowest heaven dwell upon the earth and un-

der the earth, and in the seas. But the seas in which the lowest of that heaven dwell are not like the seas in which the evil dwell; their waters are different. The waters of the seas in which the well-disposed in the lowest heaven dwell are rare and pure; but the waters of the seas in which the evil dwell are gross and impure; thus they are entirely different seas. [4.] These seas I have at different times been permitted to see, and to converse with those who are in them; and it was found that those were there who had been in the world wholly sensual, and yet well-disposed; and because they were sensual they were unable to understand what the spiritual is, and could only understand what the natural is; nor could they apprehend the Word and the doctrine of the church from the Word except sensually. All these appear to be in a sea; but those who are in it do not seem to themselves to be in a sea, but in an atmosphere like that in which they lived while in the world; they appear to be in a sea only to those who are above them. At this day there is an immense number there, because so many at this day are sensual. This lowest part of heaven corresponds to the soles of the feet. This is the reason that seas are so often mentioned in the Word, and also fishes therein, "seas" there signifying the generals of truth which belong to the natural man, and "fishes" sense knowledges (*scientifica sensualia*), which are the lowest things of the natural man, consequently such persons, that is, those who are in these knowledges, are signified. (What sense things and what sensual men are, and that they may be either good or evil, see *Doctrine of the New Jerusalem*, n. 50.) From this it can be known what is meant by "every created thing that is in heaven, and on the earth, and under the earth, and those that are in the sea, and all that are in them." [5.] Like things are signified in the following passages by "seas," and by the things that are in them, which are called "fishes" and "whales." In David:

"Let heaven and earth praise Jehovah, the seas, and every thing that creepeth therein. For God will save Zion, and will build the cities of Judah" (*Psalms* lxix. 34, 35).

It is said also "every thing that creepeth therein," meaning those who are sensual. "Zion," which God will save, and "the cities of Judah," which He will build, mean the celestial church and its doctrine, "Zion" that church, and "cities" doctrine. There is a like meaning in these words in David:

"Praise Jehovah from the earth, ye whales and all deeps" (*Psalms* cxlviii. 7);

"whales" meaning the same. For this reason Egypt is called a "whale" (*Ezek.* xxix. 3); for "Egypt" signifies the knowing faculty in the natural man, and "whale" knowing in general.

[6.] These things have a like signification elsewhere in the same,

“Thou madest him to have dominion over the works of Thy hands ;
thou hast put all things under his feet ; flock and all herds, yea,
the beasts of the field, the bird of heaven, and the fishes of the sea”
(*Psalm* viii. 6-8).

This treats of the Lord, and His Divine power over heaven and earth ; and “the flocks and the herds, the beasts of the field, the bird of heaven, and the fishes of the sea,” mean men, spirits, and angels, in respect to spiritual and natural things pertaining to them ; “fishes of the sea” meaning those who are in the lowest parts of heaven (as above). In *Job* :

“Ask, I pray, the beasts, and they shall teach thee, or the birds of heaven, and they shall tell thee, or the shrub of the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee. Who knoweth not by all these that the hand of Jehovah doeth this ?” (xii. 7-10.)

[7.] In *Ezekiel* :

The angel “brought me back unto the door of the house ; where behold, waters issued out from under the threshold of the house towards the east. . . . Then he said unto me, These waters issue out toward the eastern border, and go down into the plain, and come towards the sea : they are sent forth into the sea that the waters may be healed ; whence it cometh to pass that every living soul that creepeth, whithersoever the rivers come, shall live ; whence it cometh that there are exceeding many fish, because these waters come thither, and are healed, that every thing may live whither the river cometh. . . . According to their kind shall the fish be, as the fish of the great sea, exceeding many. The miry places thereof and the marshes thereof are not healed ; they are changed into salt” (*xlvii.* 1, 8-11).

“The waters issuing out from under the threshold of the house towards the east” signify truths from a heavenly origin, “waters” meaning truths, “the east” good of heavenly love, and “house” heaven and the church ; the “plain” into which the waters go down, and “the sea” into which they come, signify the outmosts of heaven and the church, consequently those who are in outmosts (of whom above), namely, who are in knowledges of truth only from the outmost sense of the Word, and apprehend those knowledges naturally and sensually. When such are in simple good, they receive influx out of the higher heavens, whence it is that they also receive in their knowledges what is spiritual, and thus some spiritual life. This is meant by “the waters are sent forth into the sea, that the waters may be healed ; whence it cometh to pass that every living soul that creepeth, whithersoever the rivers come, shall live ;” likewise by these words, “whence it cometh that there are exceeding many fish, because these waters come thither, and are healed.” But those who are such, and are not good,

are meant by these words, "The miry places thereof and the marshes thereof are not healed; they are changed into salt;" "to change into salt" signifying not to receive spiritual life, but to remain in a life merely natural, which, separate from spiritual life, is defiled by falsities and evils, which are "miry places" and "marshes."

[c.] [8.] Like things are signified by "sea," and by "fishes of the sea," in *Isaiah*:

"Behold, at My rebuke I dry up the sea, I make the rivers into a desert: their fish stinketh because there is no water, and dieth of thirst" (l. 2).

"Rebuke" signifies the desolation of all truth; "sea" signifies where truth is in its outmost; "water" signifies truth from a spiritual origin; "to die for thirst" signifies desolation from lack of that truth; "fishes of the sea" signify those who are in the outmosts of truth, in whom there is no life from a spiritual origin.

[9.] "Fishes of the sea" have a like signification in *Ezekiel*:

"In My zeal, in the fire of Mine indignation I will speak; . . . that the fishes of the sea, and the bird of the heavens, and the beast of the field, and every creeping thing that creepeth upon the earth may tremble before Me" (xxxviii. 19, 20).

In *Hosca*:

"They commit robbery, and bloods touch bloods; therefore the land shall mourn, and everyone that dwelleth therein shall pine away; as to the beast of the field, and as to the bird of the heavens, yea, the fishes of the sea shall be gathered up" (iv. 2, 3).

And in *Zephaniah*:

"In consuming I will consume all things from upon the faces of the land; . . . I will consume man and beast; I will consume the bird of the heavens, and the fishes of the sea" (i. 2, 3).

"Man and beast" when mentioned together signify the interior and exterior affections for good (see *A.C.*, n. 7424, 7523, 7872); and "birds of the heavens and fishes of the sea" signify affections for truth, and thoughts spiritual and natural, but in the passages here cited, that these are about to perish. [10.] This significance of "sea" and "fishes" comes from the appearance in the spiritual world; all societies there appear surrounded by an atmosphere corresponding to their affections and thoughts; those in the third heaven appear in an atmosphere pure as the ethereal atmosphere; those in the second heaven appear in an atmosphere less pure, like the aerial; while the societies in the lowest heaven appear surrounded by a watery atmosphere, as it were; but those in the hells appear surrounded by gross and impure atmospheres,

some of them as if in black waters, and others in other ways. It is the affections and the thoughts therefrom that produce these appearances around them; for spheres are exhaled from all, and these spheres are changed into such appearances. (Of these spheres, see *A.C.*, n. 2489, 4464, 5179, 7454, 8630.) It is also from the appearance in the spiritual world that those who are in spiritual affection and in thought therefrom are signified by "birds of heaven," and those who are in natural affection and in thought therefrom by "fishes;" for both birds and fishes appear there, birds over the lands, and fishes in the seas. The affections and consequent thoughts of those who are there are what so appear; this is known to all who are in that world; and both the birds and the fishes have been often seen by me: this appearance is from correspondence. From this it can be seen why "seas" signify the generals of truth, and "whales" and "fishes" the affections and thoughts of those who are in the generals of truth. That "seas" signify the generals of truth has been shown above (n. 275). [11.] The character of those in the spiritual world who dwell in that watery atmosphere which is meant by "seas," I will illustrate by a single example. When such read these words in David,

"Everything that Jehovah willeth He doeth, in heaven and earth, in the seas and all deeps" (*Psalms* cxxxv. 6),

they do not know otherwise than that "heaven" means the heaven that is visible before our eyes, and "earth" the habitable earth, and "seas" and "deeps" the seas and deeps, thus that Jehovah does in these whatsoever he wills; and they cannot be led to believe that "heaven" means the angelic heaven; "earth" those there who are below; and "seas" and "depths" those there who are in the lowest parts. Because these things are spiritual, and above the sense of the letter, they are not willing and are scarcely able to perceive them because they see all things naturally and sensually. [12.] For this reason, from these words in the *Apocalypse*,

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (xxi. 1),

it has been understood heretofore that the visible heaven and the habitable earth were to perish, and that a new heaven and a new earth were to appear. That "heaven" here means the heaven where angels are, and "earth" means the church where men are, and that these are to become new, those who think merely naturally and sensually are not willing to admit, and therefore do not

understand ; for they do not suffer their minds to be raised up out of natural light into spiritual light. With such this is difficult, so much so that they can scarcely bear that the Word should have any meaning beyond what the letter in its own sense declares and the natural man apprehends. Such persons are not unlike those birds that see and sing in dark places, but in the light of day blink with their eyes and scarcely see at all. The good among such are like these birds, and also like flying fishes ; but the evil of this class are like birds of night and owls, which altogether shun the light of day, or like fishes that cannot be elevated into the air without loss of life. The reason is that with the good of this class the internal spiritual man receives some little spiritual influx from heaven, consequently some perception that a thing is so although they do not see it ; while with the evil of this class the internal spiritual man is entirely closed up. For every one has an internal and an external man, or a spiritual and a natural ; the internal or spiritual man sees by the light of heaven, but the external or natural man sees by the light of the world.

343. *“Unto Him that sitteth upon the throne, and unto the Lamb,”* signifies [*the Lord*] *in respect to Divine good and Divine truth.*—This is evident from what has been said and shown above (n. 297), namely, that “throne” signifies heaven ; “Him that sitteth upon the throne” Divine good going forth, and “the Lamb” Divine truth going forth, both of these filling the heavens and constituting them. Because Divine good going forth from the Lord as a sun is received by angels in His celestial kingdom, and Divine truth by angels in the spiritual kingdom, two are mentioned, namely, “He that sitteth upon the throne” and “the Lamb ;” but in the internal sense, the two mean the Divine going forth from the Lord’s Divine Human, which is Divine good united to Divine truth, while in the sense of the letter it is distinguished into two for the sake of reception. The Divine that constitutes heaven and gives to angels and men love, faith, wisdom, and intelligence, goes forth not immediately from the Lord’s Divine itself, but through His Divine Human, and this Divine that goes forth is the Holy Spirit (see above, n. 183). [2.] In this way it is to be understood what the doctrine of the church teaches, that the Son goes forth from the Father, and the Holy Spirit through the Son, also that the Lord’s Divine and His Human are not two, but a single person or one Christ ; for the Lord’s Divine is that which assumed the Human, and for that reason He called it His Father ; thus

He did not call Father another Divine which is at this day worshipped as His Father in place of His own Divine. And the Divine going forth is what is called the Holy Spirit, the Spirit of God, the Spirit of Truth, and the Paraclete ; since this is the holy of the Spirit, or the holy Divine which the Spirit speaks, and not another Divine, which is worshipped as the third person of the Divinity. That this is so all can understand who are in any light of heaven. And yet many declare, from the doctrine of the Trinity that was given by Athanasius, that the three are one. Let any one examine himself when He says with the mouth that God is one, whether he does not think of three, when yet there is but one God, and the three names of the Divine are names of the one God. Athanasius, because he did not understand this, believed the three names to be three Gods, though one in essence. [3.] And yet they cannot be said to be one in essence when something is attributed to one and not to another, for thus the essence is divided ; consequently a personal name is given to each essence. But they are one essence when the three are names of one person, namely, the Divine itself, called the Father ; the Divine Human, called the Son ; and the Divine going forth called the Holy Spirit (see *Doctrine of the New Jerusalem*, n. 280–310). These things have been said to show that “He that sitteth upon the throne,” and “the Lamb,” do not mean two but one, namely, the Lord in respect to the Divine going forth.

344. “*Blessing*” signifies *acknowledgment, glorification, and thanksgiving, that all good and truth, and thus heaven and eternal happiness, are for those who receive*, as is evident from what has been said and shown above (n. 340).

345. “*And the honor and the glory*” signifies *that to Him alone belongs every Divine good and Divine truth, and therefore every good of love and truth of faith that angels and men have.*—This is evident from the signification of “honor and glory,” as meaning, in reference to the Lord, Divine good and Divine truth (see above, n. 288). And as “honor and glory” signify, in reference to the Lord, Divine good and Divine truth, so in reference to man they signify every good of love and truth of faith, from which are all the wisdom and intelligence that angels and men have. These things were said by those who are in the lowest parts of heaven, who know this, although they do not see and perceive it. For all who are of the church know, because it is according to doctrine, that every good and truth is from God ; and those who live a good life retain and believe this without inves-

tigating how it comes; for this reason these are in heaven, although in its lowest part. But those who have become spiritual not only know but also see and perceive that this is so; consequently these are in the higher heavens. When such come into the spiritual world they see truths and perceive them in the light of heaven; nor do they admit the dogma accepted by many in the world, that the understanding must be under a blind obedience to faith. With those who are in the lowest parts of heaven it is otherwise, because they do not see and perceive; these remain in that dogma, but still they are instructed, and when instructed they know truths.

346. *"And the strength, unto the ages of the ages,"* signifies *that to Him alone belongs omnipotence to eternity.*—This is evident from the signification of "strength," as meaning, in reference to the Lord, omnipotence; and as the Lord has omnipotence from Divine good by means of Divine truth, it is said, "the honor and the glory and the strength;" for "honor and glory" signify Divine good and Divine truth. (That Divine good has all power by means of Divine truth, see *Heaven and Hell*, n. 231, 232, 539; and above, n. 209, 333.) "Strength" is here mentioned last, and by angels of the lowest heaven, because "strength," in reference to the Lord, is predicated of Divine power in its fulness, and it is in its fulness in outmosts. (That the Divine is in its fulness, thus in its power in outmosts, see *A.C.*, n. 5897, 6451, 8603, 9828, 9836, 10099, 10548; and in *Heaven and Hell*, n. 315.)

VERSE 14.

347. *"And the four animals said, Amen; and the four-and-twenty elders fell down and worshipped Him that liveth unto the ages of the ages."*

14. *"And the four animals said, Amen,"* signifies *confirmation from the Lord out of the inmost heaven* [n. 348]; *"and the four-and-twenty elders fell down and worshipped Him that liveth unto the ages of the ages"* signifies *humiliation and acknowledgment from the heart of all who are in truths from good, that the Lord alone lives, and that from Him alone is eternal life* [n. 349].

348. [Verse 14.] *"And the four animals said, Amen,"* signifies *confirmation from the Lord out of the inmost heaven.*—This is evident from the signification of the "four animals" or cherubim, as meaning, in the highest sense, the Lord in respect to providence and guard that the Lord be not approached except through the good of love (of which see above, n. 152 at the end, 277); and in a relative sense, the inmost or third heaven (n. 313[a], 322); also from the signification of "Amen," as meaning confirmation from the Divine, and truth (respecting which also see above, n.

34, 238). From this it is clear that “the four animals said, Amen,” signifies confirmation from the Lord out of the inmost heaven. The things that have thus far been said by the angels of the three heavens were confirmed by the Lord, because everything they said was from the Lord, not from themselves; for it was acknowledgement of His Divine in the Human, glorification on that account, and thanksgiving that all good and truth and therefore all wisdom and intelligence are from Him; these things angels could say, not from themselves, but from the Lord by interior dictate or influx; for angels, like men, cannot from themselves even name the Lord, consequently they cannot from themselves acknowledge and glorify Him; for this reason the things they said were confirmed from the Lord by “Amen,” which signifies the truth of faith, and faith itself. Moreover, it is according to Divine order for the Lord to confirm the truths that an angel or a man speaks as if from himself, though not from himself; these He confirms in their hearts by an assurance not ascending manifestly into their thought, yet by a full acquiescence of mind proceeding from internal affection, which is from peace and its delight. This is the confirmation that is meant in the genuine internal sense by this announcement heard by John.

349[a]. “*And the four-and-twenty elders fell down and worshipped Him that liveth unto the ages of the ages*” signifies *humiliation and acknowledgment from the heart of all who are in truths from good, that the Lord alone lives, and that from Him alone is eternal life.*—This is evident from the signification of “four-and-twenty elders,” as meaning all who are in truths from good (of which above, n. 270); from the signification of falling down and worshipping, as meaning humiliation and acknowledgment from the heart that every good and truth that has life in itself is from the Lord (of which see above, n. 290, 291); and from the signification of “Him that liveth,” as meaning, in reference to the Lord, that He alone lives, and that from Him is eternal life (of which also above, n. 82, 84, 186[c], 289, 291). [2.] Since it is at this day believed in the world that the life that each one has was given and implanted, and is thus one’s own, and does not flow in continuously, I desire to say something respecting it. The opinion that life is in man in such a way as to be his own is merely an appearance that springs from the unceasing presence of the Lord, and from His Divine Love, in that he wills to be conjoined to man, to be in him, and to impart to him His life, for such is the Divine love; and because this is unceasing and continuous man supposes

that life is in him to be his own ; yet it is known that there is not a good or a truth in man, but that they come from above, thus that they flow in. It is the same with love and faith ; for everything of man's love is from good, and everything of his faith is from truth ; for what a man loves is good to him, and what he believes is truth to him. This makes clear in the first place that no good and no truth, so neither love nor faith, is in man, but that they flow in from the Lord. Life itself is in good and truth, and nowhere else. The receptacle of the good of love with man is the will, and the receptacle of the truth of faith with him is the understanding ; and to will good or to believe truth does not belong to man. These are the two faculties in which is the whole life of man ; outside of these there is no life. This also makes clear that the life of these faculties, and accordingly the life of the whole man, is not in man but flows in. It is also by influx that evil and falsity, that is, the will and love of evil and the understanding and faith of falsity, are with man ; but this influx is from hell. For man is kept in the freedom of choosing, that is, of receiving good and truth from the Lord or of receiving evil and falsity from hell, and man is kept in this for the sake of reformation, for he is kept between heaven and hell, and therefore in spiritual equilibrium, which is freedom. Neither is this freedom itself in the man, but it is together with the life that flows in. (On Man's Freedom and its origin, see *Heaven and Hell*, n. 293, 537, 540, 541, 546, 589-596, 597-603 ; and in the *Doctrine of the New Jerusalem*, n. 141-147.) [3.] Those also who are in hell live by influx of life from the Lord, for good and truth in like manner flow into them ; but the good they turn into evil, and the truth into falsity ; and this takes place because they have inverted their interior recipient forms by a life of evil, and all influx is varied according to forms. It is the same as when man's thought and will act upon members distorted from birth, or upon injured organs of sensation ; and as when the light of heaven flows into objects that vary in their colors, and as when the heat of heaven flows into the same, which vary in their odors according to their interior receptive forms. But it should be known that the life itself is not changed and varied, but the life produces an appearance of the recipient form by which and from which the life is transmitted ; much as by the same light different persons appear in a mirror each such as he is. [4.] Moreover, the senses of man, namely, sight, hearing, smell, taste, and touch, are none of them in man, but are excited and produced from influx ; in man there are only the organic recipient forms ; in these there is no sense until what

is adapted thereto from without flows in. The same is true of the internal organs of sensation which belong to thought and affection and receive influx from the spiritual world, as of the external organs of sensation which receive influx from the natural world. That there is one only fountain of life, and that all life is therefrom and flows in unceasingly, is well known in heaven, and is never called in question by any angel in the higher heavens, for these perceive the influx itself. That all lives are streams, as it were, from the only and unfailing fountain of life, has been rendered evident to me also from much experience, and seen in the spiritual world in the case of those who believed that they lived from themselves and would not believe that they lived from the Lord. When influx into the thought was in part withheld from these they lay as if deprived of life, but as soon as the influx reached them, they as it were revived from death; and then they confessed that the life in them is not theirs, but flows into them unceasingly, and that men, spirits, and angels are only forms receptive of life. [5.] That this is so the wise there conclude from this: that nothing can have existence and subsistence from itself but only from what is prior to itself, so neither can what is prior have existence and subsistence from itself but only in connected order from a First; and thus life itself, regarded in itself, is only from Him who alone is Life in Himself. From this, moreover, they know, and from spiritual thought perceive, that every thing, that it may be anything, must be in a connection with a First, and that what it is in this connection, such it is.

[b.] From all this it is clear how foolishly those think who find the origin of life in nature, and believe that man learns to think by an influx of interior nature and its order, and not from God, who is the very *Esse* of life, and from whom is all the order of both worlds, the natural and the spiritual, in accordance with which life flows in, life eternal into those who can be disposed to receive life according to Divine order, but the opposite life, which is called spiritual death, into those who cannot be so disposed, thus who live contrary to Divine order. The Divine good that goes forth from the Lord is that from which order comes, and Divine truths are the laws of order (as may be seen in *The Doctrine of the New Jerusalem*, n. 279). [6.] Every one should guard against the belief that the Divine life with any one, even with the evil and in hell, is changed; for, as was said above, the life itself is not changed or varied, but the life produces an appearance of the recipient form, by which and from which the life is transmitted; much as one appears in a mirror as the light presents

him, the light remaining unchanged, and simply making the form visible; just as the same life presents itself to be perceived according to the form of the bodily organ, thus after one manner in the eye, after another manner in the hearing, and otherwise in the smell, taste, and touch. The belief that life is varied and changed is from an appearance, which is a fallacy like the fallacy from the appearance that influx is physical, when in fact influx is spiritual. (But on this subject see further in *Heaven and Hell*, n. 9; to which may be added what is cited from the *Arcana Caelestia*, respecting Influx of Life, in *The Doctrine of the New Jerusalem*, n. 277, 278; and on The Influx of Life with Animals, in *A.C.*, n. 5850, 6211; and in *Heaven and Hell*, n. 39, 108, 110, 435, 567; likewise in *Last Judgment*, n. 25.) [7.] These things have been said to make known that there is one only life, and that whatever things live, live from that life. It shall now be shown that the Lord is that Life itself, that is, that He alone lives, since this is what is signified by "Him that liveth unto the ages of the ages." That there is one only Divine, and that is not to be divided into three persons as the faith of Athanasius teaches, can be seen from what has been frequently said above, and especially from what will be said particularly on this subject at the end of this work. And as the Lord's Divine, which is the one only Divine, took on a Human, and made that also Divine, both of these are the Life from which all live. That this is so may be known from the words of the Lord Himself, in the following passages. In *John*:

"As the Father raiseth the dead and maketh them live, so also the Son maketh whom He will to live. As the Father hath life in Himself, so gave He to the Son to have life in Himself" (v. 21, 26).

"Father" here means the Lord's very Divine, which took on the Human, for this Divine was in Him from conception, and because He was conceived from this, He called it, and no other, "Father." The "Son" means the Lord's Divine Human: that this, too, is life itself, the Lord teaches in express words, saying, "as the Father maketh to live, the Son also maketh whom He will to live;" and "as the Father hath life in Himself, so gave He to the Son to have life in Himself." "To have life in Himself" is to be Life itself; no others are life, but they have life from that Life. [8.] In the same,

"I am the Way, the Truth, and the Life: no one cometh unto the Father but through Me" (xiv. 6).

"I am the Way, the Truth, and the Life," was said of the Lord's Human; for He also says, "no one comes unto the Father but

through Me," His "Father" being the Divine in Him, which was His Divine. This makes clear that the Lord also, in respect to His Human, is Life, consequently that His Human also is Divine.

[9.] In the same,

Jesus said, "I am the Resurrection and the Life; he that believeth in Me, though he die yet shall he live. Every one that liveth and believeth in Me shall not die forever" (xi. 25, 26).

This, too, the Lord said of His Human; and as He is Life, and all have life from Him, and those who believe in Him have life eternal, He says that He is "the Resurrection and the Life," and "he that believeth in Me shall not die forever." "To believe" in the Lord signifies to be conjoined to Him in love and faith; and "not to die" signifies not to die spiritually, that is, not to be damned, for the life of the damned is called "death." [10.] In the same,

"In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life; and the life was the light of men. And the Word became flesh, and dwelt among us" (i. 1, 4, 14).

It is known that "the Word" means the Lord; His Human is evidently the Word, for it is said, "the Word became flesh, and dwelt among us;" and that His Human was equally Divine with the Divine itself that took on the Human is evident from this, that a distinction is made between them, and that each is called God; for it is said, "the Word was with God, and the Word was God," and "in Him was life." That all live from Him is meant by "the life was the light of men." "The light of men" is the life of their thought and understanding; for the Divine going forth, which is particularly meant by "the Word," appears in heaven as the light which enables angels not only to see, but also to think and understand, and to be wise according to its reception (see *Heaven and Hell*, n. 126-140). This light going forth from the Lord is life itself, which not only enlightens the understanding, as the sun of the world does the eye, but also vivifies it according to reception; and when this light is received in the life, it is called "the light of life;" in the same,

"Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (viii. 12).

[11.] He is also called "the Bread of life" in the same,

"The bread of God is He that cometh down out of heaven, and giveth life unto the world. I am the bread of life" (vi. 33, 35, 47, 48, 51).

“The Bread of God” and “the Bread of life” is that from which all have life. Since the life that is called intelligence and wisdom is from the Lord, it follows also that life in general is from Him; for the most particular things of life, which make its perfection and which are insinuated into man according to receptivity, all belong to the general life. This life is perfected to the extent that the evils into which man is born are removed from it.

[c.] [12.] That those who are conjoined to the Lord by means of love and faith receive eternal life, that is, the life of heaven, which is salvation, is evident from the following passages. In *John*:

“I am the Vine, and ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me he is cast forth, and as a branch he withereth” (xv. 5, 6).

In the same,

“Every one who believeth in Me . . . hath eternal life” (iii. 14-16)

In the same,

“He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the anger of God abideth on him” (iii. 36).

In the same,

“Whoever believeth on the Son hath eternal life, and I will raise him up at the last day” (vi. 40, 47, 48, 54).

In the same,

“The sheep . . . follow Me; and I give unto them eternal life; and they shall not perish forever” (x. 27, 28).

And in the same,

“Search the Scriptures, . . . they bear witness of Me: but ye will not come unto Me, that ye may have life” (v. 39, 40).

“To believe in God” and “to believe the things that are from God” are enjoined in the Word; and “to believe in God” is the faith that saves, but “to believe the things that are from God” is an historical faith, which without the former does not save, and therefore is not true faith; for “to believe in God” is to know, to will, and to do; but “to believe the things that are from God” is to know, and this is possible without willing and doing. Those who are truly Christians know, will, and do; but those who are not truly Christians only know: the latter are called by the Lord “foolish,” and the former “wise” (*Matt.* vii. 24, 26).

CHAPTER VI.

AND I saw when the Lamb had opened the first of the seals, and I heard one of the four animals saying as with a voice of thunder, Come and see.

2. And I saw, and behold a white horse; and he that sat upon him had a bow; and there was given to him a crown; and he went forth conquering and that he might conquer.

3. And when he had opened the second seal I heard the second animal saying, Come and see.

4. And there went forth another horse that was red; and to him that sat upon him, to him it was given to take peace from the earth, that they should slay one another; and to him was given a great sword.

5. And when he had opened the third seal I heard the third animal saying, Come and see. And I saw, and behold a black horse; and he that sat upon him had a balance in his hand.

6. And I heard a voice in the midst of the four animals saying, A measure of wheat for a penny, and three measures of barley for a penny, and the oil and the wine hurt thou not.

7. And when he had opened the fourth seal I heard the voice of the fourth animal saying, Come and see.

8. And I saw, and behold a pale horse, and he that sat upon him his name was Death, and Hell was following with him. And there was given unto them power over the fourth part of the earth, to kill with sword and with famine and with death and by the beasts of the earth.

9. And when he had opened the fifth seal I saw under the altar the souls of those slain because of the Word of God and because of the testimony that they held.

10. And they were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth?

11. And there were given to each one of them white robes; and it was said unto them that they should rest yet a little time, until their fellow-servants, as well as their brethren, who were to be killed as they also were, should be fulfilled.

12. And I saw when he had opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

13. And the stars of heaven fell unto the earth, as a fig-tree casteth her unripe figs when shaken by a great wind.

14. And the heaven withdrew as a book rolled up; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great ones, and the rich, and the commanders of thousands, and the mighty, and every servant, and every freeman, hid themselves in caves, and in the rocks of the mountains.

16. And they said to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb.

17. For the great day of His anger is come; and who is able to stand?

EXPOSITION.

VERSES 1, 2.

350. "*And I saw when the Lamb had opened the first of the seals, and I heard one of the four animals saying as with a voice of thunder, Come and see. And I saw, and behold a white horse; and he that sat upon him had a bow; and there was given to him a crown; and he went forth conquering and that he might conquer.*"

1. "*And I saw*" signifies *manifestation of the states of those who are of the church where the Word is* [n. 351]; "*when the Lamb had opened the first of the seals*" signifies *the first manifestation from the Lord* [n. 352];

"and I heard one of the four animals saying as with a voice of thunder" signifies *out of the inmost heaven from the Lord* [n. 353]; *"Come and see"* signifies *attention and perception* [n. 354].

2. *"And I saw, and behold a white horse,"* signifies *understanding of truth from the Word* [n. 355]; *"and he that sat upon him had a bow"* signifies *the doctrine of charity and faith, by which there is combat against evils and falsities, and by which they are dispersed* [n. 356, 357]; *"and there was given to him a crown"* signifies *eternal life, which is the reward of victory* [n. 358]; *"and he went forth conquering and that he might conquer"* signifies *the removal of evils and of falsities from evils at the end of life, and afterwards to eternity* [n. 359].

351. [Verse 1.] *"And I saw"* signifies *manifestation of the states of those who are of the church where the Word is.*—This is evident from the things that John saw, which are described in this chapter and in what follows, as meaning manifestations of the state of those who are of the church, where the Word is; for there is here described "the opening of the seals of the book" that was in the Lord's hand, and what was then seen, namely, "four horses," one white, another red, the third black, and the fourth pale, and afterwards "the souls of those that were slain for the Word of God," also "an earthquake," and finally "seven angels who had seven trumpets." All these things signify manifestations of the state of those who are of the church, as can be seen from the particulars viewed in the internal sense. It is said, *the church where the Word is*, because the Lord's church is in the whole world, but in a special sense where the Word is, and where the Lord is known through the Word. The state of those who are of this church is especially treated of in this prophetic book, here in general, but afterwards particularly. This church is especially treated of because the Lord, and thus the angels of heaven, are present with the men of this earth by means of the Word; for the Word is written by pure correspondences; from this it comes that the Lord and the angels of heaven are present also with those who are around or outside of the church, who are called gentiles [nations] (as can be seen from the things mentioned and shown in *Heaven and Hell*, on The Conjunction of Heaven with the Man of the Church by means of the Word n. 114, 303–310; and in the *Doctrine of the New Jerusalem*, n. 244, 246, 255–266).

[2.] The church in the whole world appears before the Lord as one Man, for it makes a one with the angelic heaven. (That it appears before the Lord as one man, see *Heaven and Hell*, n. 59–102.) In this man the church where the Word is and where the Lord is known thereby is like the heart and the lungs; with those who are in celestial love the church is like the heart, and with those who are in spiritual love like the lungs; consequently, as all the members, viscera, and organs of the body live from the heart and from the

lungs, and from their influx and consequent presence, so all in the whole earth, who constitute the church universal, live from the church where the Word is; for the Lord flows in therefrom with love and with light, and vivifies and enlightens all who are in any spiritual affection for truth, wherever they are. The light of heaven, that is, the light in which are the angels of heaven who are from this earth, is from the Lord by means of the Word; from this as from a centre light is diffused into the circumferences in every direction, thus to those who are there, who, as was said, are the nations that are outside of our church. But this diffusion of light is effected in heaven by the Lord, and what is done in heaven flows also into the minds of men, for the minds of men make one with the minds of spirits and angels. It is for this reason that those are especially treated of in this prophetic book who are of the church where the Word is; then those are treated of who are of the church where the Word is not, although not next in order, for next comes the arrangement of those who are in the circumferences according to the order in which those are who are in the centre.

352. *"When the Lamb had opened the first of the seals"* signifies *the first manifestation from the Lord*.—This is evident from the signification of "to open a seal," as meaning to reveal things hidden which are written within; for when a seal is opened the things enclosed are read, here hidden things that no one except the Lord alone could know, for they are the states of all in general and in particular. That no one except the Lord alone knew these states is evident from what has been explained above respecting this book and the opening of its seals (n. 199, 222[a], 299, 327). From this it is clear that "when the Lamb had opened the first of the seals" signifies the first manifestation from the Lord.

353. *"And I heard one of the four animals saying as with a voice of thunder"* signifies *out of the inmost heaven from the Lord*.—This is evident from the signification of "the four animals" or cherubim, as meaning in the highest sense, the Lord's Divine providence and guard that there be no approach except through the good of love (of which see above, n. 152, 277); and as meaning in a relative sense the inmost and third heaven (of which also above, n. 313[a], 322); also from the signification of "a voice of thunder," as meaning manifestation therefrom. That "lightnings," "thunders," and "voices," in the Word, signify enlightenment, understanding, and perception, see above (n. 273), thus also manifestation. That "thunders" signify manifestation from the inmost heaven is from correspondence; for the voices that come

down out of that heaven even into the hearing of man are heard only as thunders, for they fill the whole cerebrum and extend themselves therefrom towards the hearing, and are there perceived as a sound of thunder. It is otherwise with the voices that come down out of the middle heaven; for as these flow in with enlightenment, they are heard only with a sound like words of speech. [2.] The reason of this is that the things that come down out of the inmost or third heaven enter the will of man, and the will expresses itself in sounds; but the things that come down out of the middle or second heaven enter into the intellect of man, and the intellect expresses itself in articulations of sound; for sounds take shape in the understanding, and sounds so shaped, which are called articulations of sound, present themselves in the thought in ideas, and in the hearing in words. Those things, therefore, that come down out of the inmost or third heaven correspond to thunder, and those out of the middle or second heaven to lightning; and consequently in the Word “lightnings” and “thunders” signify enlightenment, understanding, and perception. There is something like this in the case of sounds in the world, which grow louder as they come down from heights, as from high mountains into valleys, and from clouds towards the earth, from which are thunders; so the voices out of the third or highest heaven, when they roll on towards the lower parts and at length reach the lowest, in which is human hearing, are heard as thunders, but only by those whose interiors are opened, as John’s were at this time.

354. “*Come and see*” signifies *attention and perception*.—This is evident from the signification of “coming” when any thing is presented to be seen, as meaning to give attention; for in a spiritual sense, “to come” means to draw near with the sight, thus to give attention; all attention is a directing of the sight to the object. It is evident also from the signification of “to see,” as meaning perception, for “to see” in the Word signifies to understand (see above, n. 11, 260); here it signifies to perceive, because this was out of the inmost heaven, since what comes out of the inmost heaven is perceived, but what comes out of the middle heaven is understood, for the reason that the inmost heaven is in the good of love, but the middle heaven is in truths therefrom, and all perception is from good, and all understanding is from truths. (On this see above, n. 307; what perception is, see *Doctrine of the New Jerusalem*, n. 140.)

355[*a*]. [*Verse 2.*] “*And I saw, and behold a white horse,*” signifies *understanding of truth from the Word*.—This is evident from the signification of “horse,” as meaning the intellect; and

from the signification of "white," which is predicated of truth. (That "horse" signifies the intellect can be seen from what is quoted and shown in *The White Horse*; and that "white" is predicated of truth, see above, n. 196.) It is said that "a white horse" was seen when the Lamb opened the first seal, "a red horse" when He opened the second, "a black horse" when He opened the third, and "a pale horse" when He opened the fourth; and as "horse" signifies the intellect, particularly in relation to the Word, it can be seen that understanding of truth from the Word, and what it is with men of the church, are here described by "horses." It is the same whether you say that understanding of truth is described, or those who are in it are described; for men, spirits, and angels are the subjects in which it resides. From this it can be known what is described in the internal or spiritual sense in this chapter and in those that follow, namely, the Word in relation to the understanding. This is evident also from the ninth verse of this chapter, where, after these four horses had appeared, and the fifth seal had been opened, it is said, "I saw the souls of them that had been slain for the Word of God;" also from the nineteenth chapter of this book, where it is said that

The name of Him that sat upon the white horse is called 'the Word of God' (verse 13).

That "a horse" signifies the intellect, and "a white horse" understanding of truth from the Word, can be seen shown in the work cited above, on *The White Horse*; but as only a few passages were there quoted from the Word, in proof that "horse" signifies the intellect, I will here quote more, that there may be abundant proof; these now follow. [2.] In *Ezekiel*:

"Gather yourselves from every side to My sacrifice that I do sacrifice for you. . . . Ye shall be satisfied at My table with horse and with chariot, with the mighty man, and with every man of war. . . . So will I give My glory among the nations" (xxxix. 17, 20, 21).

This treats of the calling together of all to the Lord's kingdom, and particularly of the establishment of the church with the nations; for it describes the spiritual captivity in which the nations were, and their liberation from it. "The sacrifice" to be sacrificed signifies all worship by which the Lord is worshipped. "To be satiated at My table" signifies with all spiritual food; and as this food is an understanding of truth from the Word and from doctrine from the Word, it is said, "with horse and with chariot," "horse" signifying understanding of truth from the Word, and "chariot" signifying doctrine therefrom. It is also said, "with the mighty man, and with every man of war," "mighty man" signifying the truth from good that destroys evil, and "man of war" the

truth from good that destroys falsity. Unless such things were signified, how could it be said that they should be satiated “with horse and with chariot, with the mighty man, and with every man of war?” [3.] Likewise in the *Apocalypse*:

“Gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit on them ” (xix. 17, 18).

What precedes this treats of the Word and its spiritual sense ; this is an invitation to learn truths, and to come to a perception of goods ; and “the supper of the great God” signifies instruction in truths, and consequent perception of good from the Lord ; and “the flesh of kings,” “of commanders of thousands,” “of mighty men,” “of horses,” and “of them that sit on them,” signifies truths of every kind which are from good, “flesh” signifying good, “kings” Divine truths in general, “commanders of thousands” the same in particular, “mighty men” natural truths, “horses” intellectual truths, and “those that sit on them” spiritual truths. It must be clear to everyone that this does not mean the flesh of kings, of commanders of thousands, of mighty men, of horses, and of them that sit on them. [4.] In *Habakkuk*:

“Was Jehovah displeased with the rivers ? was Thine anger against the rivers ? was Thy wrath against the sea ? because Thou ridest upon Thy horses, Thy chariots are salvation, . . . Thou hast trodden the sea with Thy horses, the mire of many waters ” (iii. 8, 15).

Who does not see that “horses” here do not mean horses ? For it is said of Jehovah that “He rides upon His horses,” and that “He treads the sea with His horses,” and that “His chariots are salvation ?” But this is said because “His riding upon horses” signifies that Jehovah, that is, the Lord, is in the understanding of His Word in its spiritual sense ; and since doctrine of truth, which teaches the way of salvation, is from the Word, it is added, “Thy chariots are salvation,” “chariots” signifying doctrine ; also “to tread the sea with horses” signifies that Jehovah, that is, the Lord, is in the understanding of His Word in its natural sense ; for “sea” here signifies that sense, and in general all things of the natural man and that are for the natural man ; and because Divine truths there are in their outmost, it is added, “the mire of many waters,” “mire” signifying the outmost from which and in which are truths, and “waters” signifying truths. [5.] In *Zechariah*:

“I will cut off the chariot from Ephraim, and the horse from Jerusalem ; and the bow of war shall be cut off ; but He shall speak peace to the nations ” (ix. 10).

This treats of the Lord’s coming, and of the establishment of the

church among the nations. That there would then be nothing of the church remaining with the Jews is indicated by, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off," which signifies that there would no longer be any truth in doctrine nor any understanding of truth; and thus no combat and resistance against falsity; "Ephraim" signifies the church in relation to an understanding of truth, and "Jerusalem" the church in relation to doctrine of truth, "chariot" doctrine itself, and "horse" the understanding itself, and "the bow of war" combat and resistance against falsity. The establishment of the church among the nations is signified by, "He shall speak peace to the nations," "nations" signifying all who are in good of love to the Lord (see above, n. 331), "peace" signifying that good, and thus all things of the church. (That "Ephraim" signifies the church in relation to understanding of truth, see *A.C.*, n. 3969, 5354, 6222, 6234, 6237, 6267, 6296; and that "Jerusalem" signifies the church in relation to doctrine, see *Doctrine of the New Jerusalem*, n. 6, and above, n. 223.) [6.] In the same,

"In that day, . . . I will smite every horse with astonishment, and the horseman with madness; and I will open mine eye upon the house of Judah, but every horse of the peoples will I smite with blindness" (xii. 4).

This treats of the devastation of the former church, and the establishment of a new church. The devastation of the former church is described by "In that day I will smite every horse with astonishment, and the horseman with madness; and every horse of the peoples will I smite with blindness." It is plain that "horse" here signifies understanding of truth with men of the church, and "horseman" affection for spiritual truth, from which is understanding; else why should it be said that "the horse should be smitten with astonishment, and the horse of the peoples with blindness?" "Astonishment" is predicated of understanding when it has no perception of good, and "blindness" when it has no perception of truth; "the house of Judah" signifies the church with those who are in the good of love to the Lord, and thus in the doctrine of truth from the Word (see above, n. 119, 211); therefore it is said, "upon it I will open mine eye," which signifies to enlighten them that they may see truths. [7.] In the same,

"In that day there shall be upon the bells of the horses, Holiness to Jehovah" (xiv. 20).

This also treats of the Lord's coming, and the invitation of all to the church; and "the bells of the horses" signify knowledges (*scientifica et cognitiones*) and preachings therefrom which are from an understanding of truth; and as all understanding of truth is from

the Lord, and thus the knowledges and preachings themselves, it is said, "there shall be upon the bells of the horses, Holiness to Jehovah." Because "bells" have this signification,

There were bells of gold upon the borders of Aaron's robe round about (*Exod.* xxviii. 34, 35).

[*b.*] [*8.*] In Moses :

"Dan shall be a serpent upon the way, an asp upon the path, biting the horse's heels, and its rider shall fall backwards : I wait for Thy salvation, O Jehovah" (*Gen.* xlix. 17, 18).

This is a prophecy of Israel the father, respecting the tribe of Dan, which tribe signifies the outmosts of the church, thus those who are in the outmosts of truth and good, who are called sensual ; for there are in the church those who are spiritual and those who are natural, and the natural are interior, middle, and outmost ; the outmost are the sensual, who do not raise their thoughts above the sense of the letter of the Word. These are meant by "Dan ;" what they are is described in this prophecy, namely, that "Dan is a serpent upon the way, an asp upon the path, biting the horse's heels, and its rider shall fall backwards ;" "serpent upon the way," and "asp upon the path" signify the sensual in relation to truth and good ; "horse's heels" signify the outmosts of understanding of truth and good ; and "the rider," reasoning from these ; and because the sensual viewed in itself does not see truths, since it does not apprehend things spiritual, and therefore slides easily into falsities unless continually withheld from them by the Lord, it is said, "and its rider shall fall backwards : I wait for Thy salvation, O Jehovah." (That "Dan" signifies the outmosts of the church, see *A.C.*, n. 1710, 6396, 10335 ; that "serpent" signifies the sensual, which is the outmost of understanding, n. 6398, 6949, 8624 end, 10313, and above, n. 70 ; that "way" signifies truths, n. 627, 2333, 10422, and above, n. 97 ; and that "the heel" signifies the outmost natural, or corporeal natural, n. 259 4938, seq. What the sensual is, and what sensual men are in both senses, see *Doctrine of the New Jerusalem*, n. 50.) [*9.*] In *Zechariah* :

"I lifted up mine eyes, and saw, when behold, four chariots coming out from between two mountains ; and the mountains were mountains of brass. To the first chariot were red horses ; to the second chariot black horses ; to the third chariot white horses ; and to the fourth chariot grisled horses, strong. . . . The angel said, These are the four winds of heaven, going forth from standing near the Lord of the whole earth. The black horses which are therein go forth into the land of the north ; and the white went forth after them ; and the grisled went forth into the land of the south ; and the strong went forth and sought to go that they might wander through the earth. . . . And he said, Behold these that go forth to the land of the north, they have caused my spirit to rest in the land of the north. . . . And they that are afar shall come and shall build in the temple of Jehovah" (vi. 1-8, 15).

This prophecy is understood by no one unless he knows what "chariots" and "horses" signify, and what "red," "black," "white," "grisled," and "strong" signify; also what "the land of the north" and "the land of the south" signify. It treats of the church that was to be extended among those who as yet were in no light of truth, because they had not the Word; "the north" means the obscurity of the truth they possessed; "the south" clearness of truth; "horses" mean their understanding; "red," "black," "white," and "grisled," mean its quality in the beginning, and its quality afterwards; "red," the quality of their understanding in the beginning in relation to good; "black," the quality of their understanding in the beginning in relation to truth; "white" the quality of their understanding afterwards in relation to truth; "grisled," its quality finally in relation to truth and good; and "strong" means its quality in relation to its power to resist evils and falsities. From this it can now be seen what is signified by "the black horses went forth to the land of the north, and the white went forth after them," and "they have caused My spirit to rest in the land of the north," namely, that those who from good of life are in an affection for knowing the truths of the church receive and understand, nor are any others enlightened; that such are enlightened and receive is meant by "they have caused My spirit to rest in the land of the north." "The grisled went forth into the land of the south, and the strong to wander through the earth," signifies that those who from the good of life are in an affection for knowing the truths of the church come into the light, and that they resist evils and falsities, and constitute the church. These four kinds of horses, therefore, are called "the four winds of the heavens, going forth from standing near the Lord of the whole earth;" "winds" signifying all Divine truths, and "going forth from standing near the Lord of the whole earth" signifying that all truths go forth from Him. (That "winds" signify all Divine truths, see *A.C.*, n. 9642, and *Heaven and Hell*, n. 141-153; and that "to go forth" signifies to proceed, *A.C.*, n. 5337, 7124, 9303.) "They that are afar, that shall build in the temple of Jehovah," signify those who were previously far away from the truths and goods of the church, who shall draw near to the church. (That such are signified by "those that are afar," see *A.C.*, 4723, 8918; and that "temple of Jehovah" signifies the church, n. 3720; moreover, that "the north" signifies obscurity of truth, and "the south (*austrum sive meridiem*)" clearness of truth, thus also those that are in obscurity and in clearness of truth, see *Heaven and Hell*, n. 148-151.) What is signified by "red" and "black," in both senses, will be seen in the explanations at verses 4 and 5 of this chapter, and what by "white," see above (n. 196).

“The mountains of brass,” from between which the chariots and horses went forth, signify the good of love in the natural man; this is said because the nations here treated of, before they were enlightened, were not in spiritual good but in natural good. (That “mountain” signifies good of love, see *A.C.*, n. 795, 4210, 6435, 8327, 8758, 10438; and “brass” natural good, see above, n. 70.) [10.] In *Job*:

“God hath made her forget wisdom, neither hath He imparted to her understanding. What time she lifteth up herself on high she laugheth at the horse and its rider” (xxxix. 17, 18).

These things are said of a “bird,” which signifies intelligence from self (*proprium*), which in itself is no intelligence; for man from self (*proprium*) sees nothing but falsities and not truths, and intelligence is from truths, not from falsities; therefore it is said of her, “God hath made her to forget wisdom, neither hath He imparted to her understanding,” and “when she lifteth up herself on high she laugheth at the horse and its rider,” that is, at understanding of truth, and at him who is intelligent.

[c.] [11.] In David:

“The strong in heart have become a prey, they have slept their sleep. . . . Before Thy rebuke, O God of Jacob, both chariot and horse have fallen into a deep sleep” (lxxvi. 5, 6).

The “strong in heart” signify those who are in truths from good; “have become a prey,” and “have slept their sleep,” signify their having fallen from evils into falsities; “the rebuke of the God of Jacob” signifies their state inverted by themselves; and “both chariot and horse have fallen into a deep sleep” signifies that their intellect was lulled to sleep, because it had become merely natural. That “to be awake” signifies to acquire for oneself spiritual life, and “to be asleep” to have natural life without spiritual, see above (n. 187). [12.] In *Ezekiel*:

“Javan, Tubal, and Meshech, . . . they traded thy wares for the soul of man and vessels of brass. They of Bethogarma traded for thy wares horses, horsemen, and mules” (xxvii. 13, 14).

This treats of Tyre, which signifies knowledges of truth and good pertaining to the external and the internal church. “Javan, Tubal, and Meshech,” signify those who are in external worship; and “they of Bethogarma,” those who are in internal worship; it is said therefore that these “traded for the wares of Tyre, horses, horsemen, and mules;” and “the others traded the soul of man and vessels of brass;” “soul of man” signifies truth of faith in respect to knowledge; “vessels of brass” signify the truths of natural good; and “horses, horsemen, and mules,” signify under-

standing of truth and good, "horses" understanding of truth "horsemen" intelligence, and "mules" the rational. (That "mule" signifies the rational, see *A.C.*, n. 2781, 5741, 9212.) Every one can see that "the tradings of Tyre," which are enumerated in this chapter and elsewhere, do not mean tradings with these things, such as vessels of brass, horses, and mules, and many others; but that spiritual tradings are meant, which are effected by means of knowledges of truth and good; for the Word is Divine, and treats of Divine things, and not of earthly things; therefore it contains spiritual things which pertain to heaven and the church, expressed in the outmost sense, which is the sense of the letter, by natural things which correspond to them. (That "to trade" and "to be a merchant" signifies in the Word to acquire and to communicate knowledges of truth and good, see *A.C.*, n. 2967, 4453; and that "to buy" and "to sell" signify the same, n. 2967, 4397, 4453, 5371, 5374, 5406, 5410, 5426, 5886, 6143, 7999, 9039.) [13.] In *Isaiah*:

"Who led them through the deeps, as a horse in the wilderness they stumbled not; as a beast goeth down into the valley the Spirit of Jehovah led him" (lxiii. 13, 14).

This chapter treats of the Lord, and His combats with the hells, and His subjugation of them, but here of the salvation of those who are in love and faith towards Him. These are compared to "a horse in the wilderness," and to "a beast in the valley," because "horse" signifies understanding of truth, and "beast" affection for good; for all comparisons in the Word are from correspondences. [14.] In the *Apocalypse*:

"I saw heaven opened, and behold a white horse; and He that sat upon him... was called the Word of God. And the armies that are in heaven followed Him upon white horses" (xix. 11-16).

"A white horse" evidently signifies understanding of the Word, likewise "the white horses" upon which those sat who followed; for "He that sat upon" the white horse was the Lord in relation to the Word; for it is said, "and He that sat upon him was called the Word of God;" and in verse 16, "He had upon His garment and upon His thigh a name written, Lord of lords and King of kings." The Lord is called the Word, because the Word means Divine truth going forth from Him. (But these things in the *Apocalypse* may be seen more fully explained in the work on *The White Horse*, n. 1; also why the Lord is called "the Word," n. 14.) As "chariots" and "horses" signify doctrine from the Word and understanding of it, and as all doctrine of truth and understanding of it are out of heaven from the Lord, it is said of Him that "He rides upon the Word," "upon the clouds," "upon heaven," "upon a cherub," also that "He makes to ride," as in the following passages. In David:

“Gird Thy sword upon the thigh, O mighty One, in Thy glory . . . and in Thy majesty mount, and ride upon the Word of truth and the meekness of righteousness” (*Psalms* xlv. 3, 4).

These things are said of the Lord. In the same,

“Sing unto God, praise His name ; extol Him that rideth upon the clouds” (*Psalms* lxviii. 4).

In *Isaiah* :

“Behold, Jehovah rideth upon a cloud, . . . and cometh into Egypt ; and the idols of Egypt shall be moved before Him” (xix. 1).

In David :

“Sing praises unto the Lord, . . . to Him who rideth upon the heaven of the heaven of old” (*Psalms* lxviii. 32, 33).

God “rode upon a cherub, He did fly, and was borne upon the wings of the wind” (*Psalms* xviii. 10).

In *Habakkuk* :

“O Jehovah, . . . Thou dost ride upon Thine horses, Thy chariots are salvation. . . . Thou hast trodden the sea with Thy horses” (iii. 8, 15).

In *Isaiah* :

“Then shalt thou delight in Jehovah ; and I will make thee ride in the high places of the earth” (lvi. 14).

In Moses :

“So Jehovah alone did lead him, . . . and made him ride upon the high places of the earth” (*Deut.* xxxii. 12, 13).

And in *Hosea* :

“I will make Ephraim to ride” (x. 11).

In these passages, “to ride” signifies to give intelligence and wisdom, because “chariot” signifies doctrine of truth, and “horses” understanding of it. [15.] In *Isaiah* :

“Then shall they bring all his brethren out of all nations a gift unto Jehovah upon horses and upon the chariot, and upon covered wagons, upon mules, and upon swift beasts, to the mountain of My holiness, Jerusalem” (lxvi. 20).

This treats of the establishment of a new church by the Lord ; it is not meant therefore that they will bring their brethren upon horses, upon a chariot, upon covered wagons, upon mules, and upon swift beasts, to Jerusalem ; but it is meant that all who are in good are to be instructed in Divine truths, and having been made intelligent and wise thereby are to be introduced into the church ; for “brethren” signify all who are in good ; “horses” signify understanding of truth ; “chariot” doctrine of truth ; “covered wagons” knowledges of truth ; “mules” the internal rational, which is

spiritual ; and “swift beasts” the external rational, which is natural ; and “Jerusalem” signifies the church, in which is the doctrine of Divine truth, which is called “the mountain of holiness” from love of truth. From the signification of “chariots” and “horses” it can be seen why

Elijah and Elisha were called “the chariots of Israel and the horsemen thereof,” and the mountain was seen by the boy of Elisha to be full of horses and chariots of fire round about Elisha (2 *Kings* ii. 11, 12 ; vi. 17 ; xiii. 14) ;

namely, that both Elijah and Elisha represented the Lord in relation to the Word ; and “chariots” signify doctrine from the Word, and “horsemen” intelligence. (That Elijah and Elisha represented the Lord in relation to the Word, see *A.C.*, n. 7643, 8029, 9372.)

[*d.*] [16.] That “chariots” and “horses” signify doctrine and understanding of it, can be seen, moreover, from their contrary sense, in which “chariots” and “horses” signify doctrines of falsity, and false knowledges (*scientifica*) from a perverted intellect ; for most things in the Word have a contrary sense, from which it can be seen what they signify in the genuine sense. That “chariots” and “horses” in that sense have such a signification can be seen from the following passages. In *Ezekiel* :

“Behold, I will bring against Tyre,....the king of Babylon....from the north, with horse and with chariot, and with horsemen. He shall slay with the sword thy daughters in the field. By reason of the abundance of His horses their dust shall cover thee ; by reason of the voice of the horsemen and of the wheel and of the chariot, thy walls shall be shaken. With the hoofs of his horses shall he tread down all thy streets ; he shall slay the people with the sword” (xxvi. 7, 8, 10, 11).

“Tyre” signifies the church in relation to knowledges of truth ; and “the king of Babylon” destruction of truth by falsities and profanation ; “the north” from which he was to come signifies the source of all falsity, in particular, hell, out of which falsity arises ; “chariot,” “horses,” and “horsemen” signify doctrine of falsity and reasonings therefrom ; “the daughters whom they shall slay in the field with the sword” signify affections for truth which falsities will destroy, for “daughters” are affections for truth, “the field” is the church where those affections are, “the sword” is combat of falsity against truth, and “to slay” is to destroy. This makes clear the signification of “by reason of the abundance of his horses their dust shall cover thee,” “dust” meaning evil of falsity. The “walls” that shall be shaken by reason of the voice of the horseman, of the wheel, and of the chariot, signify protecting truths, which in general are, that there is a God, and that the Word is Divine, and that there is eternal life. These “walls,” that is,

these truths, are said "to be shaken by reason of the voice of the horseman, of the wheel, and of the chariot," when they come to be doubted through false doctrines and reasonings from them; "the hoofs of the horses," with which he shall tread down all the streets, signify the outermost things of the natural man, which are called sense-impressions (*sensualia*), from which are all falsities; the "streets that shall be trodden down by them" are truths of the doctrine of the church, which are wholly destroyed; the "people" who shall fall by the sword signify all who are in truths, and in an abstract sense all truths. [17.] In *Jeremiah*:

"O sword against the liars, that they may become foolish; O sword against the mighty, that they may be dismayed; O sword against her horses and against her chariots; . . . O sword against her treasures, that they may be plundered; let there be drought upon her waters that they may be dried up: because it is a land of graven images" (l. 36-38).

"Sword" signifies combat of truths against falsity, and of falsity against truth and consequent vastation; here it signifies vastation; "liars" and "mighty men" signify falsities and reasonings therefrom; the same is signified by "horses" and "chariots;" the "treasures," that shall be plundered, signify all things of doctrine; "the drought upon the waters, that they may be dried up," signifies deprivation of truth, "drought" meaning deprivation, and "waters" truths; and as all falsities are from self-intelligence, it is said, "because it is a land of graven images," "land" here signifying heresy, and "graven images" what is from self-intelligence. (That such is the signification of "graven images," "molten images," and "idols," see *A.C.*, n. 8869, 8941, 10406, 10503.) [18.] In the same,

"Behold, he shall come up as clouds, and his chariots as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. Wash thine heart from wickedness, . . . that thou mayest be saved. How long shall thy thoughts of iniquity abide in the midst of thee? . . . The whole land shall be a desolation. . . . The whole city fleeth for the voice of the horseman and bowman; they have entered the clouds, and have gone up into the rocks; the whole city is deserted" (iv. 13, 14, 27, 29).

This describes the vastation of the church by falsities of evil; falsities are signified by "cloud;" and the lust of reasoning from falsities against truths by "the horses that are swifter than eagles;" and the doctrinals of falsity by "the chariots that are as a whirlwind;" that consequently everything of the church and everything of its doctrine shall perish, is signified by "the whole land shall be a desolation, and the whole city fleeth for the voice of the horseman and bowmen;" "land" means the church, and "city" its doctrine; "the voice of the horseman and bowmen" means reasoning from falsities and assault, and "to flee" means to perish.

That then mere falsity and the faith of falsity would reign is signified by "they have entered the clouds, and have gone up into the rocks," "clouds" meaning falsities, and "rocks" faith of falsities. The devastation of the church and its doctrine is evidently here described, for it is said, "Woe unto us! for we are spoiled. How long shall thy thoughts of iniquity abide in the midst of thee? The whole land shall be a desolation. The whole city is deserted." [19.] In the same,

"Behold, a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth. . . . Their voice roareth like the sea; and they ride upon horses" (vi. 22, 23; l. 41, 42).

Here, too, the devastation of the church by falsities of evil is described: "the land of the north," and "the sides of the earth," are the source of these, "the land of the north" the source of falsities, and "the sides of the earth" the source of evils; for "the north" signifies what is remote from truths, and "the sides of the earth" what is remote from goods; therefore "nation" is predicated of the latter, and "people" of the former, "nation" meaning those who are in evils, and "people" those who are in falsities (see above, n. 331[*b*]). Their reasoning is signified by "their voice roareth like the sea, and they ride upon horses." [20.] In *Ezekiel*:

"Thou shalt come from thy place out of the sides of the north; thou and many peoples with thee, all of them riding upon horses. . . . And thou shalt go up against My people Israel, as a cloud to cover the land" (xxxviii. 15, 16).

These things are said of Gog, by whom external worship without any internal is signified; "the sides of the north" signify here, as above, what is remote from goods and truths, thus the source of the falsities of evil; and because they reason therefrom and attack the truths of the church and extinguish them it is said, "all of them riding upon horses; and thou shalt go up against My people Israel, as a cloud to cover the land," "to ride upon horses" meaning reasonings, "to go up against the people Israel," and "to cover the land," signifying to attack the truths of the church and to extinguish them; "clouds" are the falsities of evil. [21.] In *Daniel*:

"At the time of the end, the king of the south shall come into collision with the king of the north. So the king of the north shall rush upon him like a whirlwind, with chariot, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass through" (xi. 40).

This chapter treats of the combat of the king of the north with the king of the south; and "king of the north" means falsity from

evil, and “king of the south” truth from good; so evidently the things mentioned in this chapter did not describe any future war between two kings, but the combats of falsity from evil against truth from good. “The chariot and horsemen with which the king of the north shall rush upon him” are the assaults upon truth by the falsities of evil; the “many ships,” with which also they shall rush upon him, are knowledges (*scientifica*) and doctrinals of falsity; the destruction of the church thereby is signified by “he shall enter into the countries and shall overflow and pass through.” (That “ships” signify knowledges (*scientifica*) and doctrinals, in both senses, see *A. C.*, n. 1977, 6385; and that “to overflow” signifies immersion in falsities and evils, n. 660, 705, 739, 756, 790, 5725, 6853.)

[*e.*] [22.] In *Jeremiah*:

“By thee will I scatter the nations, and by thee will I destroy kingdoms, and by thee will I scatter the horse and its rider, and by thee will I scatter the chariot and him that rideth in it” (li. 20, 21).

And in *Haggai*:

“I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariot and those who ride in it; and the horses and their riders shall come down, a man by the sword of his brother” (ii. 22).

This is said of the destruction of falsity and evil, and not of the destruction of any nation or kingdom; for “nations” signify evils, and “kingdoms” (like “peoples”) falsities. Moreover, this is prophetic, not historical. This makes clear what “horse and rider,” and “chariot and him that rideth in it” signify, namely, that “horse and rider” signify a perverted intellect and reasoning therefrom and “chariot and him that rideth in it” the doctrine of falsity, that is, heresy, and those who are in it. [23.] In *Nahum*:

“Woe to the city of bloods! the whole is filled with lying and rapine; . . . the voice of the whip, and the voice of the rattling of the wheel, and the horse neighing and the chariot leaping, the horseman making to ascend, and the shining of the sword, and the flash of the spear, and a multitude of the slain, and a heap of carcasses, . . . because of the multitude of the whoredoms of the harlot, . . . selling nations by her whoredoms and families by her witchcrafts” (iii. 1-4).

This treats of the violence offered to Divine truth, and the destruction of it by the falsities of evil; for this is signified by “city of bloods,” respecting which what follows is said (see above, n. 329[*f*]); therefore it is also said, “the whole is filled with lying and rapine,” “lie” meaning falsity, and “rapine” violence offered by falsity; and as “wars” signify spiritual combats, which are combats of truth against falsity and of falsity against truth, all things pertaining to war, as “whip,” “horse,” “chariot,” “sword,” and “spear,”

signify various things pertaining to spiritual warfare; but what each of these in particular signifies need not be explained here, only what "horse," "horseman," and "chariot" signify. "The voice of the rattling of the wheel" signifies reasonings from falsities and evils; "the horse neighing and the chariot leaping" signifies the lust of destroying truths, "horse" meaning the intellect perverted, and "chariot" the doctrine of falsity, which destroy; "to neigh" and "to leap" meaning to be moved to destroy by lust and delight, and "horseman making to ascend" meaning assault. It is therefore said, "a multitude of the slain, and a heap of carcases," those are called "slain" who perish from falsities, and "carcases" who perish from evils; therefore it is added, "because of the multitude of the whoredoms of the harlot, selling the nations by her whoredoms, and families by her witchcrafts;" "whoredoms" signify falsifications of truth, "harlot" heresy, "to sell nations" signifies to become estranged from goods, and "to sell families by witchcraft" to become estranged from truths, "nations" meaning goods, "families" truths therefrom, and "witchcrafts" falsities of evil which estrange. [24.] In *Habakkuk*:

"I stir up the Chaldeans, that bitter and hasty nation, that marcheth into the breadths of the land; . . . her horses are swifter than leopards, and more fierce than wolves of the evening, so that her horsemen spread themselves; yea, her horsemen shall come from far; they shall fly as an eagle that hasteth to eat. She shall come wholly for violence; . . . she shall scoff at kings, and rulers shall be a derision unto her" (i. 6, 8-10).

"The Chaldeans" mean those who profane truths and thus vastate the church, therefore they are called "a bitter and hasty nation, that marcheth into the breadths of the land," "breadths of the land" meaning the truths of the church (see *Heaven and Hell*, n. 197). Their lust for and dexterity in perverting truths and destroying them by reasonings from falsities wholly remote from truths are signified by, "her horses are swifter than leopards, and more fierce than wolves of the evening, so that her horsemen spread themselves; yea, her horsemen shall come from far; they shall fly as an eagle that hasteth to eat." Lust is signified by "her horses are swifter than leopards;" and dexterity by "her horses are more fierce than the wolves of the evening;" and both by "they fly as an eagle." Because the lust and dexterity are for destroying truths, it is said, "she shall come wholly for violence;" their mocking at truths and goods is signified by "she shall scoff at kings, and rulers shall be a derision unto her," "kings" signifying truths, and "lords" and "rulers" goods. [25.] In David.

“Some in the chariot, and some in horses; but we will glory in the name of our God” (*Psalms* xx. 7).

In the same,

“A king is not saved by the multitude of an army; . . . a horse is a vain thing for safety” (*Psalms* xxxiii. 16, 17).

In the same,

“Jehovah delighteth not in the strength of a horse; His pleasure is not in the thighs of a man” (*Psalms* cxlvii. 10).

“To glory in the chariot and in horses,” and “Jehovah delighteth not in the strength of a horse,” signify all things from self-intelligence, from which are nothing but falsities; and “the thighs of a man” signify those things that are from his own will, from which are nothing but evils. [26.] In *Amos*:

“He that holdeth the bow shall not stand, nor shall the swift of foot deliver himself, nor shall he that rideth upon the horse deliver his soul, but he that is strong in his heart shall flee away naked in that day” (ii. 15, 16).

This, too, describes self-intelligence and confidence arising from an ability to speak and reason from falsities. “He that holdeth the bow shall not stand,” and “the swift of foot shall not deliver himself,” signify that one who knows how to reason readily from the doctrine of falsity and from the knowledge (*scientia*) and memory of the natural man, shall not on that account be saved; the same is signified by “he that rideth upon the horse shall not deliver his soul.” “He that is strong in heart, who shall flee away naked in that day,” signifies that he who trusts in his falsities shall be without any truth, “strong in heart” meaning one who trusts in his falsities, and “naked” one who is without any understanding of truth (see above, n. 240). [27.] In *Isaiah*:

“The Lord Jehovih, the Holy One of Israel, saith, . . . In quietness and in confidence shall be your strength; but ye would not, and said, No, but upon a horse we will flee; therefore ye shall flee; and We will ride upon the swift; therefore shall they that pursue you be made swift” (xxx. 15, 16).

This treats of confidence in the Lord and of confidence in self; confidence in the Lord in these words, “the Lord Jehovih, the Holy One of Israel, said, In quietness and in confidence shall be your strength;” and confidence in self in these words, “and ye said, No, but upon a horse we will flee,” and “we will ride upon the swift;” “to flee upon a horse,” and “to ride upon the swift,” signifying to covet and love those things that are of one’s own understanding, and thought and reasoning therefrom. That falsities will then break in and take possession is signified by, “therefore

ye shall flee," and "therefore shall they that pursue you be made swift," "swiftness" and "haste" signifying what is done from lust, that is, from love.

[*f.*] [28.] In *Zechariah* :

Jehovah shall set Judah "as the horse of His glory in war; Out of him shall be the corner, out of him the nail, and out of him the bow of war. . . . And they shall be as mighty men treading down the mire of the streets ; . . . and they shall fight because Jehovah is with them, and they shall make ashamed them that ride upon horses" (x. 3-5).

"The house of Judah" signifies the Lord's celestial kingdom, that is, the heaven and church that are in love to the Lord; of this it is said that it shall be "as a horse of glory in war," which signifies understanding of Divine truth combating against evils and falsities, which it will destroy, "horse" signifying understanding, "glory" Divine truth, and "war" combat against falsities and evils and their destruction. "The corner," "the nail," and "the bow of war," that are "out of Judah," signify truths, "the corner" truth protecting, "the nail" truth strengthening, and the "bow of war" truth combating from doctrine. "They shall be as mighty men treading down the mire of the streets" signifies the power to disperse and destroy falsities, "mire of the streets" signifying falsities. "They shall make ashamed them that ride upon horses" signifies annihilation of the reasonings, argumentations, and proofs that are from man's own understanding; that this shall be accomplished by the Lord and not by them is meant by, "they shall fight because Jehovah is with them." [29.] In *Hosea* :

"Asshur will not save us; we will not ride upon the horse; we will say no more to the work of our hands, Thou art our God" (xiv. 3).

This also treats of intelligence from self (*ex proprio*), that it will not save. "Asshur" signifies the rational, here as being from self (*ex proprio*); "to ride upon the horse" signifies reasoning of the understanding from self (*ex proprio*); and "work of the hands" signifies the selfhood (*proprium*) itself. [30.] In *Ezekiel* :

"Oholah played the harlot, . . . and she doted on her lovers, on the Assyrians her neighbors, clothed in blue, . . . horsemen riding upon horses" (xxiii. 5, 6, 12, 23).

"Oholah," which here is Samaria, signifies a church in which truths are falsified; "her whoredoms," which are treated of in this chapter, signify falsifications; "the Assyrians" signify reasonings by which truths are falsified; and because "to ride upon horses" signifies to reason from falsities that are from self-intelligence, it is said, "she doted on the Assyrians, horsemen riding upon horses;" the "blue,

in which they were clothed," signifies falsity appearing as truth, which appearance comes chiefly from applying the sense of the letter of the Word to principles of falsity. [31.] In *Jeremiah*:

"The snorting of his horses was heard from Dan; at the sound of the neighings of his strong ones the whole land trembled; and they came and devoured the land and its fulness; [the city] and those that dwell therein" (viii. 16).

What is meant by "Dan" has been told above in this article, namely, truth in its outmost; this is the truth in the church that is contained in the sense of the letter of the Word. Those who abide in this alone, and do not read the Word according to the doctrine of genuine truth, which should guide and enlighten, may be carried away into all kinds of errors; those who are carried away into errors or falsities are meant here by "Dan;" the consequent confirmation of falsities is meant by "the snorting of his horses;" and falsifications of truth are meant by "the sound of the neighings of his strong ones;" these are called "strong" from their confidence, based on the sense of the letter of the Word, that falsity is truth. That the church in respect to its truths and goods is thereby vastated, is signified by "the whole land trembled;" and "they came and devoured the land and its fulness, and those that dwell therein," "the land" meaning the church, "its fulness" truths, and "those that dwell therein" goods. [32.] In *Isaiah*:

"He hath lifted up an ensign to the nations from far, and hath hissed to him that cometh from the end of the earth, and behold the swift shall come quickly, . . . whose arrows are sharp, and all his bows are bent; the hoofs of his horses are accounted as rock, and his wheels as a whirlwind" (v. 26, 28).

This, too, treats of those who are in outmosts in regard to understanding of truth and perception of good. These outmosts are what are called sense-impressions (*sensualia*), which are the outmosts of the natural man (of which see *Doctrine of the New Jerusalem*, n. 50); from these, when separated from the spiritual man, stream forth all the evils and falsities that are in the church and in its doctrine: evils from this source are signified by "the nations that shall come from far;" and falsities by "him that cometh from the end of the earth;" "far," and "and of the earth" signifying those things that are remote from the truths and goods of the church. "The arrows that are sharp," and "the bows that are bent" signify falsities of doctrine prepared to destroy truths, and "the hoofs of the horses" that are accounted as rock, and "his wheels" that are as a whirlwind, signify the outmosts of truth, like those in the sense of the letter of the Word, and arguments and confirmations of falsity by means of these; "hoofs of the horses" mean the outmosts of

understanding, here of perverted understanding, because separated from the understanding of the spiritual man; and because these outmosts are from the sense of the letter of the Word, it is said, "are accounted as rock;" while "wheels" mean argumentations and confirmations by means of these, and because these appear convincing they are said to be "as a whirlwind." [33.] In the *Book of Judges*:

"My heart is toward the lawgivers of Israel. Meditate, ye that ride on white asses, and sit on middin, and that walk by the way. The stars from their courses fought against Sisera. Then were the hoofs of the horses bruised; the prancing of his strong ones struck together" (v. 9, 10, 20, 22).

These words are contained in the song of Deborah and Barak; which treats of the combat of truth against falsity and its victory; "the lawgivers of Israel" signify the truths of the church; "to ride on white asses" and "to sit on middin" signify perception of good and understanding of truth, "white asses" signifying the rational in respect to good, and "middin" the rational in respect to truth; and "to walk by the way and to meditate" signify a life of truth; "the stars from their courses fought against Sisera" signifies knowledges of truth, and combat from them against falsities of evil; "the feet of the horses that were bruised," and "the prancing of the horses that struck together" signify the destruction of falsities that are from the outmost natural, that is, the sense plane (*sensuali*), and arguments therefrom.

[g.] [34.] In *Amos*:

"Shall horses run upon the rock? shall one plough with oxen? for ye have turned judgment into gall, and the fruit of righteousness into wormwood" (vi. 12).

"Shall horses run upon the rock?" signifies, Is there any understanding of truth? "shall any one plough with oxen?" signifies, Is there any perception of good? This is plainly the meaning, for it follows, "for ye have turned judgment into gall, and the fruit of righteousness into wormwood," "to turn judgment into gall" signifies to turn truth into falsity; and "turn the fruit of righteousness into wormwood," signifies to turn good into evil. [35.] In David:

"Thou hast laid a burden upon our loins. Thou hast caused a man to ride over our head; we entered into the fire and the waters: but Thou hast brought us out into a broad place" (*Psalms* lxxvi. 11, 12).

This is a description of spiritual captivity and deliverance therefrom. There is spiritual captivity when the mind is so shut up as not to perceive good nor understand truth; there is deliverance from it when the mind is opened; "the burden upon the loins" signifies that there is no perception of good of love, for "loins" and

“thighs” signify good of love; “to cause a man to ride over our head” signifies that there is no understanding of truth; “man” here signifying intelligence from self (*ex proprio*), which is no intelligence; and “head” the same. Because this is the signification it is said, “we entered into the fire and the waters,” “into the fire” meaning into the evils that are from love of self, and “into the waters” meaning into falsities; deliverance therefrom is meant by “but Thou hast brought us out into a broad place,” “broad place” signifying truth (as above). [36.] In *Isaiah*:

“Woe to them that go down into Egypt for help, and stay on horses, and trust in the chariot . . . , but they look not unto the Holy One of Israel, neither seek Jehovah. . . . For Egypt is man and not God, and its horses flesh and not spirit” (xxxix. 1, 3).

“Egypt” in the Word signifies the knowing [faculty] (*scientificum*) which is in the natural man, thus also the natural man; and because the natural man, with the knowing [faculty] that is in it, has no understanding, but only thought from the memory, which is a kind of imagination from objects of sight and hearing; and because this is beneath the spiritual, in which all the goods and truths of heaven and the church reside, “Egypt” signifies in most passages a falsified knowing [faculty] (*scientificum falsum*); for when the spiritual man does not flow in, knowledges (*scientifica*) in the natural man are turned into mere falsities, and its thoughts into confirmations of falsity and into reasonings from them against truths. From this it can be seen what is signified by “horses of Egypt and its chariots,” namely, that “horses” signify knowledges (*scientifica*), and “chariots” doctrinals from which are reasonings against truth. Such, therefore, seek truths from no other source than themselves, for each one’s own (*proprium*) has its seat in the natural man, and what is not his own (*non proprium*) has its seat in the spiritual; such persons therefore seize upon falsities instead of truths, and upon evils instead of goods, calling evils goods and falsities truths, and trusting in themselves, because they trust in what is their own (*proprium*). These things are signified by “Woe to them that go down into Egypt, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong;” “horses” here mean false knowledges (*scientifica*); and “chariots” doctrinals therefrom; and “horsemen” reasonings from them against truths; therefore it is added, “Egypt is man and not God, and its horses flesh and not spirit,” signifying that what is in them is merely natural and not spiritual, consequently that there is in them nothing of life; “man” signifying the natural man, and “flesh” what is its own (*proprium*); “God” and “spirit” signifying the Divine spiritual man, and life therefrom; and since

they trust in themselves and not in the Lord, it is said, "they look not unto the Holy One of Israel, neither seek Jehovah." [37.] From this it can now be seen what is signified by the horses, the chariots, and the armies of Pharaoh, in Moses :

"I will be rendered glorious in Pharaoh and in his host,....and in his horsemen. And the Egyptians pursued" the sons of Israel, "and Pharaoh's horses went after them, his chariots and his horsemen, into the midst of the sea. And Jehovah.... took off the wheel of their chariots, so that they drave them with difficulty. And when Moses stretched forth his hand over the sea,.... the waters returned, and covered the chariots and the horsemen, together with the whole host of Pharaoh" (*Exod.* xiv. 17, 18, 23, 25, 27, 28).

And in the same,

"Moses and the children of Israel sang this song unto Jehovah,.... In singing I will sing unto Jehovah, for in exalting He hath exalted Himself ; the horse and his rider hath He cast into the sea,.... and his chariots and his host" (*Exod.* xv. 1, 4, 19, 21).

What the horses and chariots of Pharaoh or Egypt signify has been shown above ; his "host" signifies all falsities, in general and in particular ; and "sea" signifies damnation and hell, where all are in their own (*proprium*), because they are in the natural man separated from the spiritual, and in all kinds of evils and falsities therefrom. The same is signified by "horses of Egypt," in these words in Moses :

"If ye shall say, I will set over me a king,.... in setting thou shalt set over thee a king whom Jehovah thy God shall choose ;.... only he shall not multiply to himself horses, nor shall he bring back the people into Egypt, that he may multiply horses" (*Deut.* xvii. 14-16).

These things are said of a king, because the Lord in relation to Divine truth is represented by kings, and thus "kings" signify truths from good from the Lord (see above, n. 31). And as truths from good have their seat in the spiritual man, as was said above, and the knowledges (*scientifica*) that belong to the natural man serve the spiritual man as servants do their lord, it is said, "only he shall not multiply to himself horses, nor shall he bring back the people into Egypt, that he may multiply horses ;" which signifies, only let not one from being a spiritual man become natural, and lead himself, and trust in what is his own (*proprium*) instead of in the Lord, that is, let not the truths of the spiritual man serve the natural, instead of the knowledges (*scientifica*) of the natural man serving the spiritual ; for this latter is according to order, but the former contrary to order. "Horses" of Egypt have a like signification elsewhere in the Word

(as *Jer.* xlv. 4, 9 ; *Ezek.* xvii. 15 ; xxiii. 20).

356. "*And he that sat on him had a bow*" signifies *the doctrine of charity and faith from that understanding, by which one fights against evils and falsities and disperses them.*—This is evident from the signification of "he that sat on a white horse," as meaning the Word (respecting which just above); also from the signification of "bow," as meaning the doctrine of charity and faith, by which one fights against evils and falsities and disperses them. That "bow" signifies this doctrine will be seen in what follows. Here first let something be said respecting doctrine :

- (i.) *Without doctrine no one can understand the Word.*
- (ii.) *Without doctrine from the Word no one can fight against evils and falsities, and disperse them.*
- (iii.) *Without doctrine from the Word no one within the church where the Word is can become spiritual.*
- (iv.) *Doctrine can be acquired from no other source than the Word, and by none except those who are in enlightenment from the Lord.*
- (v.) *All things of doctrine must be corroborated by the sense of the letter of the Word.*

In respect to the first, namely, *Without doctrine no one can understand the Word*, it can be seen from this, that the sense of the letter of the Word consists of pure correspondences, which contain in themselves things spiritual, thus it consists of such things as are in the world and in its nature. From this it is that the sense of the letter is natural and not spiritual, thus accommodated to the apprehension of the simple, who do not raise their ideas above such things as they see before their eyes. From this it is, moreover, that it contains such things as do not appear to be spiritual, although the whole Word inwardly in itself is purely spiritual, because it is Divine. For this reason there are in the sense of the letter many things that cannot be made available as doctrine for the church at this day, and many things that can be applied to various and conflicting principles, and from this heresies arise; yet there are many intermingled things from which doctrine can be gathered and framed, especially the doctrine of life, which is the doctrine of charity and of faith therefrom. But he who reads the Word from doctrine sees there all things that corroborate, as well as many things that lie concealed from the eyes of others; nor does he suffer himself to be drawn away into strange views by those things in the Word that do not seem to agree, and that he does not understand; for all things of doctrine that he sees there are clear to him, and other things are obscure to him. Doctrine, therefore, which consists of genuine truths is as a lamp to those who

read the Word ; but on the other hand, to those who read the Word without doctrine it is like a lampstand without a light, placed in a dark place, by means of which nothing conducive to salvation can there be seen, known, inquired into, or found ; moreover, one who so reads it is liable to be led away into any errors to which the mind is bent by any love, or is drawn by any principle. From this it can be seen that without doctrine no one can understand the Word.

[2.] Secondly, *That without doctrine from the Word no one can fight against evils and falsities, and disperse them*, can be seen from this, that from doctrine truths can be seen in their own light and in their own order, but not from the Word without doctrine. This is clear from what has just been said. But if truths cannot be seen, neither can falsities and evils be seen, for the latter are contraries of the former ; yet all combat against evils and falsities is by truths, that is, by means of truths from the Lord ; consequently he who reads the Word without doctrine may easily be led to fight for falsity against truth and for evil against good, by confirming evils and falsities by a wrong interpretation and application of the sense of the letter of the Word ; and as a consequence the man is not reformed ; for man is reformed by the dispersion of evils and the falsities of evil, by means of truths applied to the life. This is what is here meant by “the white horse” that was seen, and by “he that sat on him having a bow ;” for “a white horse” signifies understanding of truth from the Word, and “a bow” signifies the doctrine of charity and of faith therefrom by which one fights against evils and falsities and disperses them.

[3.] Thirdly, *That without doctrine from the Word no one within the church, where the Word is, can become spiritual*, can be seen from what has now been said, namely, that without doctrine the Word is not understood, and that without doctrine from the Word one cannot fight against evils and falsities ; for man becomes spiritual by means of a life according to Divine truths, which he is ignorant of without doctrine, and by removing evils and falsities, which cannot be done without doctrine, as was said above. Without these two man is not reformed, thus does not become spiritual, but remains natural, and confirms his natural life by the sense of the letter of the Word, which is natural, by wrongly interpreting and applying it. It is said, *within the church where the Word is*, since those who are out of the church do not have the Word, and therefore know nothing about the Lord ; and no

one becomes spiritual except from the Lord; and yet all who acknowledge a God and worship Him under the human form, and live in charity according to a religious system that is in accord with the Word, are prepared by the Lord to receive spiritual life, and do receive it in the other life (on which see *Heaven and Hell*, n. 313-328; and above, n. 107, 195[a]). Man becomes spiritual by regeneration, and regeneration is effected by "water and the spirit," that is, by means of truths and a life according to them (see *Doctrine of the New Jerusalem*, n. 173-186; that baptism in the Christian world is for a sign and memorial of regeneration, n. 202-209, in the same work).

[4.] Fourthly, *That doctrine can be acquired from no other source than the Word, and by none except those who are in enlightenment from the Lord*, can be seen from this, that the Word is Divine truth itself, and is such as to have the Lord in it; for the Lord is in His Divine truth that goes forth from Him; those, therefore, who frame doctrine from any other source than the Word, do not frame it from Divine truth or from the Lord. Moreover, in every particular of the Word there is a spiritual sense, and angels of heaven are in that sense; consequently there is a conjunction of heaven with the church by means of the Word; those, therefore, who frame doctrine from any other source than the Word do not frame it in conjunction with heaven, from which nevertheless is all enlightenment. (That conjunction of heaven with man is by means of the Word, see *Heaven and Hell*, n. 303-310.) From this it is evident that doctrine is to be acquired from no other source than the Word, and by none except those who are in enlightenment from the Lord. Those are in enlightenment from the Lord who love truths because they are truths; and because such as these do them they are in the Lord and the Lord is in them.

[5.] Fifthly, *That all things of doctrine must be corroborated by the sense of the letter of the Word*, can be seen from this, that Divine truth in the sense of the letter is in its fulness, for that is the outmost sense, and the spiritual sense is in it; when, therefore, doctrine has been corroborated by that sense the doctrine of the church is also the doctrine of heaven, and there is conjunction by correspondence. Let this be illustrated by this only: when man thinks any truth and corroborates it by the sense of the letter, it is perceived in heaven, but not if he does not corroborate it; for the sense of the letter is the basis into which spiritual ideas, which are angel's ideas, close, much the same as words are the basis into which the meaning of the thought falls and is communicated to another. That this is so might be proved by much experience from the spiritual world; but this is not the place to present it.

357[a]. That “a bow” signifies doctrine combating, that is, doctrine by which one fights against evils and falsities, and that “arrows,” “javelins,” and “darts,” signify truths of doctrine which fight, can be seen from the following passages :—In *Zechariah* :

“I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off, but he shall speak peace to the nations. . . . Return to the stronghold, ye prisoners of hope ; . . . and I will bend Judah to Me, and with a bow I will fill Ephraim, and I will stir up thy sons, O Zion, . . . for Jehovah shall be seen over them, and His dart shall go forth as lightning ; and the Lord Jehovih shall blow with a trumpet, and He shall go in the whirlwinds of the south” (ix. 10, 12-14).

This treats of the vastation of the Jewish church and the establishment of a church among the nations. The vastation of the Jewish church is described by “I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off,” which signifies that there would be no longer any truth in doctrine nor any understanding of truth, and thus no combat or resistance against falsity, “chariot” signifying doctrine of truth, “horse” understanding of truth, “bow of war” combat from doctrine against falsity ; it is said “bow of war” because doctrine combating is meant. “Ephraim” signifies the church in relation to the understanding of truth, and “Jerusalem” in relation to doctrine. The establishment of the church among the nations is described by these words, “but he shall speak peace to the nations ; return to the stronghold, ye prisoners of hope ; and I will bend Judah to me, and with the bow I will fill Ephraim, and I will stir up thy sons, O Zion,” which signifies that the church is to be established among those who are in good of love to the Lord, and in truths therefrom, “peace” signifying that good, “Judah” those who are in that good, and “Ephraim” those who are in understanding of truth from it ; it is therefore said of Ephraim, “with the bow He will fill him,” that is, with the doctrine of truth. Their enlightenment in truths is described by these words, “His dart shall go forth as lightning ; and the Lord Jehovih shall blow with the trumpet, and He shall go in the whirlwinds of the south ;” the “dart that shall go forth as lightning” signifies truth enlightened, thus truth from good of love ; “He shall blow with the trumpet” signifies clear perception of good ; and “the whirlwinds of the south” signify clear understanding of truth, “the south” meaning the light of truth. This treats of the Lord, thus that these things are from the Lord. [2.] In Moses :

“The son of a fruitful one is Joseph, the **son** of a fruitful one near a

fountain; the daughters (he walketh upon the wall), they shall provoke him, and shall shoot at him; the archers shall hate him; and he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the Mighty One of Jacob; thence is he the shepherd, the stone of Israel" (*Gen.* xlix. 22-24).

"Joseph," in the highest sense, signifies the Lord in relation to the spiritual kingdom. There are two kingdoms of heaven: one called the celestial kingdom, and the other the spiritual kingdom; the celestial kingdom is described in the prophecy respecting Judah, and the spiritual kingdom in this respecting Joseph. Those who are in the Lord's celestial kingdom are in good of love to Him, which is called celestial good; and those who are in the Lord's spiritual kingdom are in good of love to the neighbor, and in truths therefrom; and it is because all truths go forth from the Lord through the spiritual kingdom that Joseph is called "the son of a fruitful one, the son of a fruitful one near a fountain," "a fruitful one" signifies spiritual good, which is the good of charity, "son" signifies truth from that good, and "a fountain" signifies the Word; combat against evils and falsities is described by "the daughters shall provoke him, and shoot at him, and the archers shall hate him," "daughters" signifying those who are in evils and who wish by falsities to destroy goods; those who assault by evils are signified by "they shall shoot," and those who assault by falsities of evil by "the archers" who shall hate him. The Lord's victory over them is described by these words, "and he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the Mighty One of Jacob; thence is he the shepherd, the stone of Israel," "to sit in the strength of the bow" signifies to be in the doctrine of genuine truth, and "the arms of his hands shall be strengthened by the hands of the Mighty One of Jacob" signifies the power they have from the Lord, "the arms of the hands" meaning power, and "the Mighty One of Jacob" the Lord, who is also called "the shepherd, the stone of Israel," from the doctrine of charity and thus of faith which is from Him. (That "Joseph" in the highest sense signifies the Lord in relation to the Divine spiritual, and in the internal sense His spiritual kingdom, see *A.C.*, n. 3969, 3971, 4669, 6417; and what else he signifies, n. 4286, 4592, 4963, 5086, 5087, 5106, 5249, 5307, 5869, 5877, 6224, 6526.)

[b.] [3.] In the *Second Book of Samuel*:

"David lamented . . . over Saul and over Jonathan his son, and wrote,
To teach the sons of Judah the bow" (i. 17, 18).

That lamentation treats of the combat of truth from good against falsity from evil; for "Saul" as a king here signifies truth

from good, for such truth is meant by "king" in the Word (see above, n. 31); and "Jonathan," as the son of a king, signifies truth of doctrine; therefore he wrote the lamentation, "To teach the sons of Judah the bow," which signifies to teach them the doctrine of truth that is from good. The combat of that truth against falsities and evils is described in that lamentation by these words:

"Without the blood of the pierced, without the fat of the mighty, the bow of Jonathan returned not back, and the sword of Saul returned not empty" (verse 22).

"The blood of the pierced" signifies falsities conquered and dispersed; "the fat of the mighty" signifies evils conquered and dispersed. That these are conquered and dispersed by doctrine of truth that is from good is signified by "the bow of Jonathan returned not back, and the sword of Saul returned not empty," "the bow of Jonathan" meaning doctrine, and "the sword of Saul" truth from good. [4.] In David:

God "teacheth my hands war and placeth a bow of brass in mine arms" (*Psalms* xviii. 34).

"War" here signifies war in a spiritual sense, which is war against evils and falsities; this is the war that God teaches; and "bow of brass" signifies doctrine of charity; God places this in the arms, that is, makes it to prevail. [5.] In *Isaiah*:

"Who hath stirred up one from the east, whom He hath called in righteousness to His train, hath given the nations before him, and made him to rule over kings, hath given them as the dust to his sword, and as stubble driven by his bow?" (xli. 2.)

This is said of the Lord and of His dominion over evils and falsities; the "nations," that He gave before Him, signify evils; and the "kings," over whom He made Him to rule, signify falsities; that He disperses evils and falsities as if they were nothing, by His Divine truth and by doctrine therefrom, is signified by "He gave them as dust to his sword, and as stubble driven by his bow," "his sword" meaning Divine truth, and "his bow," doctrine. That evils and falsities are dispersed as if they were nothing, is signified by "as dust," and "as driven stubble." It is said that evils and falsities are thus dispersed, but it is meant that those who are in evils and in falsities therefrom are thus dispersed in the other life. [6.] In *Zechariah*:

"Jehovah [of Hosts] shall visit His flock, the house of Judah, and shall set them as the horse of His glory in war. Out of him shall be the corner, out of him the nail, out of him the bow of war" (x. 3, 4).

This may be seen explained in the preceding article which treats

of the signification of "the horse;" "bow of war" signifying truth combating from doctrine. [7.] In *Habakkuk*:

"Was Jehovah displeased with the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou dost ride upon Thine horses, Thy chariots salvation? With bareness shall Thy bow be made bare" (iii. 8, 9).

This, too, was explained in the preceding article; "Thy bow shall be made bare" signifying that doctrine of truth shall be opened. [8.] In *Isaiah*:

"Before the swords shall they wander, before the drawn sword, and before the bended bow; and for the grievousness of the war....all the glory of Kedar shall be consumed, and the residue of the number of the bow of the mighty of the sons of Kedar shall be few" (xxi. 15-17).

This treats in the spiritual sense of the knowledges of good as about to perish, and that few are to remain; "Kedar," that is, Arabia, signifies those who are in knowledges of good, and in an abstract sense such knowledges themselves. That knowledges of truth are to perish through falsities and the doctrine of falsity, is signified by, "Before the swords shall they wander, before the drawn sword, and before the bended bow," "sword" meaning falsity combating and destroying, and "bow" the doctrine of falsity. That the knowledges of good are to perish is signified by these words, "for the grievousness of the war all the glory of Kedar shall be consumed," "the grievousness of war" meaning assault, and "all the glory of Kedar shall be consumed" meaning vastation. And that few knowledges are to remain is indicated by "the residue of the number of the bow of the mighty of the sons of Kedar shall be few," "bow of the mighty" meaning doctrine of truth from the knowledges that prevail against falsities. [9.] In the same,

"He hath made my mouth like a sharp sword;....He hath made me a polished dart; in His quiver hath He hid me" (xlix. 2).

This also treats of the Lord; and "sharp sword" signifies truth dispersing falsity; "polished dart" truth dispersing evil; and "quiver" the Word: this makes clear what is signified by "He hath made my mouth like a sharp sword," and "He hath made me a polished dart, and in His quiver hath He hid me," namely, that in the Lord and from Him is the Divine truth, by means of which falsities and evils are dispersed, and that in Him and from Him is the Word, where and whence these truths are. [10.] In David:

"Lo, sons are an heritage of Jehovah; the fruit of the womb is His reward. As darts in the hands of a mighty man, so are the sons of

youth. Happy is the man that hath his quiver full of them ; they shall not be ashamed when they speak with enemies in the gate " (*Psalm* cxxvii. 3-5).

"Sons," that are an heritage of Jehovah, signify truths by which there is intelligence ; the "fruit of the womb," that is His reward, signifies goods, by which there is happiness ; "sons of youth," that are as darts in the hand of a mighty man, signify the truths of the good of innocence ; because nothing evil or false can resist these truths, it is said that they are "as darts in the hand of a mighty man." The good of innocence is good of love to the Lord ; because these truths have such power it is said, "Happy is the man that hath his quiver full of them," "quiver" here having the same signification as "bow," namely, doctrine from the Word. "They shall not be ashamed when they speak with enemies in the gate" signifies that there shall be no fear because of evils from the hells, "enemies" meaning evils, and "gate" hell (see *Heaven and Hell*, n. 428, 429, 583-585). [II.] In the same,

"The sons of Ephraim, who were armed, shooters of the bow, turned back in the day of battle. They kept not the covenant of God" (*Psalm* lxxviii. 9, 10).

"Ephraim" here, as above, signifies understanding of truth, and his "sons" truths themselves ; therefore they are also called "shooters of the bow," that is, fighters against evils and falsities. That they did not resist these because they were not conjoined to the Lord, is here signified by "they turned back in the day of battle, because they did not keep the covenant of God," "covenant" meaning conjunction, and "not keeping it" meaning not to live according to the truths and goods that conjoin.

[c.] [12.] From the passages cited it can be seen that a "bow" signifies the doctrine of truth combating against falsities and evils and dispersing them. That this is the signification of "bow" can be seen further from its contrary sense, in which "bow" signifies the doctrine of falsity fighting against truths and goods and destroying them ; and "darts" and "arrows" its falsities themselves. In this sense "bow" is mentioned in the following passages. In David :

"Lo, the wicked bend the bow, they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart" (*Psalm* xi. 2).

"The wicked bend the bow" signifies that they frame doctrine ; "they make ready the arrow upon the string" signifies that they work into it falsities that appear as truths ; "to shoot in darkness

at the upright in heart” signifies to deceive those who are in truths from good; “bow” here meaning doctrine of falsity, “arrow” the falsity itself; “to shoot” meaning to deceive, and “darkness” appearances; for such as these reason from appearances in the world and from fallacies, also by the application of the sense of the letter of the Word. [13.] In the same,

“The wicked draw out the sword, and bend their bow, to cast down the miserable and needy. . . . Their sword shall enter their own heart, and their bows shall be broken” (*Psalms* xxxvii. 14, 15).

“Sword” signifies falsity fighting against truth, and “bow” signifies the doctrine of falsity; “to cast down the miserable and the needy” signifies to pervert those who are in ignorance of truth and good; “their sword shall enter into their own heart” signifies that they shall perish by their own falsity; and “their bows shall be broken” signifies that their doctrine of falsity shall be dispersed, which takes place after their departure from the world; then falsities destroy them, and so far as they have applied truths to falsities their doctrine is dispersed. [14.] In the same,

“Who whet their tongue like a sword, and draw their arrow with a bitter word, that they may shoot in secret places at the perfect” (*Psalms* lxiv. 3, 4).

Because “sword” signifies falsity fighting against truth, it is said, “who whet their tongue like a sword;” and because “arrow” signifies falsity of doctrine, it is said “they draw their arrow with a bitter word;” “to shoot in secret places at the perfect” signifies the same as “to shoot in darkness at the upright in heart,” just before, namely, to deceive those who are in truths from good. [15.] In *Jeremiah*:

“They are all adulterers, an assembly of treacherous men, who bend their tongue; their bow is a lie, neither in the truth have they prevailed in the land; for they proceed from evil to evil, neither have they known Me” (ix. 2, 3).

“Adulterers, an assembly of treacherous men,” mean those who falsify knowledges of truth and good, “adulterers” meaning those who falsify knowledges of truth, and “treacherous men” those who falsify knowledges of good; of these it is said that “they bend the tongue,” and that “their bow is a lie,” “bow” meaning the doctrine from which principles of falsity are derived, and “lie” meaning falsity; it is therefore added, “neither in the truth have they prevailed in the land,” that is, in the church where genuine truths are; that those who are in a life of evil and do not acknow-

ledge the Lord are such, is signified by, "for they proceed from evil to evil, neither have they known Me." [16.] In *Jeremiah*:

"Behold, I . . . cause to come up against Babylon an assembly of great nations from the land of the north ; . . . their arrows as of a mighty one, none shall return vain. . . . Set yourselves in array against Babylon round about, all ye that bend the bow, shoot against her, spare not the arrows ; . . . make the shooters heard against Babylon, all that bend the bow encamp against her round about ; let there be no escape for her" (l. 9, 14, 29, 42 ; li. 3).

This describes the total devastation of truth with those who are meant by Babylon, who are those that arrogate to themselves Divine power, and who acknowledge the Lord, indeed, but take away from Him all power to save, and who thus profane Divine truths ; and as the Lord as far as possible provides that genuine truths be not profaned, these truths are wholly taken away from them, and they are imbued instead with mere falsities. "An assembly of great nations from the land of the north" signifies direful evils rising up out of hell, "great nations" meaning direful evils, and "land of the north" the hell where there is nothing but falsity ; "their arrows as of a mighty one, none shall return vain," signifies that they shall be imbued with mere falsities from hell ; "set yourselves in array against Babylon round about, all ye that bend the bow, shoot against her, spare not the arrows," signifies devastation in relation also to all doctrinals ; the total devastation of truth with such is signified by "all that bend the bow encamp against her round about ; let there be no escape for her." [17.] In *Isaiah*:

"I stir up against them the Medes, who will not value silver, and in gold they will not delight ; whose bows will strike the young men, and they will have no pity on the fruit of the womb : . . . so shall Babylon be, . . . as the overthrowing of God, Sodom and Gomorrah" (xiii. 17-19).

This also is said of Babylon, and of the devastation of all things of the church with those who are meant by Babylon (of which just above). "The Medes" signify those who make nothing of the truths and goods of heaven and the church ; therefore it is said of them, "who will not value silver, and in gold they will not delight," "silver" signifying truth, and "gold" good, both of the church ; "their bows will strike the young men, and they will have no pity on the fruit of the womb," signifies the doctrinals that destroy all truth and thus all good, "young men" signifying truths, and "the fruit of the womb" goods ; and because all evil with such is from the love of self, and all falsity is from that evil, and because that evil and thus that falsity are condemned to hell, it is said, "so shall Babylon be, as the overthrowing of God, Sodom

and Gomorrah," "the overthrowing of God" signifying damnation to hell, and "Sodom and Gomorrah" signifying evils from the love of self and the falsities therefrom. (That this is the signification of "Sodom and Gomorrah," see *A.C.*, n. 2220, 2246, 2322.) [18.] In the same,

"In that day every place in which there were a thousand vines for a thousand of silver shall be a place of briars and brambles. With arrow and with bow shall one come thither, because the whole land shall be a place of briars and brambles" (vii. 23, 24).

The church vastated in relation to every truth and good is thus described; what the church had been before, namely, that genuine truths, which are truths from good, had been there in abundance, is described by "in which there were a thousand vines for a thousand of silver," "a thousand vines" meaning truths from good in abundance, "a thousand of silver" meaning that these are most highly esteemed because they are genuine, "silver" meaning truth, and "a thousand" many, thus in abundance. But what the church became when vastated in respect to every truth and good is described by these words, "With arrow and with bow shall one come thither, because the whole land shall be a place of briars and brambles," "arrow" meaning falsity destroying truth, and "bow" the doctrine of falsity, "a place of thorns" signifying falsity from evil, and "a place of brambles" evil from falsity; "land" means the church. [19.] In *Jeremiah*:

"Behold, a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice resoundeth like the sea; and they ride upon horses prepared as a man for war, against thee, O daughter of Zion" (vi. 22, 23).

This, too, describes the devastation of the church by falsities of evil; what "a people from the land of the north" signifies, and "a great nation from the sides of the earth," also what "their voice resoundeth like the sea," and "they ride upon horses," signify, was explained in the preceding article; "they lay hold on bow and spear" signifies [that they fight from false doctrine, "bow" signifying] falsity of doctrine destroying truth, and "spear" falsity of evil destroying good, "daughter of Zion" meaning the church. [20.] In the same,

"The whole land is a desolation; . . . for the voice of the horseman and of the bowmen the whole city fleeth; they have entered the clouds, they have ascended into the rocks, the whole city is deserted, no one dwelling therein" (iv. 27, 29).

This, too, can be seen explained in the preceding article. "The voice of the horseman and of the bowmen" signifies reasonings

from falsities, and assaults upon truth; "bowmen," that is, those who hold the bow, are those who assault truths from falsities of doctrine; therefore it is said "the whole city fleeth," and "the whole city is deserted," "city" signifying the doctrine of the church. [21.] In *Isaiah*:

Jehovah "hath lifted up an ensign to the nations from afar, . . . and behold the swift one shall come quickly, . . . his arrows are sharp, and all his bows bent; the hoofs of his horses are accounted as rock, and his wheels as a whirlwind" (v. 26, 28).

"His arrows are sharp," and "all his bows bent," signify falsities of doctrine prepared to destroy truths. What is signified by "the nations from afar," and by "the hoofs of the horses" that are accounted as rock, and by "the wheels" that are like a whirlwind, may be seen in the article just above (n. 355[f]), where they are explained. [22.] In *Amos*:

"He that holdeth the bow shall not stand, nor shall the swift of foot deliver himself, nor shall he that rideth upon the horse deliver his soul, but he that is strong in his heart among the mighty shall flee naked in that day" (ii. 15, 16).

This describes self-intelligence, and thus confidence from an ability to reason from falsities against truths; "he that handleth the bow shall not stand, nor shall the swift of foot deliver himself," signifies that one who knows how to reason readily and skilfully from doctrine and memory that belong to the natural man, can have no regard at all for his salvation, nor stand in the day of judgment; the same is signified by "he that rideth upon the horse shall not deliver his soul." "He that is strong in his heart shall flee [naked] in that day" signifies that he who trusts in himself because of an ability to reason from falsities shall then be deprived of all truth; "the strong in heart" meaning one who trusts in himself on that account, and "naked" signifying one deprived of all truth.

[d.] [23.] In David:

"God is a righteous judge, a God that is angry all the day; if the [evil] man hath not returned He hath sharpened His sword, He hath bent His bow and directed it, and hath prepared for him the instruments of death, He maketh His arrows burning" (*Psalms* vii. 11-13).

It is here attributed to God that He is angry with the wicked, that he sharpens His sword, that He bends and directs His bow, prepares instruments of death, and makes His arrows burning; but in the spiritual sense it is meant that man does this in respect to himself. These things are attributed to God in the sense of the letter, because that sense is natural, and is for the natural man who believes that for these reasons God is to be feared; and with him fear works as love works afterwards, when he becomes spirit-

ual. This makes clear what these words signify, namely, that it is the evil man who is angry with God, that he sharpens the sword against himself, and bends the bow and directs it, prepares the instruments of death, and makes his arrows burning. "He sharpeneth the sword" signifies that he acquires for himself falsity, by which he combats against truths; "He bendeth the bow and directeth it" signifies that from falsities he frames for himself doctrine opposed to truths; and "he prepareth the instruments of death, and maketh His arrows burning," signifies that from infernal love he frames for himself principles of falsity by which he destroys good and its truths. [24.] In *Lamentations*:

The Lord "hath bent His bow like an enemy; He hath stood with His right hand as an adversary; He hath slain all things desirable to the eyes" (ii. 4).

Here, too, like things are attributed to the Lord, for the same reason as above; "He bends His bow like an enemy, and stands with His right hand as an adversary," signifies that the evil man does this in respect to himself, namely, defends evil against good, and falsity against the truths of good from doctrine that he has framed for himself out of self-intelligence and corroborated by the sense of the letter of the Word; for in *Lamentations* the vastation of all good and all truth with the Jewish nation, from their applying the sense of the letter of the Word to the sanction of their own loves, is treated of; "bow" here meaning the doctrine of falsity therefrom, "enemy" evil, and "adversary" falsity. That in consequence all understanding of truth and good would perish, is signified by "the Lord hath slain all things desirable to the eyes," "things desirable to the eyes" meaning all things that are of intelligence and wisdom. [25.] In *Moses*:

"A fire hath been kindled in mine anger, . . . and it shall consume the earth and its produce, and shall set on fire the foundations of the mountains. I will empty out evils upon them; I will spend mine arrows upon them" (*Deut.* xxxii. 22, 23).

This is from the song of Moses, which treats of the Israelitish and Jewish nation, and describes what they were in their hearts, namely, that there was nothing of the church with them because there was with them mere falsity from evil; "the earth and its produce," that is to be consumed, signifies the church, and all the truth and good thereof, "the earth" signifying the church, and "produce" all truth and good thereof. "The foundations of the mountains," that are to be set on fire signify truths upon which goods of love are based, in particular the truths of the sense of the letter of the Word, since these are the foundations; the

“evils” that are to be emptied out upon them, and the “arrows” that are to be spent upon them, signify that they shall be imbued with all evils and falsities. (What that nation was from the beginning, and also what it is at this day, may be seen in *Doctrine of the New Jerusalem*, n. 248.) [26.] In the *First Book of Samuel*:

“The bows of the mighty are broken, but they who had been driven have girded strength about them” (ii. 4).

This is a prophecy of Hannah, the mother of Samuel, which treats of the taking away of truth with those who are of the church, because they are in no spiritual affection for truth; also of the reception and enlightenment of those who are outside of the church, because they are in a spiritual affection for truth. That the doctrines of falsities that are held by those who are of the church are of no account, is signified by “the bows of the mighty are broken;” and the reception and enlightenment of those who are outside of the church are signified by “they who had been driven have girded strength about them;” those are called “driven,” who are pressed by the falsities of ignorance, and “strength” is predicated of power and abundance of truth from good. [27.] In *Jeremiah*:

“Behold, I break the bow of Elam, the beginning of his power” (xlix. 35).

“Elam” means the knowledge (*scientia*) belonging to the natural man, and consequent confidence; his “bow” signifies knowledge (*scientia*) from which as from doctrine he fights; and “the beginning of his power” signifies confidence; for knowledge (*scientia*) is of no avail if it does not serve the rational and the spiritual man. That “Elam” means knowledge belonging to the natural man can be seen from those passages in the Word in which “Elam” is mentioned

(as *Gen.* x. 22; *Isa.* xxi. 2; *Jer.* xxv. 24-26; xlix. 34-39; *Ezek.* xxxii. 34, 25)

[28.] In David:

Jehovah “maketh wars to cease even to the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the chariots with fire” (*Psalms* xlii. 9).

From “wars” signifying spiritual combats, which are here of falsity against the truth and against the good of the church, it is clear what is signified by “Jehovah will make wars to cease even to the end of the earth,” namely, that from firsts to outmosts of the truth of the church all combat and disagreement shall cease, “the end of the earth” signifying the outmosts of the church. That there shall be no combat of doctrine against doctrine is signified by “He shall break the bow;” that there shall be no combat from any falsity of

evil is signified by, "He shall cut the spear asunder;" and that everything of the doctrine of falsities shall be destroyed by, "He shall burn the chariots with fire." [29.] In the same,

"In Salem is the tabernacle" of Jehovah, "and His dwelling place in Zion. There brake He the strings of the bow, the shield, and the sword, and war" (*Psalms* lxxvi. 2, 3).

This treats likewise of the cessation of all combat and all disagreement in the Lord's kingdom; "Salem" where Jehovah's tabernacle is, and "Zion" where His dwelling place is, signify His spiritual kingdom and His celestial kingdom; "Salem" the spiritual kingdom where genuine truth is, and "Zion" the celestial kingdom where genuine good is; and "He shall break the strings of the bow, the shield, the sword, and war," signifies that all combat of the falsities of doctrine against good and truth shall be ended; "strings of a bow" meaning the principal things of doctrine. [30.] In *Hosea*:

"In that day will I make a covenant for them with the beast of the field and with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war from the earth, and I will make them to lie down securely" (ii. 18).

This treats of the Lord's coming and His conjunction at that time with all who are in truths from good; "the covenant with the beast of the field, with the bird of the heavens, and with the creeping thing of the earth," signifies conjunction with affection for good, affection for truth, and affection for knowledges of the truth and good of the church that those have; for "beast of the field" signifies affection for good, "bird of the heavens" affection for truth, and "creeping thing of the earth" affection for knowledges of truth and good. Every one sees that no beast, or bird, or creeping thing of the earth is here meant; for with these how could there be any covenant? "I will break the bow and the sword and war from the earth" signifies that because of conjunction with the Lord no combat of falsity against truth shall exist, "bow" here meaning doctrine, "sword" falsity, and "war" combat. [31.] In *Ezekiel*:

"This is the day whereof I have spoken; then the inhabitants of the cities of Israel shall go forth, and they shall set on fire and burn the arms, both the shield and the buckler, with the bow and the arrows, and the handstaff and the spear, and they shall kindle a fire with them seven years" (xxxix. 8, 9).

This treats of "Gog," which means those who are in external worship and in no internal worship; because such are in opposition to spiritual affection for truth, which is to love truths because they are truths, they are in falsities in respect to doctrine, and in evils in respect to life; for no one can be reformed, that is, be with-

drawn from both falsities and evils, except by means of truths ; for this reason it is said that "the inhabitants of the cities of Israel shall go forth, and shall burn the arms, both the shield and the buckler, with the bow and the arrows, and the handstaff and the spear." "The inhabitants of the cities of Israel" mean those who are in affection for truth from good, that is, in spiritual affection for truth, and thus in doctrine of genuine truth ; "to burn the arms" signifies to root out falsities of every kind ; the "shield" falsity destroying good ; "the buckler" falsity destroying truth ; "the bow with the arrows" doctrine with its falsities ; the "handstaff" and the "spear" signify one's own power and confidence, such as pertain to those who place the all of the church, and thus of salvation, in external worship. "They shall kindle a fire with them seven years" signifies that these falsities and evils shall be completely destroyed, "seven years" signifying all things, fulness, and completely (see above, n. 257, 300).

358. "*And a crown was given [unto Him]*" signifies *eternal life which is the reward of victory*.—This is evident from the signification of "crown," as meaning, when spiritual combat is treated of, as here, eternal life which is the reward of victory. That spiritual combat is here treated of is evident from what precedes and follows ; in what precedes it is said that "He that sat upon the white horse had a bow," and "a bow" signifies the doctrine of charity and faith, by which one fights against evils and falsities and disperses them. It is also evident from what follows, in which it is said, "and He went forth conquering and that He might conquer," by which is signified victory over evils and falsities ; therefore "crown" here signifies eternal life, which is the reward of victory. [2.] "Crown" has the same signification where temptations are treated of, because temptations are spiritual combats, as in the second chapter of this book, where these words occur,

"Behold, the devil is about to cast some of you into confinement, that ye may be tried ; and ye shall have affliction ten days : be thou faithful even till death, and I will give thee the crown of life" (verse 10).

Here "crown" signifies wisdom and eternal happiness, as may be seen above (n. 126). Wisdom and eternal happiness taken together are eternal life, for the very life of heaven is in wisdom and eternal happiness. The "crown" of the martyrs has a like signification because they were in affliction, and were "faithful even till death," and were also in temptations and conquered ; moreover, after death crowns were given them ; but lest they should on that account appropriate honor to themselves, and thus acquire haughti-

ness, they cast them off from their heads. Because in the Word “wars” signify wars in a spiritual sense, which are combats against evils and falsities, and “kings” signify truths from good which fight against evils and falsities, in ancient times, when men had a knowledge of correspondences and representations, kings in their battles wore a crown upon the head, and a bracelet upon the arm ; as can be seen [3.] in the *Second Book of Samuel*:

The young man the son of an Amalekite, who brought word to David that Saul and Jonathan were dead, said, “I came upon Mount Gilboa, when behold, Saul leaned upon his spear ; and the chariots and leaders followed hard after him. . . . And he called to me, Come and slay me. . . . And I stood against him, and slew him, . . . and I took the crown that was upon his head and the bracelet that was on his arm, and I bring them to thee ” (i. 6, 8-10).

A crown in battle was then a sign of combat, and a bracelet upon the arm was a sign of power, each against evils and falsities. These combats are also signified by battles everywhere in the Word, even in the historical parts. (That “bracelet upon the arm” signifies the power of truth from good, see *A.C.*, n. 3105. What further “crowns of kings” and “crowns” in general signify, see above, n. 272.)

359. “*And He went forth conquering and that He might conquer*” signifies *the removal of evils and of falsities from evils to the end of life, and afterwards to eternity*.—This is evident from the signification of “to conquer” in the Word, as meaning to conquer spiritually, which is to subjugate evils and falsities ; but as these are not conquered otherwise than that they are taken away by the Lord, “to conquer” signifies the removal of evils and falsities. (That evils and falsities are taken away, and not wiped out, that is, that man is withheld from them, and kept in good and truth by the Lord, see *Doctrine of the New Jerusalem*, n. 166 ; and *A.C.*, n. 865, 868, 887, 894, 929, 1581, 2116, 2406, 4564, 8206, 8393, 8988, 9014, 9333-9338, 9446-9448, 9451, 10057, 10060.) It is said “He went forth conquering and that He might conquer,” and “He went forth conquering” signifies the removal of evils and of falsities from evils to the end of life ; “and that He might conquer” signifies their removal afterwards to eternity ; for he who fights against evils and falsities and conquers them, in the world even to the end of life, conquers them to eternity ; for what a man is at the end of his life in consequence of his past life, such he remains to eternity. “To conquer” signifies to conquer spiritually, because the Word is in its bosom spiritual, that is, in its inmost it treats of spiritual things, and not of earthly things ; the earthly things that are in the sense of its letter merely serve its spiritual sense as a basis, into which spiritual things close and in which they are. “To conquer [or to overcome]” has the same signification in the following passages. [2.] In the *Apocalypse*:

- "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (ii. 7).
 "He that overcometh shall not be hurt by the second death" (ii. 11).
 "He that overcometh and keepeth My works unto the end, I will give him power over the nations" (ii. 26).
 "He that overcometh I will make him a pillar in the temple of God" (iii. 12).
 "He that overcometh I will give to him to sit with Me in My throne" (iii. 21).
 "They overcame the dragon through the blood of the Lamb, and through the word of the testimony" (xii. 11).
 "He that overcometh shall possess all things, and I will be to him God, and he shall be to Me a son" (xxi. 7).

And in *John* :

Jesus [said] to the disciples, "These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation ; but trust confidently, I have overcome the world" (xvi. 33).

The Lord's "overcoming the world" means that He subjugated all the hells ; for "the world" here signifies all evils and falsities, which are from hell

(as also in *John* viii. 23 ; xii. 31 ; xiv. 17, 19, 30 ; xv. 18, 19 ; xvi. 8, 11 ; xvii. 9, 14, 16).

[3.] "To conquer" has a like signification when predicated of the Lord, in *Isaiah* :

"Who is this that cometh from Edom, his garments sprinkled from Bozrah ? . . . I have trodden the wine-press alone, and of the people not a man was with me ; therefore have I trodden them in mine anger, and trampled them in my wrath ; wherefore their victory is sprinkled upon my garments, and I have stained all my raiment. . . . But I have made their victory to descend into the earth" (lxiii. 1, 3, 6).

This treats of the Lord, and His combats against the hells and their subjugation. He Himself in respect to His Divine Human is here meant by "Edom, His garments sprinkled from Bozrah," "His garments" signifying the Word in the letter, for "garments" signify truths investing, and in reference to the Lord they signify Divine truths, consequently the Word, since in it are all Divine truths (see above, n. 195[c]). The Word in the sense of the letter is also meant here by "garments," because it contains investing truths, for the sense of the letter serves as a garment to the spiritual sense. And as the Word, in respect to that sense, was torn asunder by the Jewish people, and Divine truth was thereby adulterated, it is said, "his garments sprinkled from Bozrah, their victory is sprinkled upon my garments, and I have stained all my raiment," "garments from Bozrah" signify the outmost of the Word which is the sense of its letter, "their victory upon my garments" signifies the wrong interpretation and application of the truth by

those who wrest the sense of the letter to favor their own loves, and the principles suggested thereby, as was done by the Jews, and is done also at this day by many; this is meant by "their victory upon my garments." That the Lord fought alone is signified by "I have trodden the wine-press alone, and of the people not a man was with me," "wine-press" signifying combat from Divine truths against falsities, because in wine-presses the wine is pressed out from grapes, and "wine" signifies Divine truth; therefore "to tread it alone, and of the people not a man was with me," signifies alone, with no aid from any one. That the Lord subjugated the hells is signified by, "I have trodden them in mine anger, and trampled them in my wrath;" it is said, "I have trodden" and "I have trampled," because of the reference to the wine-press, and because destruction is signified; it is said "anger" and "wrath" because the hells are destroyed; and in the sense of the letter this is attributed to the Lord, when in fact nothing of anger or wrath pertains to Him, but only to those who are against Him; it is according to appearance that it is so said here and in many places elsewhere. That such were subjugated and condemned to hell is signified by, "I have made their victory to descend into the earth," "into the earth" meaning into damnation, thus into hell. (That "earth" also signifies damnation, see above, n. 304[g].)

VERSES 3, 4.

360. *"And when He had opened the second seal, I heard the second animal saying, Come and see. And there went forth another horse that was red; and to him that sat upon him, to him it was given to take peace from the earth, that they should slay one another; and to him was given a great sword."*

3. *"And when He had opened the second seal" signifies a manifestation of the succeeding state of those who are of the church where the Word is [n. 361]; "I heard the second animal saying" signifies out of the inmost heaven from the Lord [n. 362]; "Come and see" signifies attention and perception [n. 363].*
1. *"And there went forth another horse that was red" signifies understanding of the Word destroyed in respect to good [n. 364]; "and to him that sat upon him, to him it was given to take peace from the earth," signifies the Word consequently not understood, which is the source of dissensions in the church [n. 365]; "that they should slay one another" signifies the falsification and extinction of truths [n. 366]; "and to him was given a great sword" signifies by means of falsities [n. 367].*

361. [Verse 3.] *"And when he had opened the second seal"* signifies a manifestation of the succeeding state of those who are of the church, where the Word is.—This is evident from what was said above (n. 351, 352), namely, that "to open the seal" signifies a manifestation of the state of those who are of the church, and as there were seven seals, and seven openings of the seals, the successive states of those of the church are signified. But these

successive states of the church, which are here described, are not apparent to any one in the world, for they are successive states in respect to an understanding of truth from the Word; these no one sees but the Lord alone. And since all who are in the heavens are there arranged according to affections for good and truth, and thus in respect to perception and understanding of the Word, and since this prophetic book describes the last judgment upon those who were in the former heaven, and the arrangement of those who are in the new heaven, these states are here treated of, for thereon depend the things that follow.

362. *"I heard the second animal saying"* signifies *out of the inmost heaven from the Lord*.—This is evident from what was said above (n. 353); for by the animals are meant cherubim, and "cherubim," in the highest sense, signify the Lord in relation to providence and guard that He be not approached except through good of love; and in a relative sense, the inmost heaven (see above, n. 152, 277, 313[a], 322). "Cherubim" signify also the inmost heaven because this heaven is in good of love to the Lord, and the Lord cannot be approached except through the heavens, and into the inmost or third heaven there is nothing admitted that does not savor of the good of that heaven. There were four animals or cherubim, because "four" signifies conjunction into one, and such is the conjunction with those who are there; for the Lord thus conjoins them by means of love to Him from Him. For this reason four were seen. From this also it is clear that the second animal here has the same significance as the first, and the same as the third and fourth in what follows. (That "four" signifies conjunction, see *A.C.*, n. 1686, 8877, 9601, 9674.)

363. *"Come and see"* signifies *attention and perception*; as is evident from what was said above (n. 354), where the same words occur.

364[a]. [*Verse 4.*] *"And there went forth another horse that was red"* signifies *understanding of the Word destroyed in respect to good*.—This is evident from the signification of "horse," as meaning the intellect (of which above, n. 355). Here because the states of those who are of the church where the Word is are treated of, "horse" signifies the intellect of men of the church in relation to the Word. It is also evident from the signification of "red (*ruber*)" or "red (*rufus*)," as meaning what a thing is in relation to good, so here, what the understanding of the Word is in relation to good. That "red (*rufus*)" here signifies this destroyed in respect to good, can be seen from what immediately follows in this verse, for it is said, "to him that sat upon him it was given to take peace from the earth, that they should slay one another,

and to him was given a great sword," which signifies a consequent extinction of all truth. Since the horses that John saw were distinguished by colors, for the first appeared "white," the second "red," the third "black," and the fourth "pale," and colors signify what a thing is, let something first be said here about colors. In the heavens colors of every kind appear, and they originate in the light there; and as that light immensely excels in brightness and splendor the light of the world, so do the colors there; and as the light there is from the sun of heaven, which is the Lord, and is the Divine going forth, and as consequently that light is spiritual, so all colors signify things spiritual. And as the Divine going forth is Divine good united to Divine truth, and as Divine good in heaven is presented to view by a flamy light, and Divine truth by a glowing white light, so there are two colors there that are the fundamentals of all colors, namely, the red color and the white color; the red color has its origin in the flamy light that goes forth from Divine good, and the white color from the glowing white light that goes forth from Divine truth; consequently so far as colors are derived from red they signify good, and so far as they are derived from white they signify truth. (But these things can be seen better from what is told about colors, from experience, in the *Arcana Caelestia*, namely, that most beautiful colors are seen in the heavens, n. 1053, 1624; colors in the heavens are from the light there, and are modifications and variations of light, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; thus they are manifestations of truth and good, and signify such things as are of intelligence and wisdom, n. 4530, 4677, 4922, 9466; consequently the precious stones that were of various colors in the breast-plate of the ephod, that is, in the Urim and Thummim, signified all things of truth from good in heaven and in the church, and therefore the breast-plate in general signified Divine truth shining forth from the Divine good, n. 9823, 9865, 9868, 9905; and thus responses were given by variegations and resplendences of light, and at the same time by tacit perception, or by a living voice out of heaven, n. 3862[, 9905]; colors so far as they are derived from red signify good, and so far as they are from white signify truth, n. 9467. Of the Light of Heaven, whence and what it is, see *Heaven and Hell*, n. 126-140, 275.) [2.] It is to be observed, moreover, that "red" color not only signifies what a thing is in relation to good, but also what a thing is in relation to evil; for that color not only comes forth from the flamy light that is from the sun of heaven, as was said above, but it also comes forth from what is flamelike in hell, which is from the fire there, which fire is like a coal fire. Therefore the red in heaven is wholly different from the red in hell; the red in heaven is shining and living, while the red in hell is horribly dark and dead; moreover, the red of heaven gives life, while the red of hell brings death: the reason is that the fire from which red is derived is in its origin love; heavenly fire is from heavenly love, and infernal fire from infernal love; consequently "fire" in the Word signifies love in both senses (see *A.C.*, n. 4906, 5071, 5215, 6314, 6832, 7575, 10747; and *Heaven and*

Hell, n. 134, 566-575); therefore the "red" coming forth therefrom signifies the quality of the love in both senses. Moreover, this red, that is, the "red" of this horse is, in the Greek, from a word that means fire. All this, together with the description of this horse in this verse, makes clear why it is that a "red horse" signifies understanding of the Word destroyed in respect to good.

[b.] That "horse" signifies something connected with the subject can be clearly seen from this, that horses were seen when "the seals were opened," and it was said that "they went forth," for horses could not go forth out of a book, but those things could be manifested which are signified by "horses." That "horse" signifies the intellect, and "color" its quality, has been made familiar to me from experience; for spirits who were meditating from the understanding upon some subject have at different times been seen by me to be riding upon horses, and when I asked them whether they were riding, they said that they were not, but that they stood meditating upon the subject; which made clear that riding upon a horse is an appearance representing the activity of their understanding. [3.] There is a place called the assembly of the intelligent and wise, to which very many resort for meditation, and when one is coming to it horses of various colors and variously caparisoned, also chariots, with some riding and others sitting in the chariots, appear to him; and when these are asked whether they are riding upon horses, or are carried in chariots, they say that they are not, but that they are going along meditating; from this also it was clear what is signified by "horses" and by "chariots." (But about this see more in *The White Horse*.) From all this it can now be seen why John saw horses when the seals of the book were opened, and also what they signify. These horses were seen, because all the spiritual things of the Word are presented in the sense of its letter by means of such things as correspond, that is, as represent and thus signify, and this in order that the Divine may be there in outmosts and consequently in fulness, as has been frequently said above. [4.] That "red (*rufus*)" or "red (*ruber*)" signifies what a thing is in relation to good, can be seen also from the following passages in the Word. In Moses:

"Who washeth his clothing in wine, and his garment in the blood of the grapes. His eyes are redder than wine, and his teeth whiter than milk" (*Gen. xlix. 11, 12*).

These words are in the prophecy of Israel the father respecting Judah, and "Judah" here means the Lord in relation to good of love, and in a relative sense the Lord's celestial kingdom.

What each particular here signifies in the spiritual sense may be seen in the *Arcana Caelestia*, where it is explained. Divine wisdom which is from Divine good is signified by “his eyes are redder than wine;” and Divine intelligence which is from Divine truth by “his teeth are whiter than milk.” [5.] In *Lamentations*:

“The Nazarites were whiter than snow, they were brighter than milk, their bones were more ruddy than pearls” (iv. 7).

The Nazarites represented the Lord in respect to the Divine Human (see above, n. 66, 196, at the end), therefore they signified also, in a relative sense, the good of celestial love, because this good goes forth immediately from the Lord’s Divine Human. The representative of this in the church is thus described, the truth of that good is signified by “they were whiter than snow, and brighter than milk,” and the good of truth by “their bones were more ruddy than pearls;” for “bones” signify truths in their outmost, thus truths in the whole complex, for in outmosts all things are together and in fulness; that these truths are from good, and are goods, is signified by their being “ruddy.” [6.] In *Zechariah*:

“I saw four chariots coming out from between mountains . . . of brass. In the first chariot were red horses; in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled horses, strong” (vi. 1-3).

That here, too, “red horses” signify what the understanding is in the beginning in relation to good, “black horses” what the understanding is in the beginning in relation to truth, “white horses” what the understanding is afterwards in relation to truth, “grisled horses” what the understanding is afterwards in relation to truth and good, and “strong” what it is consequently in respect to the power to resist falsities and evils, may be seen above (n. 355[b]), where the signification of “horse” is treated of. Nearly the same is meant in the same prophet by

The red horse, upon which a man rode, standing among the myrtle trees (i. 8).

Because “red (*ruber*)” or “red (*rufus*)” signifies what a thing is in relation to good,

Red rams’ skins were used for a covering over the tabernacle (*Exod.* xxv. 5; xxvi. 14; xxxv. 7).

And therefore also

The water of separation, used in cleansing, was prepared from a red heifer burned (*Num.* xix. 1-10);

“red heifer” signifying the good of the natural man, and the

“water of separation” prepared from it when burned signifying the truth of the natural man; and this was commanded because all cleansing is effected by means of truths; moreover, the particulars of the method of slaying the heifer, and of preparing the water of cleansing from it, involve spiritual things. [7.] Because “red” signifies what a thing is in relation to good, those names and the things that derive their names from this same word in the original signify the good in which they originate. The word red in the original is *adam*, from which is the name Adam, also the name Edom; from this man is called *adam*, the ground *adama*, and the ruby *odam*; thus these names and things are from red. “Adam” signifies the Most Ancient church, a church that was in the good of love; “man” has a like signification, also “ground” in the spiritual sense when celestial good is treated of. That “Edom” was named from red see *Gen.* xxv. 30; for this reason it signifies the truth of the good of the natural man. That the ruby is also named from red may be seen in *Exod.* xxviii. 17; xxxix. 10; *Ezek.* xxviii. 13; for this reason “ruby” signifies the truth of celestial good. (That “Adam” signifies the Most Ancient church, which was a celestial church, or a church in good of love to the Lord, see *A.C.*, n. 478, 479; that “man” signifies the church in respect to good, n. 4287, 7424, 7523; that “ground” has a like signification, n. 566, 10570; that “Edom,” because he was named from red, signifies the truth of good of the natural man, n. 3300, 3322; and that “ruby” signifies the truth of celestial good, n. 9865.) As “red” signifies what a thing is in relation to good, so in a contrary sense it signifies what a thing is in relation to evil, which is contrary to good, consequently good destroyed. In this sense “red” is mentioned in the following passages. In *Isaiah*:

“Although your sins have been as scarlet, they shall become white like snow; although they have been red as crimson, they shall be as wool” (i. 18).

And in *Nahum*:

“The shield of his mighty men is made red, the valiant men are in purple; in a fire of torches are his chariots. . . . The chariots raged in the streets, they ran to and fro in the broad ways; the appearance of them is like torches” (ii. 3, 4).

“In this sense also the *dragon* is called *red* (*Apoc.* xii. 3, of which in what follows).

365[a]. “And to him that sat upon him, to him it was given to take peace from the earth,” signifies the Word consequently not understood, which is the source of dissensions in the church.—This is evident from the signification of “him that sat upon the red horse,” as meaning the Word not understood in respect to good; for “he that sat upon the horse” signifies the Word, as

was shown above (n. 355[a,c], 356), “horse” signifying understanding of it (n. 355), and “red horse” understanding destroyed in respect to good (n. 364); therefore “he that sat upon the red horse” signifies the Word consequently not understood. It is evident also from the signification of “to take peace,” as meaning that this is the source of dissensions (of which presently); also from the signification of “earth,” as meaning the church. (That “the earth” signifies the church, see above, n. 29, 304.) [2.] Before it is explained what “peace” signifies, let something be said about dissensions arising in the church when understanding of the Word is destroyed. By *good*, good of love to the Lord and good of love towards the neighbor are meant, since every good is of love. When these goods do not exist with the man of the church, the Word is not understood; for the conjunction of the Lord and the conjunction of heaven with the man of the church is by means of good; therefore if there is no good with him no enlightenment can be given; for all enlightenment when the Word is being read is out of heaven from the Lord; and when there is no enlightenment the truths that are in the Word are in obscurity, and thus dissensions spring up. That the Word is not understood if man is not in good can be seen also from this, that in every particular of the Word there is a heavenly marriage, that is, a conjunction of good and truth; therefore if good is not present with man when he is reading the Word, truth is not seen, for truth is seen from good, and good by means of truths. (That in every particular of the Word there is a conjunction of good and truth, see above, n. 238 at the end, 288[b].) [3.] The state of the case is this: so far as man is in good the Lord flows in and gives affection for truth, and thus understanding; for the inner human mind is formed entirely in an image of heaven, and the whole heaven is formed according to affections for good and for truth from good; therefore unless there is good in man, that mind cannot be opened, still less can it be formed for heaven; it is formed by the conjunction of good and truth. From this it can be seen that unless man is in good, truths have no ground in which to be received, nor heat by which to grow; for truths with the man who is in good are like seeds in the ground in the time of spring; while truths with the man who is not in good are like seeds in ground bound by frost in the time of winter, when there is no grass, nor flower, nor foliage, still less fruit. [4.] In the Word are all truths of heaven and the church, yea, all the secrets of wisdom that angels of heaven possess; but no one sees these unless he is in the good of love to the Lord and in the good of love towards the neighbor; those who are not see truths here and there, but do not understand them; they have a perception and idea

of them wholly different from that which pertains to the truths considered in themselves ; although, therefore, they see or know truths, still truths are not truths with them, but falsities ; for truths are not truths from their sound or utterance, but from an idea and perception of them. When truths are implanted in good it is different ; then truths appear in their own form, for a truth is a form of good. From this it may be concluded what the understanding of the Word is with those who make faith alone the sole means of salvation, and cast behind them good of life, or good of charity. It has been found that those who have established themselves in this, both in doctrine and life, have not a single right idea of truth ; this, moreover, is why they do not know what good is, what charity and love are, what the neighbor is, what heaven and hell are, that they are to live after death as men, nor, indeed, what regeneration is, what baptism is, and many other things ; in fact, they are in such blindness respecting God Himself that they worship three in thought, and not one except merely with the mouth, not knowing that the Father of the Lord is the Divine in Him, and that the Holy Spirit is the Divine from Him. These things are said to make known that where good is not, there is no understanding of the Word. It is here said that to him that sat upon a red horse, it was given “to take peace from the earth,” because “peace” signifies a peaceful state of the mind (*mens*) and tranquility of the outer mind (*animus*) from conjunction of good and truth ; therefore “to take away peace” signifies an unpeaceful and untranquil state from the disjunction of good and truth, which is the cause of internal dissensions ; for when good is separated from truth evil takes its place ; and evil loves not truth but falsity, because every falsity is from evil, as every truth is from good ; when, therefore, such a person sees truth in the Word or hears it from another, the evil of his love, and thus of his will, strives against the truth, and then he either rejects or perverts it, or by ideas from the evil so obscures it that at length he sees nothing of truth in the truth, however much it may sound as truth when he utters it. This is the origin of all dissensions, controversies, and heresies in the church. From this it can be seen what is here signified by “to take peace from the earth.”

[*b.*] [*5.*] But what peace is in its first origin is amply shown in *Heaven and Hell*, where The State of Peace in Heaven is treated of (n. 284-290), namely that in its first origin it is from the Lord ; it is in Him from the union of the Divine itself with the Divine Human, and it is from Him by His conjunction with

heaven and the church, and in particular by the conjunction of good and truth in each individual. From this it is that “peace,” in the highest sense, signifies the Lord ; in a relative sense, heaven and the church in general, and also heaven and the church in particular in each individual. [6.] That these things are signified by “peace” in the Word, can be seen from many passages therein, of which I will present the following by way of proof. In *John* :

Jesus said, “Peace I leave with you, My peace I give unto you ; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid ” (xiv. 27).

This treats of the Lord’s union with the Father, that is, the union of His Divine Human with the Divine itself which was in Him from conception, and thus of the Lord’s conjunction with those who are in truths from good ; therefore “peace” means tranquility of mind from that conjunction ; and as such are protected by that conjunction from the evils and falsities that are from hell, for the Lord protects those who are conjoined with Him, so He says, “Let not your heart be troubled, neither let it be afraid.” This Divine peace is in man, and as heaven is with it, “peace” here means heaven also, and in the highest sense, the Lord. But the peace of the world is from successes in the world, thus from conjunction with the world, and as this is only an external bond and the Lord is not in it, and consequently heaven is not in it, it perishes with the life of man in the world and is turned into what is not peace ; therefore the Lord says, “My peace I give unto you ; not as the world giveth give I unto you.” [7.] In the same,

Jesus said, “These things I have spoken unto you that in Me ye may have peace. In the world ye have tribulation ; but have assurance, I have overcome the world ” (xvi. 33).

Here, too, “peace” means internal delight from conjunction with the Lord, whence come heaven and eternal joy. “Peace” is here opposed to “tribulation,” because “tribulation” signifies infestation by evils and falsities, which those who are in Divine peace have so long as they live in the world ; for the flesh, which they then bear about them, lusts after the things of the world, from which comes tribulation ; therefore the Lord says, “that in Me ye may have peace ; in the world ye shall have tribulation ;” and as the Lord in respect to His Human acquired to Himself power over the hells, thus over the evils and the falsities that with every one rise up from the hells into the flesh and infest, He says, “have assurance, I have overcome the world.” [8.] In *Luke* :

Jesus said to the seventy whom He sent forth, "Into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it; but if not, it shall return to you again" (x. 5, 6).

And in *Matthew* :

"Entering into a house salute it. And if the house be worthy let your peace come upon it; but if it be not worthy let your peace return to you. And whosoever shall not receive you nor hear your words, as ye go forth out of that house or city shake off the dust of your feet" (x. 12-14).

That they were to say, "Peace be to the house" signifies that they were to learn whether those who were in it received the Lord; they were proclaiming the good tidings respecting the Lord, and thus respecting heaven, celestial joy, and eternal life, for all these are signified by "peace;" and those who received are meant by "sons of peace," upon whom peace should rest; but if they did not acknowledge the Lord, and consequently did not receive the things respecting the Lord, that is, that pertain to peace, that peace would be taken away from them is what is signified by "if the house or city be not worthy let your peace return to you;" that in such case they might suffer no harm from the evils and falsities that were in that house or that city, it was commanded that "going forth, they should shake off the dust of their feet," which signifies that what is cursed therefrom might not cling to them, for "dust of the feet" signifies what is cursed; for what is lowest in man, which is the sensual-natural, corresponds to the soles of the feet; and because evil clings to this, so in the case of those who were in the representatives of the church, as most were at that time, they shook off the dust of the feet when the truths of doctrine were not received. For in the spiritual world, when any good person comes near to those who are evil, evil flows in from the evil and causes some disturbance, but it disturbs only the lowest parts that correspond to the soles of the feet; and when they turn away therefrom and go away it appears as if they shook the dust off their feet behind them, which is a sign that they are exempt, and that evil clings to those that are in evil. (That "soles of the feet" correspond to the lowest natural things, and therefore signify these in the Word, see *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952; and that "dust," which should be shaken off, signifies what is cursed, n. 249, 7418, 7522.) [9.] In *Luke* :

Jesus wept over the city, saying, "If thou hadst known, and indeed in this day, the things that belong to thy peace! but now it is hid from thine eyes" (xix. 41, 42).

Those who think of these words and those that follow, from the sense of the letter only, because they recognize no other sense. be-

lieve that these words were spoken by the Lord respecting the destruction of Jerusalem ; but as all things that the Lord spake were from the Divine, they did not relate to worldly and temporal things, but to heavenly and eternal things ; therefore “Jerusalem,” over which the Lord wept, signifies here as elsewhere the church, which was then entirely vastated, so that there was no longer any truth and consequently no good, and thus that they were about to perish for ever ; therefore He says, “if thou hadst known, and indeed in this day, the things that belong to thy peace,” that is, that belong to eternal life and happiness, which are from the Lord alone ; for “peace,” as was said, means heaven and heavenly joy through conjunction with the Lord. [10.] In the same,

Zacharias prophesying said, “The day-spring from on high appeareth to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” (i. 67, 78, 79).

This was said of the Lord about to come into the world, and of the enlightenment at that time of those who were out of the church and in ignorance of Divine truth, from not having the Word. The Lord is meant by “the day-spring from on high” which appeareth ; and those who are out of the church are meant by “them that sit in darkness and in the shadow of death ;” and their enlightenment in Divine truths through reception of the Lord and conjunction with Him, whence are heaven and eternal happiness, is meant by “the way of peace ;” “guiding our feet into it” signifies instruction. [11.] In the same,

The disciples praised God, saying, “Blessed is the king that cometh in the name of the Lord ; peace in heaven, and glory in the highest” (xix. 37, 38).

These things were said by the disciples when the Lord went to Jerusalem, that He might there, by the passion of the cross, which was His last temptation, fully unite His Human to His Divine, and might also entirely subjugate the hells ; and as all Divine good and truth would then go forth from Him, they say, “Blessed is the king that cometh in the name of the Lord,” which signified acknowledgment, glorification, and thanksgiving that these things were from Him (see above, n. 340[*a, b*]) ; “peace in heaven and glory in the highest” signifies that the things meant by “peace” are from the union of the Divine itself and the Divine Human, and that angels and men have them therefrom by conjunction with the Lord ; for when the hells had been subjugated by the Lord, peace was established in heaven, and then those who were there had Divine truth from the Lord, which is “glory in the highest.”

(That "glory" signifies Divine truth going forth from the Lord, see above, n. 33, 288, 345.)

[c.] As "peace" in the internal sense of the Word signifies the Lord and heaven and eternal life therefrom, and in particular, the delight of heaven arising from conjunction with the Lord, so the Lord after the resurrection, when He appeared to the disciples, said to them,

"Peace be unto you" (*Luke* xxiv. 36, 37; *John* xx. 19, 21, 26).

[12.] Again in Moses :

"Jehovah bless thee and keep thee; Jehovah make His faces to shine upon thee, and be gracious unto thee; and Jehovah lift up His faces upon thee, and give thee peace" (*Num.* vi. 24-26).

Divine truth, from which is all intelligence and wisdom, with which the Lord flows in, is meant by "Jehovah make his faces to shine upon thee;" and protection thereby from falsities is meant by "be gracious unto thee;" and the Divine good, from which is all love and charity, with which the Lord flows in, is meant by "Jehovah lift up His faces upon thee;" and protection thereby from evils, and heaven and eternal happiness therefrom, are meant by "give thee peace;" for when evils and falsities are taken away and no longer infest, the Lord flows in with peace, in which and from which is heaven and the delight that fills with bliss the interiors of the mind, thus heavenly joy. (This benediction may be seen explained above also, n. 340[b].) "Peace" has a like signification in David :

"Jehovah will bless His people with peace" (*Psalms* xxix. 11).

[13.] And in the same,

"Who will show us good? Jehovah, lift Thou up the light of Thy faces upon us. Thou givest joy in my heart more than at the time when their corn and new wine are increased. In peace I at the same time lie down and sleep; for Thou alone, O Jehovah, dost make me to dwell securely" (*Psalms* iv. 6-8):

This describes the peace that those have who are in conjunction with the Lord through reception of Divine good and Divine truth from Him, and teaches that such is the peace in which and from which is heavenly joy. Divine good is meant by "Who will show us good?" and Divine truth by "lift Thou up the light of Thy faces upon us," "the light of the Lord's faces" meaning the Divine light that goes forth from Him as a sun in the angelic heaven, which light is in its essence Divine truth (as may be seen in *Heaven and Hell*, n. 126-140). Heavenly joy therefrom is meant by

“Thou givest joy in the heart ;” multiplication of good and truth is meant by “their corn and new wine are increased,” “corn” signifying good, and “new wine” truth. Because peace is in these and from these, it is said, “In peace I at the same time lie down and sleep ; for Thou alone, O Jehovah, dost make me to dwell securely,” “peace” signifying the internal delight of heaven, “security” external delight, and “to lie down and sleep” and “to dwell” signifying to live. [14.] In Moses :

“If ye walk in My statutes, and keep My commandments and do them,
 I will give peace in the land, so that ye may lie down securely,
 and none shall make afraid ; and I will cause the evil wild beast
 to cease out of the land, and the sword shall not go through the
 land” (*Lev. xxvi. 3, 6*).

This describes the source of peace, that is, of heaven and heavenly joy. Peace viewed in itself is not heaven and heavenly joy, but these exist in peace and from peace ; for peace is like the dawn or like spring-time in the world, which dispose human minds to receive in the heart delights and pleasures from the objects that then appear before the eyes, for that is what delights and pleases ; and because all things of heaven and of heavenly joy are from Divine peace, these also are meant by “peace.” Since man has heaven from living according to the commandments, for thus he has conjunction with the Lord, it is said, “If ye walk in My statutes, and keep My commandments, and do them, I will give peace in the land ;” that then they would not be infested by evils and falsities is meant by “they would lie down securely, and none make afraid,” and by “Jehovah will cause the evil wild beast to cease out of the land, and the sword shall not go through it,” “evil wild beast” signifying evil lusts, and “sword” falsities therefrom ; both these destroy good and truth from which is peace ; and “land” signifies the church. (That “evil wild beast” signifies evil lusts, and the destruction of good by them, see *A. C.*, n. 4729, 7102, 9335 ; that “sword” signifies falsities, and destruction of truth by them, see above, n. 131[2] ; and that “land” signifies the church, see also above, n. 29, 304.) One who does not rise above the sense of the letter of the Word sees in this nothing more than that he who lives according to the statutes and commandments shall live in peace, that is, shall have no adversaries or enemies, and in this sense shall lie down securely ; also that no evil wild beasts shall harm him, and that he shall not perish by a sword ; but this is not the spiritual of the Word, yet the Word in every particular is spiritual, and this lies concealed in the sense of its letter, which is natural ; its spiritual is what has here been explained. [15.] In David :

“The miserable shall possess the land, and shall be delighted with the multitude of peace. . . . Mark the perfect man, and behold the upright, for to that man the latter end is peace” (*Psalms* xxxvii. 11, 37).

“The miserable” mean here those who are in temptations in the world; “the multitude of peace” with which they shall be delighted signifies the delights that follow temptations; for after temptations delights are given by the Lord from the conjunction of good and truth that follows temptation, and consequent conjunction with the Lord. That man has the delight of peace from conjunction of good and truth is meant by “Mark the perfect man, and behold the upright, for to that man the latter end is peace.” The perfectness which is to be marked is predicated in the Word of good, and the uprightness which is to be beheld is predicated of truth; the “latter end” means the termination when there is peace. [16.] In the same,

“The mountains shall bring peace to the people, and the hills in righteousness. . . . In His days shall the righteous flourish, and much peace until the moon be no more” (*Psalms* lxxii. 3, 7).

This treats of the Lord’s coming and His kingdom; the “mountains” which shall bring peace to the people, signify love to the Lord; and the “hills in righteousness” signify charity towards the neighbor. (That this is the signification of “mountains” in the Word, see *A.C.*, n. 795, 6435, 10438, for the reason that those who are in love to the Lord dwell in heaven upon mountains, and those who are in charity towards the neighbor upon hills there, n. 10438; and *Heaven and Hell*, n. 188.) This makes clear that “peace” means heavenly joy which is from conjunction with the Lord by love; “in His days shall the righteous flourish” signifies one who is in the good of love; therefore it is said, “and much peace;” for as was said above, peace is from no other source than the Lord, and His conjunction with those who are in the good of love. It is said, “until the moon be no more,” which signifies that truth must not be separated from good, but the two must be so conjoined as to be a one, that is, so that truth is also good; for all truth is of good because it is from good, and therefore in its essence is good; truth is such with those who are in good of love to the Lord from the Lord, who are here meant by the “righteous.” (That the “sun” signifies good of love, and the “moon” truth therefrom, see *A.C.*, n. 1521–1531, 2495, 4060, 4696, 7083.) [17.] In *Isaiah*:

“Unto us a child is born, unto us a Son is given; upon whose shoulder is dominion; His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace. To the increase of His dominion and peace there shall be no end” (ix. 6, 7).

These things are said of the Lord's coming, of whom it is said, "Unto us a child is born, unto us a Son is given," because "child" in the Word signifies good, here Divine good, and "son" truth, here Divine truth. This is said on account of the marriage of good and truth that is in every particular of the Word; and as Divine good and Divine truth are from the Lord, He is called "Prince of Peace," and it is said, "to the increase of His dominion and peace there shall be no end;" "dominion" is predicated of Divine truth, and "peace" of Divine good conjoined to Divine truth, therefore He is called the "Prince of Peace." (That "Prince" is predicated of truths, and that it signifies the chief truth, see *A.C.*, n. 1482, 2089, 5044, and above, n. 29; and that "peace" is predicated of the conjunction of good and truth, see above in this article.)

[d.] [18.] But as "peace" is mentioned in many passages of the Word, and the explanation must be adapted to the thing treated of, or to the subject of which it is predicated, and consequently its signification appears various, I will tell briefly what "peace" signifies, that the mind may not be borne hither and thither.

Peace is bliss of heart and soul arising from the Lord's conjunction with heaven and with the church, and this from conjunction of good and truth with those who are therein; consequently there is no longer combat of evil and falsity against good and truth, that is, no dissension or war in a spiritual sense: from this is peace, in which all fructification of good and multiplication of truth takes place, and thus comes all wisdom and intelligence. And as this peace is from the Lord alone, and from Him in angels in heaven, and men in the church, so "peace" in the highest sense means the Lord, and in a relative sense, heaven and the church, and thus good conjoined to truth in those who are there.

[19.] From this an idea can be had of the signification of "peace" in the following passages. In David:

"Depart from evil and do good; seek peace, and pursue it" (*Psalms* xxxiv. 14).

"Peace" stands for all things that belong to heaven and the church, from which is the happiness of eternal life; and as only those who are in good have that peace, it is said, "depart from evil and do good; seek peace, and pursue it." [20.] In the same,

"Much peace have they who love Thy law; and they have none occasion of stumbling. I have hoped for Thy salvation, O Jehovah, and have done Thy commandments" (*Psalms* cxix. 165, 166).

“Peace” stands for heavenly blessedness, happiness, and delight, and as these are granted only to those that love to do the Lord’s commandments it is said, “Much peace have they who love Thy law. I have hoped for Thy salvation, O Jehovah, and have done Thy commandments,” “salvation” meaning eternal life; that such are not infested by evils and falsities is signified by “they have none occasion of stumbling.” [21.] In *Isaiah*:

“O Jehovah, ordain peace for us, for Thou hast wrought all our works for us” (xxvi. 12).

As peace is from Jehovah alone, that is, from the Lord and in doing good from Him, it is said, “O Jehovah, ordain peace for us, for Thou hast wrought all our works for us.” [22.] In the same,

“The angels of peace weep bitterly; the highways are wasted, the way-faring man hath ceased” (xxxiii. 7, 8).

As peace is from the Lord, and is in heaven from Him, angels are here called “angels of peace;” and as those on the earth who are in evils and in falsities therefrom have no peace, it is said that they “weep bitterly,” because “the highways are wasted, the way-faring man hath ceased;” “highways” and “a way” signifying goods of life and truths of faith; therefore “the highways are wasted” signifies that there are no longer goods of life, and “the wayfaring man hath ceased” signifies that there are no longer truths of faith. [23.] In the same,

“O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith Jehovah, unto the wicked” (xlviii. 18, 22).

Because those who live according to the Lord’s commandments have peace, and not those who do not so live, it is said, “O that thou hadst hearkened to My commandments! then had thy peace been as a river; there is no peace unto the wicked,” “peace as a river” signifying in abundance; “righteousness as the waves of the sea” signifying fructification of good by truths; “righteousness” in the Word is predicated of good, and “sea” of truths. [24.] In the same,

“The mountains shall depart, and the hills be removed; but My mercy shall not depart from with thee, the covenant of My peace shall not be removed. All thy sons shall be taught of Jehovah; and great shall be the peace of thy sons” (liv. 10, 13).

This treats of a new heaven and a new church. The former heaven and the former church that were to perish are meant by “the mountains shall depart, and the hills be removed;” that those who are in the new heaven and in the new church will be

in good from the Lord and possess heavenly joy to eternity through conjunction with the Lord is signified by, “My mercy shall not depart from with thee, and the covenant of My peace shall not be removed,” “mercy” signifying good from the Lord, and “covenant of peace” heavenly joy from conjunction with the Lord, “covenant” meaning conjunction. “The sons who shall be taught of Jehovah, and who shall have great peace,” mean those in the new heaven and in the new church who will be in truths from good from the Lord, that they will have eternal blissfulness and happiness; “sons” in the Word signify those who are in truths from good; and that they are “taught of Jehovah” signifies that they are in truths from good from the Lord; and “great peace” signifies eternal blissfulness and happiness. [25.] In *Ezekiel*:

“David . . . shall be their prince for ever; and I will make a covenant of peace with them; it shall be a covenant of eternity with them: and I will give them, and multiply them, and will set My sanctuary in the midst of them forever” (xxxvii. 25, 26).

This treats of the Lord and of the creation of a new heaven and a new church from Him. “David” who shall be their prince forever means the Lord; “to make a covenant of peace with them,” signifies heavenly joy and eternal life to those who are conjoined to the Lord; “covenant of peace” here, as above, meaning heavenly joy and eternal life from conjunction with the Lord; fructification of good and multiplication of truth therefrom are signified by, “I will give them, and multiply them,” and as heaven and the church are therefrom, it is added, “and will set My sanctuary in the midst of them forever,” “sanctuary” meaning heaven and the church. [26.] In *Malachi*:

“That My covenant may be with Levi; . . . My covenant with him was of life and peace. . . . The law of truth was in his mouth, and perversity was not found in his lips; he walked with Me in peace and uprightness” (ii. 4-6).

“Levi” signifies all who are in good of charity towards the neighbor, and in the highest sense, the Lord Himself, because that good is from Him; here the Lord Himself is meant. “Covenant of life and peace” signifies the union of His Divine with His Divine Human, from which union is all life and peace. That Divine truth is from Him is signified by “the law of truth was in his mouth, and perversity was not found in his lips;” the uniting itself which was effected in the world, is meant by, “he walked with Me in peace and uprightness.” (That “Levi” in the Word signifies spiritual love or charity, see *A.C.*, n. 4497, 4502, 4503; and that by him in the highest sense the Lord is meant, n. 3875, 3877.)

[e.] [27.] In *Ezekiel*:

“And I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, that they may dwell securely in the wilderness, and sleep in the woods. . . . Then the tree of the field shall give its fruit, and the land shall give its produce, . . . when I shall have broken the bonds of their yoke, and delivered them out of the hand of those who make them to serve” (xxxiv. 25, 27).

This, too, treats of the Lord's coming and the establishment of a new church by Him. The conjunction of those who are of the church with the Lord is signified by “covenant of peace,” which He will then make with them ; consequent protection and security from evils and falsities is signified by, “I will cause the evil wild beast to cease out of the land, that they may dwell securely in the wilderness, and sleep in the woods,” “evil wild beast” signifying evils of every kind, “the wilderness where they shall dwell securely” signifying that the lusts of evil shall not infest, “the woods in which they shall sleep” signifying falsities therefrom which shall not infest. The fructification of good by truths and the multiplication of truth from good are signified by “then the tree shall give its fruit, and the land shall give its produce,” “tree of the field” signifying knowledges of truth, “fruit” signifying good therefrom, “land” signifying the church in relation to good, thus also the good of the church, and “its produce” signifying consequent multiplication of truth. That these things shall come to pass with them when the Lord has removed the evils and falsities pertaining to them is signified by “when I shall have broken the bonds of their yoke, and delivered them out of the hand of those who make them to serve ;” “bonds of the yoke” meaning delights of evil from love of self and the world, which keep them bound, and “those who make them to serve” meaning falsities, since these make them to serve those evils. [28.] In *Zechariah*:

“Seed of peace shall they be ; the vine shall give its fruit, and the land shall give its produce, and the heavens shall give their dew. . . . Speak ye the truth a man with his companion ; judge the truth and the judgment of peace in your gates ; . . . but love ye truth and peace” (viii. 12, 16, 19).

Those are called “seed of peace” with whom there is the conjunction of good and truth ; and because such are meant by “seed of peace” it is said, “the vine shall give its fruit, and the land its produce,” “the vine shall give its fruit” signifies that truth shall bring forth good, and “the land shall give its produce” signifies that good shall bring forth truths ; for “vine” signifies the church in relation to truths, that is, the truths of the

church, and “land” signifies the church in relation to good, that is, the good of the church, and “produce” signifies production of truth. “The heavens which shall give their dew” signify the fructification of good and the multiplication of truth. The conjunction of truth and good is further described by “Speak ye the truth a man with his companion ; judge the truth and the judgment of peace in your gates ; but love ye truth and peace,” “truth” signifying what is true, “judgment of peace” and “peace” signifying conjunction of truth with good. [29.] In David :

Jehovah “will speak peace to His people and to His saints, that they may not turn again to folly. . . . Mercy and righteousness meet together ; righteousness and peace do kiss each other” (*Psalms* lxxxv. 8, 10).

“Jehovah will speak peace to His people and to His saints” signifies that He will teach and give conjunction with Himself by the conjunction of good and truth in them, “peace” signifying both these conjunctions, “people” those who are in truths from good, and “saints” those who are in good by means of truths ; that such thereafter have not evil from falsity, or falsity from evil, is signified by “that they may not turn again to folly.” Both these conjunctions are further described by “mercy and righteousness meet together, righteousness and peace do kiss each other,” “mercy” here signifying removal from falsities, and consequent possession of truths, [which makes clear the signification of “mercy and righteousness meet together,”] and “righteousness” signifying removal from evils and consequent possession of goods, which makes clear the signification of “righteousness and peace do kiss each other.” [30.] In *Isaiah* :

“How joyous upon the mountains are the feet of him that proclaimeth good tidings, that maketh peace to be heard ; that proclaimeth good tidings of good, that maketh salvation to be heard ; that saith unto Zion, Thy King reigneth” (lii. 7).

This is said of the Lord, and “peace” here signifies the Lord Himself, and thus heaven to those who are conjoined to Him ; “to proclaim good tidings” signifies to preach these things ; and as this conjunction is effected by love it is said, “proclaim good tidings upon the mountains” and “say unto Zion,” “mountains” signifying here, as above, good of love to the Lord, and “Zion” signifying a church that is in that good ; and the Lord is meant by “thy King,” who reigneth. Because conjunction of truth and good from conjunction with the Lord is signified by “peace” it is said, “maketh peace to be heard, proclaimeth good tidings of good, maketh salvation to be heard,” “proclaiming good tidings of good” signifying conjunction with the Lord by good, and

“making salvation to be heard” signifying conjunction with Him by truths and by a life according to them, for thereby is salvation. [31.] In the same,

“But He was pierced for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His wound healing was given to us” (liii. 5).

This is said of the Lord, of whom this chapter evidently treats, and these words describe the temptations that He underwent in the world that He might subjugate the hells, and reduce all things there and in the heavens into order. These grievous temptations are meant by “He was pierced for our transgressions, and bruised for our iniquities,” and “the chastisement of our peace was upon Him.” “By His wound healing was given to us” signifies salvation by that means. Therefore “peace” here signifies heaven and eternal life to those who are conjoined with Him; for the human race could by no means be saved if the Lord had not reduced all things in the heavens and in the hells into order, and at the same time glorified His Human, and these were accomplished by temptations admitted into His Human. [32.] In *Jeremiah*:

“Behold I will cause to go up unto them health and cure; and I will heal them, and will reveal unto them the healing of peace and truth. . . . All the nations of the earth, which shall hear all the good that I am about to do unto them; that they may fear and tremble for all the good and for all the peace that I am about to do unto them” (xxxiii. 6, 9).

This also is said of the Lord, that he will deliver from evils and falsities those who are in conjunction with Him. Deliverance from evils and falsities is signified by “I will cause to go up unto them health and cure, and I will heal them;” for to be healed spiritually is to be delivered from evils and falsities, and as this is effected by the Lord by means of truths it is said, “and I will reveal unto them the healing of peace and truth.” “Nations of the earth” signify those who are in evils and falsities, of whom it is said that “they shall fear and tremble for all the good and for all the peace that I am about to do unto them.” [33.] In David:

“He will redeem my soul in peace, that they come not near to me” (*Psalms* lv. 18);

“to redeem my soul in peace” signifies salvation through conjunction with the Lord, and “that they come not near to me” signifies consequent removal of evils and falsities. [34.] In *Haggai*:

“The glory of this latter house shall be greater than of the former, . . . for in this place will I give peace” (ii. 9).

“House of God” signifies the church; “former house” the church that was before the Lord’s coming; and “latter house” the church that was after His coming; “glory” signifies Divine truth that was in these; and “the peace” that He will give in this place, that is, in the church, means all these things that are signified by “peace” (of which above, and which see).

[f.] [35.] In David:

“Seek the peace of Jerusalem; let them be at rest that love thee; peace be in thy outwork, quietness in thy palaces; for the sake of my brethren and companions I will say, Peace be in thee; for the sake of the house of Jehovah our God I will seek good for thee” (*Psalms* cxxii. 6–9).

“Jerusalem” does not mean Jerusalem, but the church in relation to doctrine and worship; “peace” means everything of doctrine and worship, for when these are from a heavenly origin, that is, out of heaven from the Lord, then they are from peace and in peace, from which is evident what is meant by “seek the peace of Jerusalem;” and as those who are in that peace are said to be “at rest,” it is also said, “let them be at rest that love thee,” that is, that love the doctrine and worship of the church. “Peace be in thy outwork, and quietness in thy palaces,” signifies in the exterior and the interior man; for the exterior man with the things that are in it, which are natural knowledges (*scientifica*) and delights, is like an outwork or fortification to the interior man, since it is without or before it and protects it; and the interior man with the things that are in it, which are spiritual truths and goods, is like a palace or house, since it is within the exterior; therefore the exterior things of a man are signified by “an outwork,” and his interior things by “palaces;” and the same is true elsewhere in the Word. “For the sake of my brethren and companions” signifies for the sake of those who are in goods and in truths therefrom, and in a sense abstracted from persons it signifies goods and truths. (That these are meant by “brethren” and “companions” in the Word, see *A.C.*, n. 10490, and above, n. 47.) “The house of Jehovah our God” signifies the church in which these things are. [36.] In the same,

“Praise Jehovah, O Jerusalem, celebrate Thy name, O Zion! . . . Who setteth thy border peace, and satisfieth thee with the fat of wheat” (*Psalms* cxlvii. 12, 14).

“Jerusalem” and “Zion” mean the church, “Jerusalem” the church in relation to truths of doctrine, and “Zion” the church in relation to goods of love; “the name” of Jehovah, which

Zion will celebrate, signifies everything of worship from good of love; "who setteth thy border peace" signifies all things of heaven and the church, for "border" signifies all things of these, since in the "border," that is, the outmost, are all things in the complex (see *A.C.*, n. 634, 5897, 6239, 6451, 6465, 8603, 9215, 9216, 9824, 9828, 9836, 9905, 10044, 10099, 10329, 10335, 10548). "He satisfieth thee with the fat of wheat" signifies with every good of love and with wisdom (for "fat" signifies good of love, see *A.C.*, n. 5943, 6409, 10033; and "wheat" signifies all things that are from good of love, in particular the truths of heaven and wisdom therefrom, n. 3941, 7605). [37.] In the same,

"Jehovah shall bless thee out of Zion; that thou mayest see the good of Jerusalem all the days of thy life; that thou mayest see the sons of thy sons, peace upon Israel" (*Psalms* cxxviii. 5, 6).

"Zion" and "Jerusalem," here as above, signify the church in relation to goods of love and in relation to truths of doctrine; the words "Jehovah bless thee out of Zion" mean blessing that is from good of love, for "Zion" signifies the church in relation to the good of love; and as from that good every good and truth of doctrine goes forth and has existence, it is said "that thou mayest see the good of Jerusalem, and the sons of thy sons;" "sons of sons" signifying truths of doctrine and their multiplication to eternity. As all these things are from the Lord and through the peace which is from Him, the concluding words are, "that thou mayest see peace upon Israel," "Israel" meaning those in whom is the church. [38.] In the same,

"In Salem is the tabernacle of God, and His dwelling-place in Zion. There brake He the flashes of the bow, the shield, and the sword, and war" (*Psalms* lxxvi. 2, 3).

Jerusalem is here called Salem, because "Salem" signifies peace, from which also Jerusalem was named. It was so named because "peace" signifies all those things that have been briefly mentioned above, and which may be referred to. "The tabernacle of God" that is in it signifies the church which is from these things; "His dwelling-place in Zion" signifies good of love, because in that the Lord dwells, and from it gives truths and makes them bear fruit and multiply; and because "peace" also signifies that there are no longer combats of evil and falsity against good and truth, that is, no dissension or war in a spiritual sense, it is said, "There brake He the flashes of the bow, the shield, and the sword, and war," which signifies the cessation of all combat of falsities of doctrine against good and truth, and in general the cessation of all dissension. Moreover, from "peace"

Jerusalem was called "Shalomim" (*Jer.* xiii. 19);
And on that account Melchizedek, who was the priest of God Most High,
was king of Salem (peace) (*Gen.* xiv. 18);

and by him the Lord was represented; as is evident in David,
where it is written,

"Thou art a priest forever after the manner of Melchizedek" (*Psalms*
cx. 4).

[*g*.] [39.] In *Isaiah*:

"Rejoice ye with Jerusalem, and exult in her, all ye that love her; . . .
that ye may suck and be satisfied from the breast of her consolations,
and may press out and be delighted from the splendor of her glory. . . .
Behold, I spread over her peace like a river, and the glory of the nations
like an overflowing stream, that ye may suck; ye shall be taken up to her
side, and be caressed upon her knees" (lxvi. 10-12).

"Jerusalem," here as above, means the church in relation to doctrine, or, what is the same, the doctrine of the church; of this it is said, "Rejoice ye with Jerusalem, and exult in her, all ye that love her;" and of doctrine it is said further "that ye may suck and be satisfied from the breast of her consolations, and may press out and be delighted from the splendor of her glory," "breast of consolations" signifying Divine good, and "splendor of glory," Divine truth from which is doctrine. That there will be all these in abundance from conjunction with the Lord is signified by, "Behold, I spread over her peace like a river, and the glory of the nations like an overflowing stream, that ye may suck," "peace" signifying conjunction with the Lord, "glory of the nations" conjunction of good and truth therefrom, "to suck," influx from the Lord, and "like a river" and "an overflowing stream," abundance. That from this are spiritual love and celestial love, by which conjunction with the Lord is effected, is signified by "ye shall be taken up to her side, and be caressed upon her knees," "the side" signifying spiritual love, and "knees" celestial love, and "to be taken up and caressed" signifying eternal happiness from conjunction. (That the "breast" signifies spiritual love, and also "the side" or "bosom," see above, n. 65; that "knees" signify conjugal love, and therefore celestial love, see *A. C.*, n. 3021, 4280, 5050-5062.) That "glory" signifies Divine truth, and intelligence and wisdom therefrom, may be seen above (n. 33, 288, 345); and that "nations" signify those who are in the good of love, and in a sense abstracted from persons, goods of love, may also be seen above (n. 175[*a*], 331); therefore "the glory of the nations" signifies genuine truth which is from good of love, thus the conjunction of these. [40.] In the same,

“The work of Jehovah is peace; and the labor of righteousness, quietness and security even for ever; that My people may dwell in a habitation of peace, and in tents of securities, and in quiet resting-places” (xxxii. 17, 18).

“Peace” is called “the work of Jehovah,” because it is solely from the Lord; and everything that comes forth out of peace from the Lord with those who are in conjunction with the Lord is called “a work of Jehovah;” therefore it is said, “the work of Jehovah is peace.” The “labor of righteousness” signifies good conjoined to truth, in which is peace; for “labor” in the Word is predicated of truth, “righteousness” of good, and “quietness” of the peace therein; “security forever” signifies that thus there will be no infestation or fear from evils and falsities. This makes clear the signification of “that My people may dwell in a habitation of peace, and in tents of securities, and in quiet resting-places,” namely, that they may be in heaven where the Lord is, and in the good of love and of worship therefrom, without infestation from the hells, and thus in the delights of good and the pleasantnesses of truth; “habitation of peace” meaning heaven where the Lord is; “tents of securities” the goods therefrom of love and of worship without infestation by evils and falsities from hell; and “quiet resting-places” the delights of good, and the pleasantnesses of truth. (That “tents” signify goods of love and of worship, see *A.C.*, n. 414, 1102, 2145, 2152, 3312, 4391, 10545.) [41.] In the same,

“For brass I will bring gold, and for iron I will bring silver, . . . and for stones iron; I will also make thy government peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting and breaking within thy borders” (lx. 17, 18).

This chapter treats of the Lord’s coming and a new heaven and new church at that time; and these words mean that there are to be those who are spiritual, and not natural as before, that is, those who are conjoined with the Lord by the good of love; and that there shall no longer be a separation between the internal or spiritual man and the external or natural. That there are to be those who are spiritual, and not natural as before, is signified by “for brass I will bring gold, for iron silver, and for stones iron,” “brass,” “iron,” and “stones” signifying things natural, and “gold,” “silver,” and “iron” in place thereof, signifying things spiritual; “gold” spiritual good, “silver” the truth of that good, and “iron” spiritual-natural truth. That the Lord is to rule by the good of love is signified by, “I will make thy government peace, and thine exactors righteousness,” “government” signifying rule, “peace” the Lord, and “righteousness”

good from Him. That there is no longer to be a separation between the spiritual and the natural man is signified by “violence shall no more be heard in thy land, wasting and breaking within thy borders,” “violence” signifying separation, “land” the internal spiritual man, because there the church is, which in general is signified by “land;” “wasting and breaking shall be no more” signifies that there shall no longer be evils and falsities; and “within thy borders” signifies in the natural man, for in things in the natural man spiritual things are terminated. “Wasting and breaking” signify evils and falsities, because evils waste the natural man, and falsities break it up.

[h.] [42.] As those have peace who are in the conjunction of good and truth from the Lord, and as evil destroys good, and falsity destroys truth, so do these destroy peace. From this it follows that those who are in evils and falsities have no peace. It appears as if they had peace when they have success in the world, and they even seem to themselves at such times to be in a contented state of mind; but that apparent peace is only in their most external parts, while inwardly there is no peace, for they think of honor and gain without limit, and cherish in their minds cunning, deceit, enmities, hatreds, revenge, and many like things, which, unknown to themselves, rend and devour the interiors of their minds, and thus also the interiors of their bodies. That this is so with them is clearly seen after death, when they come into their interiors; these delights of their minds are then turned into their contraries (as is evident from what has been shown in *Heaven and Hell*, n. 485-490). [43.] That those have peace who are in good and in truths therefrom, and that those who are in evils and in falsities therefrom have no peace, can be seen from the following passages. In *Isaiah*:

“The wicked are like the troubled sea, when it cannot rest, but its waters cast up filth and mud[; there is no peace, saith my God, to the wicked]” (lvii. 20, 21).

In the same,

“Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and breaking are in their paths. The way of peace they know not; and there is no judgment in their courses; they have perverted their paths for themselves; whosoever treadeth therein doth not know peace” (lix. 7, 8).

In David:

“Too much hath My soul dwelt with the hater of peace. I am for peace; but when I speak, they are for war” (*Psalms* cxx. 6, 7).

In *Ezekiel*:

The prophets "seduce My people, saying Peace, when there is no peace ; and when one buildeth a wall, lo, they daub it with untempered mortar. . . . The prophets of Israel . . . see a vision of peace, when there is no peace" (xiii. 10, 16).

In *Jeremiah*:

"All, from the least unto the greatest, pursue gain ; from the prophet even unto the priest every one doeth a lie. And they heal the bruise of the daughter of My people by a word of no weight, saying, Peace, peace, when there is no peace" (viii. 10, 11).

In the same,

"A voice of the cry of the shepherds, and a wailing of the powerful of the flock, for Jehovah layeth waste his pasture, therefore the folds of peace are laid waste because of the heat of Jehovah's anger" (xxv. 36, 37).

In David:

"There is no soundness in my flesh because of Thine indignation ; there is no peace in my bones because of my sin" (*Psalms* xxxviii. 3).

In *Lamentations*:

"He hath filled me with bitterness, he hath made me drunken with worm-wood ; . . . and my soul is removed from peace ; I forgot good" (iii. 15, 17) ;

besides other passages. [44.] Since peace in its first origin is from the union in the Lord of the Divine itself and the Divine Human, and is therefore from the Lord in His conjunction with heaven and with the church and in the conjunction of good and truth in every one therein, so the *Sabbath*, which was the most holy representative of the church, was so called from rest or peace ; and so also the sacrifices which were called "peace offerings" were commanded

(respecting which see *Exod.* xxiv. 5 ; xxxii. 6 ; *Lev.* iii. 3 ; iv. 20, 26, 31, 35 ; vi. 12 ; vii. 11 ; xiv. 20, 21, 33 ; xvii. 5 ; xix. 5 ; *Num.* vi. 17 ; *Ezek.* xlv. 15 ; *Amos* v. 22 ; and elsewhere) ;

and therefore Jehovah is said

To have smelled "an odor of rest" from the burnt offerings (*Exod.* xxix. 18, 25, 41 ; *Lev.* i. 9, 13, 17 ; ii. 2, 9 ; vi. 15, 21 ; xxiii. 12, 13, 18 ; *Num.* xv. 3, 7, 13 ; xxviii. 6, 8, 13 ; xxix. 2, 6, 8, 13, 36) ;

"odor of rest" signifying perception of peace.

336. "*That they should slay one another*" signifies *the falsification or extinction of truths*.—This is evident from the signification of "slaying," as meaning the extinction of truths ; for "to slay" in the Word signifies to slay spiritually, that is, to slay the spiritual part of a man or his soul, which is to extinguish truths. It also means to falsify, because when truths are falsified

they are also extinguished ; for falsification produces a different understanding of truths, and truth is true to any one according to his understanding of it ; for the love and principle that rule in man draw and join all things to themselves, even truths ; consequently when the love is evil, or the principle is false, then truths are infected with the evil of the love or the falsity of the principle, and thus are extinguished. This, therefore, is what is here signified by “they should slay one another.” That this takes place when there is no good in man, and especially when there is no good in the doctrine of his church, is evident from the preceding words, where it is said, “When he had opened the second seal there went forth a red horse ; and to him that sat upon him it was given to take peace from the earth ;” which signifies a second state of the church when the understanding of the Word is destroyed in respect to good, which is the source of dissensions in the church (of which see above, n. 361, 364, 365).

[2.] That understanding of the Word, or what is the same, understanding of truth, is destroyed when there is no good in man, that is, when there is no love to the Lord and charity towards the neighbor, may be seen above (n. 365[a]) ; for good in man, or what is the same, love in him, is the fire of his life, and truth in him, or the faith of truth, is the light therefrom ; consequently such as the good is, or such as the love is in man, such is the truth, or the faith of truth in him. From this it can be seen that when evil or evil love is in man there can be no truth or faith of truth in him ; for the light that goes forth from such fire is the light that those have who are in hell, which is a fatuous light like the light from burning coals, which light, when light from heaven flows in, is turned into pure darkness. Such also is the light that in the evil, when they reason against the things of the church, is called natural light (*lumen*). [3.] That they would falsify and thereby extinguish truths is meant also by the Lord’s words in *Matthew* :

Jesus said to the disciples, “The brother shall deliver up the brother, . . . the father the son ; children shall rise up against parents, and cause them to be put to death” (x. 21).

And in *Luke* :

“Ye shall be delivered up by parents, and brethren, and kinsfolk, and friends ; and some of you shall they cause to be put to death” (xxi. 16).

“Parents,” “brethren,” “children,” [“kinsfolk,”] and “friends,” do not mean here parents, brethren, children, kinsfolk, friends, nor do “disciples” mean disciples, but the goods and truths

of the church, also evils and falsities; it is also meant that evils would extinguish goods and falsities truths. (That such is the signification of these words, see *A.C.*, n. 10490.)

367. "*And to him was given a great sword*" signifies *by means of falsities*.—This is evident from the signification of "sword (*machaera seu gladius*)," as meaning truth fighting against falsity; and in an contrary sense, falsity fighting against truth and destruction of truth (see above, n. 131); here it means falsity fighting against truth and destroying it; for it is said just before "that they should slay one another," which signifies the falsification and extinction of truths. In the Word "sword," "short-sword," and "long sword," are mentioned; and "sword" signifies spiritual combat in general; "short sword" combat of good from truth or of falsity from evil; and "long sword" combat of truth from doctrine against falsity, or of falsity from doctrine against truth; for a "short sword" is for the arm, and the "long sword" is said to go forth out of the mouth

(as in *Apoc.* i. 16; ii. 12, 16; xix. 15, 21).

VERSES 5, 6.

368. "*And when he had opened the third seal, I heard the third animal saying, Come and see. And I saw, and behold, a black horse; and he that sat upon him had a balance in his hand. And I heard a voice in the midst of the four animals saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.*"

5. "*And when he had opened the third seal*" signifies *prediction respecting the state that next follows with those who are of the church where the Word is* [n. 369]; "*I heard the third animal saying*" signifies *out of the inmost heaven from the Lord* [n. 370]; "*Come and see*" signifies *attention and perception* [n. 371]; "*and behold, a black horse,*" signifies *understanding of the Word destroyed in respect to truth* [n. 372]; "*and he that sat upon him had a balance in his hand*" signifies *the estimation of truth from the Word in that state of the church* [n. 373].
6. "*A measure of wheat for a penny, and three measures of barley for a penny*" signifies *that the genuine good of the church, as well as the genuine truth of the church, is of no account to them* [n. 374]; "*and the oil and the wine hurt thou not*" signifies *that it is provided that the internal or spiritual sense of the Word should suffer no harm either in respect to good or in respect to truth* [n. 375, 376].

369. [Verse 5.] "*And when he had opened the third seal*" signifies *prediction respecting the state that next follows with those who are of the church where the Word is*.—This is evident from what has been said above (n. 351, 352, 361); for this and the following chapter treat of the state of the Christian church, that is, the church where the Word is, from its beginning to its end, or from the time of the Lord down to the last judgment. For the new church that is called the Christian church, and that was

begun by the Lord when He was in the world, and afterwards extended, has gradually decreased down to this time, which is its last time, in which is the judgment. Predictions respecting these successive states of the church are here brought forth, as from a book, by various representatives; but it is to be noted that such predictions were not seen and read in a book when its seals were opened, but were made manifest through the heavens from the Lord before the angels of the inmost heaven; and were represented in the outmost parts of heaven by such things as are related in this chapter, namely, by horses of different colors, and afterwards by earthquakes, darkenings of the sun and moon, and the falling of the stars to the earth. [2.] These, however, were appearances before the angels of the outmost heaven, signifying such things as were heard and perceived in the inmost heaven where there were not such appearances; for whatever is heard, thought, and perceived in the inmost heaven from the Lord, when it descends through the middle heaven to the outmost, is turned into such appearances. In this way are the arcana of Divine wisdom brought forth before the angels of the outmost heaven. Those there who are intelligent perceive these arcana by correspondences; but the lowest of them do not perceive, but only know that there are arcana therein, nor do they inquire further; John was with these when “in the spirit” or in vision. This has been said to make known how the Word was written, namely, by such things as were seen and heard in the outmost parts of heaven, thus by pure correspondences and representatives, in each one of which lie concealed innumerable and ineffable arcana of Divine wisdom.

370. *“I heard the third animal saying”* signifies *out of the inmost heaven from the Lord*.—This is evident from what has been said above (n. 353, 362), where there are like words. The four animals or four cherubim spoke one after another because the things they said correspond by opposites; for the first cherub “was like a lion,” the second “like a calf,” the third “had a face like a man,” and the fourth “was like a flying eagle;” and a “lion” signifies power (see above, n. 278); a “calf” signifies good (n. 279); a “man” wisdom (n. 280); and an “eagle” intelligence (n. 281); consequently when the first animal, which was like a lion, spoke, the first state of those who are of the church is described, that in that state there would be combat from Divine truth (see above, n. 355-359), for “a lion” signifies the power that belongs to Divine truth. When the second animal, which was like a calf, spoke, the second state of those who are of the church is de-

scribed, namely, that good was destroyed (see n. 361-367), for a "calf" signifies the good of the church. When the third animal spoke, which had a face like a man, the third state of those who are of the church is described, which was that there was no longer any truth because there was no good, consequently that there was no longer any wisdom, for all wisdom is of truth from good, and wisdom is signified by "man." And when the fourth animal, which was like a flying eagle, spoke, the fourth state of those who are of the church is described, namely, that they were in evils and in falsities therefrom, thus in no intelligence, for intelligence is signified by "an eagle." From all this it is clear that the four animals spoke in order according to correspondences, but by opposites.

371. "*Come and see*" signifies *attention and perception*, as is evident from what was explained above where there are like words (n. 354).

372[a]. "*And behold, a black horse,*" signifies *understanding of the Word destroyed in respect to truth*.—This is evident from the signification of "horse," as meaning understanding (see above, n. 355); also from the signification of "black," as meaning what is not true; thus "a black horse" signifies understanding destroyed in respect to truth. "Black" signifies what is not true, because "white" signifies what is true. That "white" is predicated of truth and signifies it, may be seen above (n. 196). "White" is predicated of truth and signifies it, because white has its origin in the brightness of light, and "light" signifies truth; and "black" is predicated of what is not true and signifies it, because black has its origin in darkness, that is, in absence of light; and because darkness exists from absence of light it signifies ignorance of truth. That "a black horse" here signifies understanding of the Word destroyed in respect to truth, is also evident from the signification of "the red horse" (treated of above), as meaning understanding destroyed in respect to good. Moreover, in the church, in process of time, good first perishes and afterwards truth, and at length evil succeeds in place of good, and falsity in place of truth. This last state of the church is meant by "the pale horse" (of which presently). [2.] That "black" signifies what is not true is evident also from other passages in the Word, where it is mentioned. As in *Micah*:

"It shall be night unto you for vision; and darkness shall arise to you for divination; and the sun shall go down over the prophets, and the day shall grow black over them" (iii. 6).

The “prophets” here treated of signify those who are in truths of doctrine, and in a sense abstracted from persons, truths of doctrine; that those meant by “prophets” would see evils and divine falsities is signified by “it shall be night unto you for vision, and darkness shall arise to you for divination;” that they would know neither good nor truth is signified by “the sun shall go down over the prophets, and the day shall grow black over them,” “sun” signifying good of love, and “day” truth of faith, and “to grow black” signifying not seen or known. [3.] In *Ezekiel*:

“But when I shall have extinguished thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine” (xxxii. 7).

This is said of Pharoah king of Egypt, by whom is signified the knowing faculty applied to falsities, which is done when the natural man from things known (*scientiae*) enters into things spiritual instead of the reverse; because this is contrary to order, falsities are seized upon and corroborated as truths; that then nothing flows in from heaven is signified by “I will cover the heavens;” and that there are then no knowledges of truth is signified by “I will make the stars thereof dark,” “stars” meaning knowledges of truth; that there is consequently no good of love nor truth of faith is signified by “I will cover the sun with a cloud, and the moon shall not make her light to shine,” “sun” signifying good of love, and “moon” truth of faith. (That this is the signification of “sun” and “moon,” see *Heaven and Hell*, n. 116-125.)

[b.] “Sun,” “moon,” and “stars,” have a like signification in *Joel*:

“The earth was moved before him; the heavens trembled; the sun and moon were blackened, and the stars withdrew their shining” (ii. 10; iii. 15).

Likewise in the *Apocalypse*:

“The sun became black as sackcloth of hair, and the moon became as blood” (vi. 12).

What these things signify in particular will be seen in what follows. [4.] In *Ezekiel*:

“In the day when he shall go down into hell, . . . I will cover the abyss for him, and I will restrain the streams thereof, that the great waters may be stopped, and I will make Lebanon black for him, and all the trees of the field shall faint for him” (xxxi. 15).

This is said of “Assyria,” which is here compared to a cedar. “Assyria” here signifies reasoning about the truths of the church

from self-intelligence, and "cedar" the truth of the spiritual church; that by such reasoning all knowledges of truth, and with them all truths that savor of good and have their essence from good, would be destroyed is signified by all these words; the "abyss" which is covered for him, and the "streams" that were restrained, mean knowledges of truth and intelligence therefrom, the "abyss" or "sea" signifying the knowing and the cognizing faculties in general that are in the natural man, and "streams" signifying the things that pertain to intelligence; the "great waters," that shall be shut up, signify truths which savor of good and derive their essence from good, "waters" mean truths, and "great" in the Word is predicated of good. That "Lebanon was made black for him, and the trees fainted for him," signifies that there will be no longer any truths of the church, and with its knowledges there will be no perception of truth; for "Lebanon," the same as "cedar," signifies the church in respect to truths, thus also the truths of the church; and "trees of the field" signify the church in respect to the knowledges of truth, thus also knowledges of truth of the church, "trees" meaning knowledges themselves, and "field" the church: from this it is clear that "to make Lebanon black" signifies that there are no longer any truths of the church. [3.] In *Lamentations*:

"The Nazarites were whiter than snow, they were brighter than milk. Their form is more obscure than blackness; they are not known in the streets" (iv. 7, 8).

No one can know what this signifies unless he knows what Nazarites represented. "Nazarites" represented the Lord in respect to the celestial Divine; and as all the statutes of the church at that time represented such things as belong to heaven and the church, thus to the Lord, for all things of heaven and the church are from the Lord, and as the Nazariteship was the chief representative of the Lord, these words signify that every representative of the Lord had perished. A genuine representative of the Lord is described by "the Nazarites were whiter than snow, and brighter than milk," which signifies a representative of Divine truth and Divine good in its perfection, for "white" is predicated of truth, in like manner "snow;" and "brightness" of the good of truth, in like manner "milk." That every representative of Divine truth had perished is described by "their form is more obscure than blackness, they are not known in the streets," "form" signifying the quality of truth, "blackness" signifying its no longer appearing, "streets" signifying the truths of doctrine, and "not to be known in them"

signifying not to be recognized by genuine truths. What is further signified by "Nazarites" will be told elsewhere. [6.] In *Jeremiah* :

"The whole land shall be a desolation ; yet will I not make a consummation. For this shall the land mourn, and the heavens above shall be blackened" (iv. 27, 28).

"The whole land shall be a desolation" signifies that good and truth in the church shall perish, "land" meaning the church ; "yet will I not make a consummation" signifies that something of good and truth will still remain. "For this shall the land mourn" signifies the consequent feebleness of the church ; "the heavens above shall be blackened" signifies that there will be no influx of good and truth from the Lord through heaven ; for the heavens are said to be "blackened" when no affection or perception of truth flows in from the Lord through heaven. Since in the churches before the Lord's coming, which were representative churches, mourning represented spiritual grief of mind on account of the absence of truth and good,—for they mourned when oppressed by an enemy, on the death of a father or mother, and for like things, and oppression by an enemy signified oppression by evils from hell, and father and mother signified the church in respect to good and in respect to truth,—because with them these things were represented by mourning, they at such times went in black. [7.] As in David :

"I say unto God my rock, Why hast thou forgotten me? Why shall I go in black because of the oppression of the enemy?" (*Psalms* xlii. 9 ; xliii. 2.)

In the same,

"I bowed myself in black as bewailing a mother" (*Psalms* xxxv. 14).

In the same,

"I was bent, I was bowed down greatly ; I have gone in black all the day" (*Psalms* xxxviii. 6).

In *Malachi* :

"Ye have said, . . . What profit is it . . . that we walk in black before Jehovah?" (iii. 14.)

In *Jeremiah* :

"For the bruise of the daughter of my people I am bruised ; I am made black" (viii. 21),

"daughter of the people" signifying the church. In *Jeremiah* :

"Judah hath mourned, and her gates have been made to languish, they are made black even to the earth ; and the cry of Jerusalem hath gone up ; for their nobles sent their little ones for water, they came to the pits and found no waters, their vessels were returned empty" (xiv. 2, 3),

That "to be made black" signifies spiritual grief of mind because of the absence of truth in the church is evident from the particulars here in the internal sense; for "Judah" signifies the church in respect to affection for good; and "Jerusalem" the church in respect to doctrine of truth; "gates" signify admission to the church. That there were no longer any truths is described by "the nobles sent their little ones for water, they came to the pits and found no waters, their vessels were returned empty," "waters" signifying truths, and "pits" the things that contain, which are doctrinals from the Word and the Word itself, and in these truths are no longer seen. From all this it can be seen that "black (*nigrum*)" and "black (*atrum*)" in the Word signify absence of truth; and "darkness," "clouds," "obscurity," and many things from which blackness arises have a like signification; as in *Joel*:

"A day of darkness and of thick darkness, a day of cloud and of obscurity" (ii. 2);

and in other passages.

373. "*And he that sat upon him had a balance in his hand*" signifies *the estimation of truth from the Word in that state of the church*.—This is evident from the signification of "he that sat upon the horse," as meaning the Word (see above, n. 355[a,c], 356, 365[a]); also from the signification of "a balance in his hand," as meaning the estimation of truth from the Word; for all measures and weights mentioned in the Word, signify the estimation of the thing treated of in respect to good and in respect to truth, the numbers adjoined determining the estimation in respect to the quality and quantity thereof; as here, "a measure of wheat for a penny, and three measures of barley for a penny" (of which presently). There were many measures in the representative church, as the omer, the homer, the ephah, the bath, the hin (about which see *A.C.*, n. 10262); and besides there were balances and scales, by which weighings and balancings were done, and these in a particular sense signified estimations of anything in respect to truth. For this reason the weights of the scales were stones, or made of stone, "stones" in the Word signifying truths.

That the weights were stones, or made of stone, appears from *Lev.* xix. 36; *Deut.* xxv. 13; *2 Sam.* xiv. 26; *Isa.* xxxiv. 11; *Zech.* iv. 10.

(That "stones" in the Word signify truths, see *A.C.*, n. 643, 3720, 6426, 8609, 10376.) Here, therefore, "a balance in the hand of him that sat upon the black horse" signifies the estimation of truth from the Word. [2.] It has been shown above that "he that sat upon" the horses,—the white, the red, the black, and the pale horse,—signifies

the Word, and the “horses,” according to their colors, signify understanding of the Word, “the red horse” understanding of the Word destroyed in respect to good, and “the black horse” understanding of the Word destroyed in respect to truth. But as it is difficult to comprehend that “he that sat upon” the horses signifies the Word, in consequence of the red and the black horses signifying understanding of the Word destroyed in respect to good, and in respect to truth, it shall be explained how it is. The Word in itself is Divine truth itself, but the understanding of it is according to the state of the man who reads it. A man who is not in good perceives nothing of the good in it, and a man who is not in truths sees nothing of the truth in it; the cause of this, therefore, is not in the Word, but in him who reads it. This makes clear that “he that sat upon” the horses signifies the Word, although the horses themselves signify understanding of the Word destroyed in respect to good and in respect to truth. That “he that sat upon the white horse” signifies the Word is plainly evident in the *Apocalypse*; where it is said,

The name of the one sitting upon that horse is called “the Word of God” (xix. 13).

[3.] That “a balance” or “scales” signify estimation, and also right arrangement, which is effected by truths, is evident in *Daniel*:

A writing appeared upon the wall before Belshazzar the king of Babylon when he was drinking out of the vessels of gold and silver belonging to the temple of Jerusalem, “Mene, Mene, Tekel, Peres,” that is, numbered, numbered, weighed, divided. “This is the interpretation of these words: Mene, God hath numbered thy kingdom and brought it to an end. Tekel, Thou art weighed in the balance and art found wanting. Peres, Thy kingdom is divided and given to the Mede and Persian” (v. 25–28).

This history describes in the internal sense the profanation of good and truth, which is signified by “Babylon,” for Belshazzar was king in Babylon, and “king” in the Word signifies the same as the nation or kingdom itself over which he reigns. The profanation of the good and truth of the church is signified by “his drinking out of the vessels of gold and silver belonging to the temple at Jerusalem, and at the same time praising the gods of gold, silver, brass, iron, wood, and stone” (verses 3 and 4). “The gold and silver vessels belonging to the temple at Jerusalem” signify the good and truth of heaven and the church, “gold” meaning good, and “silver” truth; and “praising the gods of gold, silver, brass, iron, wood, and stone,” signifies idolatrous worship of

every kind, thus external worship without any internal, such as exists with those who are meant by Babylon. That there is no church at all with such, because there is nothing of the good and nothing of the truth of the church in them, is signified by the writing from heaven; for "numbered, numbered," signifies exploration in respect to good and in respect to truth; "weighed in the balance" signifies estimation in accordance with their quality, and also judgment; "divided" signifies dispersion and expulsion of the good and truth of the church and separation therefrom; and "kingdom" signifies the church; from which it is clear that "weighed in the scale or balance" signifies estimation in accordance with their quality. (That "to divide" signifies to disperse, to expel, and to separate from good and truth, see *A.C.*, n. 4424, 6360, 6361, 9093.) "Kingdom" means the church, because the Lord's kingdom is where the church is, therefore those who are of the church are called "sons of the kingdom" (*Matt.* viii. 12; xiii. 38). [4.] In *Isaiah*:

"Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and embraced the dust of the earth in a measure [of three fingers], and weighed the mountains in a balance, and the hills in scales?" (xl. 12.)

These measures describe the right arrangement and estimation of all things in heaven and in the church according to the quality of good and truth. The measures here are, the hollow of the hand, the span of the hand, the measure [of three fingers], the balance and the scales: "waters" signify truths; "the heavens" interior or spiritual truths and goods; "the dust of the earth" exterior or natural truths and goods, both of heaven and of the church; "mountains" goods of love; "hills" goods of charity; and "to weigh" means to estimate and arrange in accordance with their quality. That such is the signification of these words, no one can see except from a knowledge of correspondences. [5.] As a right estimation and exploration of good and truth are signified in the Word by "measures," it was commanded that the measures should be just, with no fraud about them, in Moses:

"Ye shall not do wrong in judgment, in measure, in weight, or in dimension. Just balances, just stones, a just ephah, and a just hin shall ye have" (*Lev.* xix. 35, 36).

So justice, where it means the estimation and exploration of men in accordance with the quality of good and truth in them, is everywhere in the Word expressed by scales and balances of various kinds, and by "ephahs," "omers," "homers," "seahs," "hins,"

(as in *Job* vi. 2; xxxi. 6);

and injustice is expressed by “scales and balances of fraud and deceit”

(as in *Hosea* xii. 7 ; *Amos* viii. 5 ; *Micah* vi. 11).

374[a]. [Verse 6.] “*A measure of wheat for a penny, and three measures of barley for a penny,*” signifies *that the genuine good of the church, as well as the genuine truth of the church, is of no account to them.*—This is evident from the signification of “measure (*choenix*)” (which was the Greek measure for wheat and barley), as meaning the quality of estimation, for “measures” in the Word (as was said in the article above), signify the quality of a thing in respect to good and in respect to truth. It is evident also from the signification of “wheat,” as meaning the good of the church in general (of which presently) ; also from the signification of “barley,” as meaning the truth of that good (of which presently) ; and from the signification of “a penny,” the standard of estimation, as meaning as of no account. Because this was the smallest coin, it signifies the least worth, but here as of no account. The reason for this is that “the red horse” (mentioned above), signifies understanding of the Word destroyed in respect to good, and “the black horse” understanding of the Word destroyed in respect to truth (see above, n. 364, 372) ; and when understanding of the Word in respect to good and in respect to truth has been destroyed, the genuine good and the genuine truth of the church are estimated as of no account. The “penny” is here taken as the standard of estimation, because some piece of money must be taken that some price may be expressed in the sense of the letter, since it is said that “a balance was in the hand of him that sat upon the horse,” and that the wheat and the barley were measured ; consequently the smallest coin of all was taken as the standard of estimation ; and as there was no longer any understanding of the Word in respect to good and in respect to truth, a “penny” in the spiritual sense here signifies as of no account. [2.] It is said, “a measure of wheat and three measures of barley,” because “one” is predicated of good, and “three” of truths ; and “one,” when predicated of good, signifies what is perfect, thus also what is genuine ; and “three,” when predicated of truths, signifies what is full, thus also what is genuine ; consequently “a measure of wheat and three measures of barley” signify the genuine good and the genuine truth of the church. “Wheat” signifies good, and “barley” its truth, because all things belonging to the field signify the things that belong to the church ; and things belonging to the field, as crops of various kinds, serve for food ; and things for food and for the nourishment of the body signify in the spiritual sense such

things as nourish the soul or mind, all which have relation to good of love and truth of faith; thus especially wheat and barley, because bread is made from them. (That foods of every kind signify spiritual food, thus things of knowledge, intelligence, and wisdom, consequently the good and truth from which these are, see *A.C.*, n. 3114, 4459, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 8408, 8562, 9003. Of "bread" in general, see *On the New Jerusalem*, n. 218; that "field" signifies the church, see *A.C.*, n. 2971, 3766, 9139.)

[*b.*] That "wheat" and "barley" have such a signification is from correspondence, as is evident from the things that appear in the spiritual world, where all appearances are correspondences. There plains, fields, crops of various kinds, and also loaves appear; from this is the knowledge that they are correspondences, and consequently that they have significations according to correspondences. [*3.*] That "wheat" and "barley" signify the good and truth of the church, "wheat" its good, and "barley" its truth, can be seen also from the passages in the Word where they are mentioned, as from the following. In *Jeremiah*:

Jehovah, "who hath scattered Israel, will gather him, and will guard him as a shepherd doth his flock; for Jehovah hath redeemed Jacob, and hath delivered him out of the hand of him that was stronger than he. Therefore shall they come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall become as a watered garden" (xxxii. 10-12).

This treats of the establishment of a new church; "Israel" and "Jacob" signify that church, "Israel" the internal spiritual church, and "Jacob" the external; for every church is internal and external. Its establishment is described by "Jehovah will gather him, and will guard him as a shepherd doth his flock, for He hath redeemed Jacob, and hath delivered him out of the hand of him that was stronger than he;" "to redeem" signifies to reform (see above, n. 328); "out of the hand of him that was stronger than he" signifies out of evil and falsity, which before had possession; the internal joy or joy of heart arising from celestial good and truths therefrom that such have, is signified by "therefore shall they come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, to the new wine, and to the oil, and to the sons of the flock and of the herd," "to sing in the height of Zion" signifying internal celestial joy, that is, such as exists in the Lord's celestial kingdom, "to sing" meaning that joy (see above, n. 326), "height" what is internal, and "Zion" the celestial kingdom; "wheat" signifies the good of the natural man, "new wine" its truth; "oil" the good of the spiritual man, "sons of the

flock” spiritual truths, and “sons of the herd” natural truths; because these are what are signified they are called “the good of Jehovah.” That such have intelligence and wisdom from this source is signified by “their soul shall become as a watered garden,” for “garden” in the Word signifies intelligence, and “watered” continual increase. Wheat, new wine, oil, the sons of a flock and herd, are plainly not here meant, for it is said, “Jehovah hath redeemed Jacob, and their soul shall become as a watered garden.” [4.] In *Joel*:

“The field was laid waste, the land mourned; for the corn was laid waste, the new wine was dried up, the oil languisheth. The husbandmen were ashamed, the vine-dressers howled for the wheat and for the barley, because the harvest of the field hath perished” (i. 10, 11).

This is not said of a field and its barrenness, but of the church and its vastation; therefore “field,” “land,” “corn,” “new wine,” and “oil” do not mean these things themselves, but “field” and “land” mean the church, “field” the church in relation to the reception and procreation of truth and good, and “land” the church in respect to the nation that is in it; “corn” means good of every kind in the external man; “new wine” the truth also therein; “oil” the good of the internal man; “the husbandmen that were ashamed,” and “the vine-dressers that howled for the wheat and for the barley,” signify those who are of the church, “wheat” and “barley” signifying the good and truth of the church; and “the harvest of the field” that thus perished signifying all worship from good and truth. [5.] In *Jeremiah*:

“Upon all the heights in the desert the spoilers have come; because the sword of Jehovah devoureth from the end of the land even to the end of the land; no flesh hath peace. They have sown wheat and have reaped thorns” (xii. 12, 13).

This, too, is said of the church and its vastation; “heights in the desert upon which the spoilers have come” signify that every good of charity has perished through evils and falsities, “heights” in the Word signifying where there is good of charity, and in an abstract sense that good itself, “desert” signifies where there is no good because no truth, and “spoilers” signify evils and falsities through which good and truth perish. “The sword of Jehovah devoureth from the end of the land even to the end of the land” signifies falsity destroying all things of the church, “sword devouring” meaning falsity destroying, and “from the end of the land even to the end of the land” signifying all things of the church. “No flesh hath peace” signifies that there is no longer internal rest, because of the dominion of evil and falsity; “they have

sown wheat and have reaped thorns" signifies that instead of the goods of truth there are evils of falsity, "wheat" meaning goods of truth, and "thorns" evils of falsity. [6.] In the same,

Ishmael, who was of the seed royal, slew Gedaliah, whom the king of Babylon had made governor over the land, and all the Jews who were with him, and the Chaldeans, also the men from Shechem, from Shiloh, and from Samaria; "but ten men were found among them who said unto Ishmael, Slay us not, for we have things hid in the field, wheat and barley, and oil and honey. So he forbore, and slew them not" (xli. 1-8).

These historical statements describe, in the internal sense, the damnation of those who profane holy things; "Gedaliah, whom the king of Babylon made governor over the land," and "the Jews who were with him," and "the Chaldeans," and "the men from Shechem, from Shiloh, and from Samaria," mean those who profane, and in the abstract sense, profanations of all kinds, "the king of Babylon" signifying the profanation of good and truth. The damnation of these is signified by their being slain, for "to be slain" signifies to be slain spiritually (see n. 315); but "the ten men who said to Ishmael, Slay us not, for we have things hid in the field, wheat and barley, and oil and honey," mean those who have not profaned the holy things of the church, because inwardly they have good and truth; for those who profane have nothing of good and truth inwardly, but only outwardly when they speak or preach, while those who do not profane have good and truth inwardly; this is meant by their saying that "they have things hid in the field, wheat, barley, oil, and honey," "wheat and barley" signifying the goods and truths of the external man, "oil" the good of the internal man, and "honey" the delight thereof; "ten men" signify all of this character, "ten" signifying all persons and all things; that "he forbore and slew them not" signifies that they were not profane, thus not damned; "Ishmael" represents those who are in the genuine truths of the church, which is also signified by "the seed royal," of which he was. Such are the things involved in this history, the histories in the Word equally with the prophecies having an internal sense.

[c.] [7.] In Moses :

"Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths springing out of valley and mountain; a land of wheat and barley, and of vine, and fig tree, and pomegranate; a land of oil olive and honey" (*Deut.* viii. 7, 8).

In the sense of the letter this is a description of the land of Canaan,

but in the spiritual sense the Lord's church is described, since this is meant in that sense by "the land of Canaan;" and all kinds of good and truth pertaining to the church are enumerated. The land is called "a land of brooks of water," because "brooks of water" signify doctrinals of truth; "fountains and depths springing out of valley and mountain" signify interior and exterior truths from the Word, "fountains" interior truths therefrom, and "depths" exterior truths. The latter are said to spring "out of the valley," because "a valley" signifies what is lower and exterior, where such truths are; and the former are said "to spring out of the mountain," because a "mountain" signifies what is higher and interior, where truths of that kind are. "A land of wheat and barley, and of vine and fig tree, and pomegranate," signifies the church in respect to good and truth of every kind, "wheat and barley" signifying good and truth from a celestial origin, "vine and fig tree" good and truth from a spiritual origin, and "pomegranate" knowledges of good and truth; and "a land of oil olive and honey" signifies the church in respect to the good of love and its enjoyment. One who is unacquainted with the spiritual sense of the Word has no other idea than that this describes simply the land of Canaan; but in that case the Word would be merely natural, and not spiritual, and yet the Word everywhere is in its bosom spiritual, and it is spiritual when by these words are understood the spiritual things they signify, namely, goods and truths of every kind. (But what "rivers," "fountains," "depths," "valley," "mountain," "vine," "fig tree," "pomegranate," "olive," "oil" and "honey" signify, is shown in the *Arcana Caelestia*, all of which would be too extended to cite here; but many of these things have been and will be referred to in this explanation of the *Apocalypse*, and these may be consulted in their places.) [8.] In *Job*:

"If I have eaten the strength (of the earth) without silver, or have made the soul of its [lords] to exhale, let the thorn come forth instead of wheat, and the wild vine instead of barley" (xxx. 39, 40).

"To eat the strength of the earth without silver" signifies to appropriate to oneself the good of the church without the truth, "earth" meaning the church, and "silver" truth; and "to make the soul of its [lords] to exhale" signifies thus to empty out spiritual life. "Let the thorn come forth instead of wheat, and the wild vine instead of barley," signifies that evil is held for good, and falsity for truth, "wheat" meaning good, "thorn" evil, "barley" truth, and "wild vine" falsity; for good can be acquired only by means of truths. [9.] In *Isaiah*:

"I have heard a consummation and decision from the Lord Jehovih of hosts upon the whole earth. . . . Will the ploughman plough all day for sowing? will he open and harrow his ground? When he hath

made plain the faces thereof doth he not scatter the fennel? and doth he not put in the measured wheat and the appointed barley and the appointed spelt? Thus doth He instruct him for judgment, his God doth teach him" (xxviii. 22, 24-26).

This, in the spiritual sense describes the total destruction of the church with the Jewish and Israelitish nation, and teaches that it is of no avail to learn and know the Word except for the purpose of applying its good and truth to the use of life; from this source and no other is intelligence from the Lord. That the church with that nation was wholly destroyed is meant by "I have heard a consummation and decision from the Lord Jehovih of hosts upon the whole earth," "consummation and decision" meaning complete destruction, and "the whole earth" the whole church, that is, every thing of it; that it is of no avail to learn and know the Word is signified by "will the ploughman plough all day for sowing? will he open and harrow his ground?" "to plough for sowing" meaning to learn, and "to harrow the ground" meaning to deposit in the memory. That the good and truth of the Word should be applied to the use of life, is signified by "when he hath made plain the faces thereof, doth he not scatter the fennel, and put in the measured wheat and the appointed barley and the appointed spelt?" "When he hath made plain the faces of the ground he scattereth the fennel" signifies when there is preparation by the Word; "the measured wheat and the appointed barley and the appointed spelt" signify the application of good and truth to the use of life, "wheat" meaning good, "barley" truth, and "spelt" knowledges; and that from this source and no other is intelligence from the Lord signified by "thus doth He instruct for judgment, his God doth teach him," "judgment" signifying intelligence, and "his God doth teach him" signifying that it is from the Lord. [10.] In Moses:

Jehovah "made him ride upon the high places of the earth, and fed him with the increase of the fields; He made him to suck honey out of the cliff, and oil out of the flinty rock; butter of the herd and milk of the flock, with the fat of lambs, and of rams of the sons of Bashan, and of goats, with the fat of kidneys of wheat; and thou drinkest the blood of grapes, pure wine" (*Deut.* xxxii. 13, 14).

This is said of the Ancient church established by the Lord after the flood, which was in intelligence and wisdom, because it was in good of charity and in faith therefrom. This wisdom and intelligence from the Lord is signified by "Jehovah made him to ride upon the high places of the earth, and fed him with the increase of the fields;" the celestial and spiritual goods that are received through truths are described by "He made him to suck

honey out of the cliff, and oil out of the flinty rock ; butter of the herd and milk of the flock, with the fat of lambs, and of rams of the sons of Bashan, and of goats, with the fat of kidneys of wheat ; and thou drinkest the blood of grapes, pure wine,” “wheat” signifying here in a general sense all good, and “blood of grapes” and “pure wine” all truth therefrom. [11.] In David :

“O that my people would hearken unto Me, and Israel would walk in My ways ! . . . I would feed them with the fat of wheat ; and with honey out of the rock I would satisfy them” (*Psalm lxxxix.* 13, 16).

“Fat of wheat,” and “honey out of the rock,” with which they would be fed and satisfied, signify good of every kind from celestial good and enjoyment thereof from the Lord ; for “fat” signifies celestial good, “wheat” good of every kind, “honey” enjoyment of good, and “rock” the Lord. That those who live according to the Lord’s commandments will possess these things, is meant by “O that My people would hearken unto Me, and Israel would walk in My ways !” “ways” in the Word signifying truths and also commandments, and “to walk” signifying to live. [12.] In the same,

“Praise Jehovah, O Jerusalem ; praise thy God, O Zion. For He strengtheneth the bars of thy gates, He blesseth thy sons in the midst of thee. He maketh thy border peace, and filleth thee with the fat of wheat” (*Psalm cxlvii.* 12-14).

“Jerusalem” and “Zion” mean the church ; “Jerusalem” the church in respect to truths of doctrine, and “Zion” the church in respect to goods of love ; “He maketh thy border peace” signifies all things of heaven and the church, for “border” signifies all these things ; “He filleth thee with the fat of wheat” signifies with every good of love and with wisdom, “fat” signifying good of love, and “wheat” all things from it, which are goods because they are from good ; these things being signified it is said, “fat of wheat.”

[d.] [13.] In *Hosea* :

Jehovah said to the prophet, “Go yet, love a woman beloved of her companion, and an adulteress, even as the love of Jehovah to the sons of Israel, who look to other gods, and love flagons of grapes. And I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley” (iii. 1, 2).

This represented what the Jewish and Israelitish church was in respect to doctrine and worship, namely, that by vain traditions it had falsified all things of the Word, though worshipping it as holy ; “a woman beloved of her companion, and an adulteress,” whom

the prophet should love, signifies such a church, "a woman" signifying the church, and "beloved of her companion, and an adulteress," falsification of truth and adulteration of good; "even as the love of Jehovah to the sons of Israel, who look to other gods," signifies falsities of doctrine and evils of worship; these are signified by "looking to other gods;" "loving flagons of grapes" signifies the Word in the sense of the letter alone, for "wine" signifies truths of doctrine from the Word, "grapes" its goods from which are truths, and "a flagon" signifies that which contains, thus the outmost sense of the Word, which is the sense of the letter, and which they apply to their falsities and evils. "He bought her to him for fifteen pieces of silver" signifies for a very small price, "fifteen" meaning very little; "homer of barley" and "half homer of barley" signify so little of good and truth as to be scarcely any. [14.] In *Matthew*:

John said of Jesus, "He shall baptize you with the Holy Spirit and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into the garner; but the chaff He will burn with unquenchable fire" (iii. 11, 12).

"To baptize with the Holy Spirit and with fire" signifies to reform the church and to regenerate the man of the church by means of Divine truth and Divine good, "to baptize" signifying to reform and to regenerate, "the Holy Spirit" Divine truth going forth from the Lord, and "fire" the Divine good of His Divine love. "The wheat that He will gather into the garner" signifies good of every kind that is of heavenly origin, which He is to preserve to eternity, thus those who are in good; and "the chaff that He will burn with unquenchable fire" signifies falsity of every kind that is of hellish origin, which He is to destroy, thus those who are in falsity; and because "wheat," "garner," and "chaff" are mentioned, "fan" and "floor" are also mentioned, "fan" signifying separation, and "floor" signifying where separation is effected. [15.] In the same,

Jesus said, "The kingdom of the heavens is like unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares, and went his way. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder coming said unto him, Master, didst thou not sow good seed in thy field? whence then hath it tares? Then he said unto them, An enemy hath done this. And the servants said, Wilt thou then that we going gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up at the same time the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye first the tares and bind them in bundles to burn them, but gather the wheat into my barn" (xiii. 24-30).

What these words involve is very clear from the spiritual sense, for the particulars here are correspondences. For when the Lord was in the world, He spoke by pure correspondences, because He spoke from the Divine. Here the last judgment is treated of when there must be a separation of the good from the evil, and the good are to come into heaven, and the evil into hell. "The good seed in the field that the man sowed" signifies the truths of the church that are from good, "field" signifying the church where these are, and "sowing" signifying influx and reception, thus also instruction, "the man who sowed" means the Lord through the Word, in which are all the truths of the church; "while men slept his enemy came and sowed tares, and went his way," signifies that with natural men falsities of evil flow in from hell, and are received; for "to sleep" signifies to live a natural life separate from a spiritual life (see above, n. 187[a]), and "enemy" signifies hell, and "tares" signify evils of falsity. What the remainder to the end signifies, can be seen from what is presented in the *Last Judgment* (n. 70); for it involves arcana that are there explained; here it need be said only that "wheat" signifies the good of truth, and therefore those who are in good through truths; and that "tares" signify the evil of falsity, and therefore those who are in evil through falsities. That these things are said of the last judgment is evident from what follows in the same chapter, where it is said,

"He that soweth the good seed is the Son of man; the field is the world; the seed... are the sons of the kingdom; the tares are the sons of the evil one; the enemy... is the devil; the harvest is the consummation of the age" (verses 37-39).

"The consummation of the age" means the last time of the church when judgment takes place. From these passages quoted from the Word it can be seen that "wheat" signifies the good of the church in general, and "barley" its truth.

375[a]. "*And the oil and the wine hurt thou not*" signifies that it is provided that the internal or spiritual sense of the Word should suffer no harm either in respect to good or in respect to truth.—This is evident from the signification of "oil," as meaning the good of love (of which presently); from the signification of "wine," as meaning the truth of that good, for every good has its truth, that is, every truth is of good, therefore such as the good is such is the truth; also from the signification of "to hurt," as meaning to do injury to these. That the internal or spiritual sense of the Word in respect to good and in respect to truth is what is here signified in particular by "oil and wine" is evident from this, that

“wheat and barley” signify good and truth, the same as “oil and wine,” but “wheat and barley” signify the good and truth of the church in general, thus good and truth in the sense of the letter of the Word; for the goods and truths that are in that sense of the Word are goods and truths in general, the sense of the letter enclosing the spiritual sense, and thus spiritual goods and truths; therefore “wheat and barley” signify the goods and truths of the church in general, which are of the sense of the letter of the Word; while “oil and wine” signify the goods and truths of the internal or spiritual sense of the Word. The latter are interior goods and truths, but the former exterior. [2.] That there are interior and exterior goods and truths, the former in the spiritual or internal man, the latter in the natural or external, can be seen from what is said and shown in *Heaven and Hell*, namely, that there are three heavens, and that the inmost or third heaven is in inmost goods and truths, that is, in those of the third degree; the middle or second heaven in lower goods and truths, that is, in those of the second degree; and the outmost or first heaven is in outmost goods and truths, that is, in those of the first degree. Outmost goods and truths or those of the first degree are such as are contained in the sense of the letter of the Word; consequently those who remain in that sense and from it frame doctrine for themselves and live according to such doctrine, are in outmost goods and truths. These do not see interior things, because they are not, like the angels of the higher heavens, purely spiritual, but spiritual-natural; yet they are in heaven, although in the outmost heaven, since the goods and truths that they have deduced from the sense of the letter of the Word, and that they possess, contain in them interior goods and truths belonging to the spiritual sense of the Word, for the two correspond and by correspondence make a one. [3.] For example: He that believes from the sense of the letter of the Word that God is angry, that He condemns and casts into hell those who live wickedly, although this is in itself not true, since God is never angry, and never condemns man or casts him into hell, yet with those who live well and who so believe because the Word in the letter says so, this is accepted by the Lord as truth, because the truth lies concealed within it, and although they themselves do not see it, it is manifest to the interior angels. Take as another example, one who believes that he will enjoy a long life if he loves father and mother, according to the commandment of the decalogue, if he loves them for this reason, and lives well, he is accepted just the same as if he had believed the truth itself, for he does not know that “father and mother” mean,

in the highest sense the Lord and His kingdom, “father” the Lord, and “mother” His kingdom, and that “prolongation of days” or “length of life” signifies happiness to eternity. It is the same in a thousand other instances. This has been said that it may be known what is meant by the exterior and the interior goods and truths of the Word, since “wheat and barley” signify exterior goods and truths, that is, those that are of the sense of the letter of the Word; while “oil and wine” signify interior goods and truths, that is, those that are of the spiritual sense of the Word.

[b.] [4.] “Wheat and barley” signify exterior goods and truths, or the goods and truths of the sense of the letter of the Word, because they are the harvest of the field, and do not serve for food until made into bread, and “bread” in the Word signifies interior goods; consequently “wheat and barley” signify such things as these goods are made out of, that is, the goods and truths of the sense of the letter of the Word. But that “oil and wine” signify interior goods, which are the goods of the internal or spiritual sense of the Word, can be seen from their signification in the Word, as will be evident from what follows. It is said that these “must not be hurt,” because they are not to be profaned; for they would be profaned if they were known and were believed and were afterwards denied, also if the life were contrary to them; and to profane interior goods and truths is to conjoin oneself with heaven and with hell at the same time, which is a total destruction of spiritual life. For not only do such goods and truths as are believed continue to exist, but also the evils and falsities that succeed in their place by denial or by a life contrary to them; thus there is a conjunction of the good and truth that are of heaven with the evils and falsities that are of hell, and the two cannot be separated, but must be torn asunder, and when torn asunder everything of spiritual life is destroyed. In consequence of this, profaners, after death, are not spirits in a human form as others are, but they are mere phantoms, and seem to themselves to fly hither and thither without any thought; and at length they are separated from others and cast down into the lowest hell of all; and as they do not appear in a human form like other spirits, they are no longer called *he* or *she*, but *it*, that is, not man. (But more may be seen on the profanation of good and truth in *The Doctrine of the New Jerusalem*, n. 169, 172.)

[c.] [5.] Because such a lot awaits those who profane the interior goods and truths of heaven and the church, the internal or spiritual sense of the Word, in which these are contained, was not

opened to the Jews, since if it had been opened they would have profaned it; neither was it opened to Christians, since they also if it had been opened would have profaned it; and for this reason it has been hidden from both Jews and Christians that there is any internal or spiritual sense within the sense of the letter of the Word, which is the natural sense; and that they might remain ignorant of it, it was provided that the knowledge of correspondences, which was the chief knowledge of the ancients, should be lost so entirely that it should be unknown what correspondence is, and therefore what the spiritual sense of the Word is. For the Word is written by pure correspondences, therefore without a knowledge of correspondences it could not be known what the internal sense is. This was provided by the Lord lest the genuine goods and truths themselves, in which the higher heavens are, should be profaned. [6.] But the internal or spiritual sense of the Word is at this day opened, because the last judgment has been accomplished, and therefore all things in the heavens and in the hells have been reduced to order, and thus the Lord can provide that no profanations take place. That the internal or spiritual sense of the Word would be opened when the last judgment had been accomplished was foretold by the Lord in the *Apocalypse* (respecting which see *The White Horse*). That the internal or spiritual sense of the Word would then suffer no harm is also signified by the soldiers' having divided the Lord's garments and not the tunic, which was without seam, woven from the top throughout (*John* xix. 23, 24). For the Lord's "garments" signify the Word; the "garments that were divided" the Word in the letter; the "tunic" the Word in the internal sense; and the "soldiers" those who should fight in behalf of the goods and truths of the church. (That such are signified by the "soldiers," see above, n. 64 at the end; and that "garments" in the Word signify truths, "clothing" good, and the Lord's "garments" Divine truth, thus the Word, see also above, n. 64, 195.)

[d.] [7.] That "oil" signifies good of love, can be seen especially from the anointings among the sons of Israel, or in their church, which were effected by oil; for by oil all things of the church were consecrated, and when they had been consecrated they were called holy, as the altar and its vessels, the tent of meeting and all things therein, likewise those who officiated in the priesthood and their garments, prophets also, and afterwards kings. Anyone can see that it is not oil itself that makes holy, but it is that which is signified by "oil," which is good of love to the Lord from the Lord; this is signified by "oil;" consequently when persons or things were anointed, from that moment they became

representative, for the oil induced a representation of the Lord and of the good of love from Him. For good of love to the Lord from the Lord is the holy itself of heaven and the church, since through it everything Divine flows in; consequently the things of heaven and the church, which are called things spiritual, are so far holy as they are grounded in this holy. [8.] The reason of the representation of holiness by oil is this: the Lord alone in respect to the Divine Human is the *Anointed of Jehovah*, for the essential Divine good of the Divine love was in Him from conception, and from that His Human when He was in the world was Divine truth itself, and this He then made Divine good of the Divine love by uniting it with the essential Divine in Himself. And as all things that belonged to the church represented things Divine from the Lord, and in the highest sense the Lord Himself (since the church instituted with the sons of Israel was a representative church), so “oil,” which signified the Divine good of the Divine love, was employed to institute representations; and afterwards the things or persons that were anointed were regarded as holy, not that there was from this any holiness in them, but the holiness in heaven was thereby represented when they were worshipping. This has been said that it may be known that “oil” signifies good of love.

[*e.*] [9.] But that this may be made clearer, I will explain the particulars in order, namely,

- (i.) *In ancient times they anointed with oil the stones set up for pillars;*
- (ii.) *Also arms of war, as bucklers and shields;*
- (iii.) *Afterwards, the altar and all its vessels, and the tent of meeting and all things therein;*
- (iv.) *And besides, those who officiated in the priesthood, and their garments;*
- (v.) *Also prophets;*
- (vi.) *And finally, kings, who were therefore called “the anointed.”*
- (vii.) *It was a custom to anoint themselves and others with oil, to express gladness of mind and good will.*
- (viii.) *From this it is evident that “oil” in the Word signifies good; the “oil of holiness,” which was prepared for anointing those things that were to be used in worship in the church, signifying the Divine good of the Divine love; and “oil” in general, good and its enjoyment.*

[10.] (i.) *That they anointed stones set up for pillars, is evident from the Book of Genesis:*

“Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on the top

of it. And he called the name of that place Bethel. And he said, If I shall come again to my father's house in peace, this stone which I have set up for a pillar shall be God's house" (xxviii. 18-22).

Stones were thus anointed because "stones" signified truths, and truths without good have no spiritual life, that is, no life from the Divine; but when the stones were anointed with oil, they represented truths from good, and in the highest sense, Divine truth going forth from the Divine good of the Lord, who is therefore called "the Stone of Israel." The stones themselves set up were called "pillars," and were accounted holy, and from this arose the use of pillars among the ancients, and afterwards in their temples. As this stone then set up by Jacob was representatively made holy, Jacob called the name of the place Bethel, and said that this stone should be "God's house," Bethel meaning "God's house," and "God's house" signifies the church in respect to good, and in the highest sense the Lord in respect to His Divine Human (*Joh. ii. 19-22*). (The remainder may be seen explained in the *Arcana Caelestia*; and further, that pillars were set up by the ancients for a sign, for a witness, and for worship, n. 3727; that at first they were holy boundaries, n. 3727; that afterwards they were used in worship, n. 4580; what they signified, n. 4580, 10643. That "stones" signify truths, and "Stone of Israel" the Lord in respect to Divine truth, n. 643, 1298, 3720, 6426, 8609, 9388, 9389, 10376. That pouring of oil upon the head of a pillar, or anointing it, was done to institute a representative of truth from good, and that it might be used for worship, n. 3728, 4090.)

[II.] (ii.) *That they anointed the arms of war, as bucklers and shields*, is evident from *Isaiah*:

"Rise up, ye princes, anoint the shield" (xxi. 5).

Also the *Second Book of Samuel*:

"The shield of the mighty was polluted; the shield of Saul was not anointed with oil" (i. 21).

Arms of war were anointed because they signified truths fighting against falsities, and truths from good are what prevail against falsities, but not truths without good; therefore the arms of war represented the truths by which the Lord Himself fights in man against falsities from evil which are from hell. (That "arms of war" signify truths fighting against falsities, see *A.C.*, n. 1788, 2686, and above, n. 131[a], 367; and that "wars" in general signify spiritual combats, n. 1664, 2686, 8273, 8295; and "enemies" evils and falsities, and in general the hells, n. 2851, 8289, 9314.)

[12.] (iii.) *That they anointed the altar and all its vessels, and the tent of meeting, and all things therein*, is evident from Moses:

Jehovah said to Moses, "Thou shalt anoint" the altar, and "sanctify it" (*Exod. xxix. 36*).

In the same,

• Thou shalt make the oil of anointing of holiness, . . . wherewith thou shalt anoint the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the lampstand and all the vessels thereof, and the altar of incense, and the altar of burnt-offering, and all the vessels thereof, and the lavers and the base. Thus shalt thou sanctify them, that they may be holy of holies; whosoever shall touch them shall sanctify himself" (*Exod.* xxx. 25-29; xl. 9-11; *Lev.* viii. 10-12; *Num.* vii. 1).

The altars and the tent of meeting, with all things therein, were anointed that they might represent the Divine and holy things of heaven and the church, consequently the holy things of worship; and these they could not have represented unless they had been consecrated by something significative of the good of love, for it is through the good of love that the Divine enters, and through it is present; the same is true in worship—without good of love the Divine neither enters nor is present. (That the altar was the special representative of the Lord, and thus of worship from good of love, see *A.C.*, n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714; and that the tent with the ark was the special representative of heaven where the Lord is, n. 9457, 9481, 9485, 9594, 9596, 9632, 9784.)

[13.] (iv.) *That they anointed those who officiated in the priesthood, and their garments*, is evident from Moses:

"Take the oil of anointing, and pour it upon the head (of Aaron), and thou shalt anoint him" (*Exod.* xxix. 7; xxx. 30).

In the same,

"Put upon Aaron the garments of holiness, and thou shalt anoint him, and sanctify him, that he may minister unto Me in the priesthood; . . . and his sons . . . thou shalt anoint as thou didst anoint their father, . . . and it shall be that their anointing is to them a priesthood of the age throughout their generations" (*Exod.* xl. 13-15).

In the same,

Moses "poured of the oil . . . upon Aaron's head, and anointed him to sanctify him." And afterwards "he took of the oil of anointing, and of the blood that was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him" (*Lev.* viii. 12, 30).

Aaron and his sons were anointed, and their very garments, that they might represent the Lord in respect to the Divine good, and Divine truth therefrom; Aaron, the Lord in respect to Divine good, and his sons the Lord in respect to Divine truth therefrom; and, in general, that the priesthood might represent the Lord in respect to His work of salvation. Their garments were anointed (*Exod.* xxix. 29) because "garments" represented spiritual things investing. (That Aaron represented the Lord in respect to Divine good, see *A.C.*, n. 9806; that his sons represented the Lord in respect to Divine truth going forth from Divine good, n. 9807; that the priesthood in general represented the Lord in

respect to His work of salvation, n. 9809 ; that the garments of Aaron and his sons represented things spiritual, n. 9814, 9942, 9952.) [14.] Because consecration to representation was effected by anointing, and Aaron and his sons represented the Lord and what is from Him, to Aaron and his sons the holy things of the sons of Israel were given which were gifts given to Jehovah, and were called "heave-offerings;" and it is said that they were "the anointing" or "for the anointing," that is, were a representation or for a representation of the Lord, and of the Divine things that are from Him ; as is evident from these passages in Moses :

"The wave-breast and the heave-shoulder have I taken from among the sons of Israel. . . . This is the anointing of Aaron and the anointing of his sons out of the burnt-offerings of Jehovah, . . . which He commanded to give them in the day that He had anointed them from among the sons of Israel" (*Lev. vii. 34-36*).

And elsewhere in the same,

"Jehovah spake unto Aaron, Behold, I have given thee the charge of Mine heave-offerings as to all the hallowed things of the sons of Israel ; unto thee have I given them by reason of the anointing, and to thy sons, by the ordinance of an age. . . . Every gift of theirs, even to every meal-offering of theirs, even to every sacrifice of sin and guilt of theirs, . . . every wave-offering of the sons of Israel. . . . All the fat of the pure oil, and all the fat of the new wine, and of the corn, the firsts-fruits of them, which they shall give unto Jehovah, to thee have I given them. . . . Likewise everything devoted in Israel, . . . every opening of the womb . . . thus every heave-offering of things holy. . . . Thou shalt have no inheritance in their land, neither shalt thou have any part in the midst of them ; I am thy part and thine inheritance in the midst of the sons of Israel" (*Num. xviii. 8-20*).

From this it is evident that an anointing is a representation, since by anointing they were consecrated for representing, also that it was signified by it that all consecration into the holiness of heaven and the church is by means of the good of love which is from the Lord, and that good of love is the Lord with them ; because this is so it is said that Jehovah is "his part and his inheritance."

[15.] (v.) *That they anointed the prophets also*, is evident from the *First Book of Kings* :

Jehovah said unto Elijah, "Anoint Hazael to be king over Syria ; and Jehu . . . anoint to be king over Israel ; and Elisha . . . anoint to be prophet instead of thee" (*xix. 15, 16*).

And in *Isaiah* :

"The spirit of the Lord Jehovah is upon me ; therefore hath Jehovah anointed me to preach good tidings unto the poor" (*lxi. 1*).

The prophets were anointed because the prophets represented the Lord in respect to the doctrine of Divine truth, consequently in

respect to the Word ; for the Word is the doctrine of Divine truth (That the prophets represented and thus signified doctrine from the Word, see *A.C.* n. 2534, 7269 ; in particular, Elijah and Elisha, n. 2762, 5247 at the end, 9372.) That it is the Lord in respect to the Divine Human who is here represented, thus that it was He whereby Jehovah anointed, the Lord Himself teaches in *Luke* (iv. 18–21).

[16.] (vi.) *That they afterwards anointed kings, and that these were called “the anointed of Jehovah,”* is evident from many passages in the Word

(as 1 *Sam.* x. 1 ; xv. 1 ; xvi. 3, 6, 12 ; xxiv. 6, 10 ; xxvi. 9, 11, 16, 23 ; 2 *Sam.* i. 16 ; ii. 4, 7 ; v. 3 ; xix. 22 ; 1 *Kings* i. 34, 35 ; xix. 15, 16 ; 2 *Kings* ix. 3 ; xi. 12 ; xxiii. 30 ; *Lam.* iv. 20 ; *Hab.* iii. 13 ; *Psalms* ii. 2, 6 ; xx. 6 ; xxviii. 8 ; xlv. 7 ; lxxxiv. 9 ; lxxxix. 20, 38, 51 ; cxxxii. 17 ; and elsewhere).

Kings were anointed that they might represent the Lord in relation to judgment from Divine truth ; therefore in the Word “kings” signify Divine truths (see above, n. 31). Kings were called “the anointed of Jehovah,” and it was therefore sacrilege to do harm to them, because “anointed of Jehovah” means the Lord in respect to the Divine Human, although, in the sense of the letter the term is applied to a king anointed with oil ; for the Lord, when He was in the world, in respect to His Human was the Divine truth itself, and in respect to the very *esse* of His life, which with man is called the soul from the father, was the Divine good itself of the Divine love ; for he was conceived of Jehovah, Jehovah in the Word meaning the Divine good of the Divine love, which is the *esse* of the life of all ; consequently the Lord alone was the anointed of Jehovah in very essence and in very deed, since there was in Him the Divine good of the Divine love, as well as the Divine truth going forth from that good itself in His Human while He was in the world (see above, n. 63, 200, 228, 328 ; and in the *Doctrine of the New Jerusalem*, n. 293–295, 303–305). Moreover, earthly kings were not “the anointed of Jehovah,” but were so called because they represented the Lord, who alone was “the Anointed of Jehovah,” therefore because they were anointed it was sacrilege to harm the kings of the earth. But the anointing of the kings of the earth was an anointing with oil, while the anointing of the Lord in respect to the Divine Human was accomplished by the Divine good itself of the Divine love ; and this is what “oil” signified and “anointing” represented. For this reason the Lord was called the Messiah and Christ, *Messiah* in the Hebrew signifying anointed, and *Christ* the same in Greek (*John* i. 41 ; iv. 25).

[17.] From this it can be seen, that when “the anointed of Jehovah” is mentioned in the Word, in a representative sense the

Lord is meant. As in *Isaiah*:

“The spirit of the Lord Jehovih is upon Me; therefore hath Jehovah anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken in heart, to proclaim liberty to the captives” (lxi. 1).

That the Lord in respect to the Divine Human is He whom Jehovah anointed, is evident in *Luke*, where the Lord openly declares it in these words:

There was delivered to Jesus “the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent Me to heal the contrite in heart, to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the accepted year of the Lord. After that, closing the book, He gave it to the minister, and sat down. But the eyes of all in the synagogue were fastened on Him. He began to say unto them, To-day hath this scripture been fulfilled in your ears” (iv. 17-21).

In *Daniel*:

“Know therefore, and perceive, that from the going forth of the Word even to the restoration and building of Jerusalem, even to Messiah the Prince, shall be seven weeks” (ix. 25).

“To build Jerusalem” means to establish the church, “Jerusalem” meaning the church; “Messiah the Prince,” that is, The Anointed, means the Lord in respect to the Divine Human. [18.] In the same,

“Seventy weeks are determined . . . to seal up vision and prophecy, and to anoint the holy of holies” (ix. 24).

“To seal up vision and prophecy” means to conclude and complete the things said in the Word respecting the Lord; “anointing the holy of holies” meaning the Lord’s Divine Human, in which was the Divine good of the Divine love, that is, Jehovah. [19.] “The anointed of Jehovah” means the Lord in the following passages also. In David:

“The kings of the earth set themselves and the rulers took counsel together against Jehovah and against His anointed. . . . I have anointed My king upon Zion, the mountain of My holiness” (*Psalms* ii. 2, 6).

“Kings of the earth” are falsities, and “rulers” are evils from the hells, against which the Lord fought when He was in the world, and which He conquered and subdued; “the anointed of Jehovah” is the Lord in respect to the Divine Human from which He fought; “Zion, the mountain of holiness,” upon which He is said to have been anointed as a king, is the celestial kingdom, which is in the good of love; this kingdom is the inmost of heaven and

the inmost of the church. [20.] In the same,

“I have found David My servant ; with the oil of My holiness have I anointed him ” (*Psalm* lxxxix. 20).

“David” here as elsewhere means the Lord (see above, n. 205) ; “the oil of holiness ” with which Jehovah anointed him means the Divine good of the Divine love ; that it is the Lord who is here meant by David is clear from what precedes and what follows, for it is said,

“Thou spakest in vision of thy Holy One, . . . I will set his hand on the sea, and his right hand on the rivers. He shall call Me, My Father. . . . Also I will make him the first-born, high above the kings of the earth. . . . His seed will I establish forever, and his throne as the days of the heavens ” (verse 19, 25–27, 29 ; besides other passages).

Likewise elsewhere in the same,

In Zion “will I make the horn of David to bud : I will set in order a lamp for Mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish ” (*Psalm* cxxxii. 17, 18).

That here, too, the Lord is meant by “David.” is evident from the preceding verses, where it is said,

“We have heard of Him in Ephratah ; we have found Him in the fields of the wood. We will go into His habitations ; we will bow ourselves down at His footstool. . . . Thy priests shall be clothed with righteousness, and Thy saints shall shout for joy ; for Thy servant David’s sake turn not away the faces of Thine anointed ” (verses 6–10).

From this it can be seen that the Lord in respect to His Divine Human is here meant by David, “the anointed of Jehovah.”

[21.] In *Jeremiah* :

“They chased us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the Anointed of Jehovah, was taken in their pits ; of whom we had said, Under his shadow we shall live among the nations ” (*Lam.* iv. 19, 20).

Here, also, “the anointed of Jehovah” means the Lord, for this treats of assault upon Divine truth by falsities and evils, which is the signification of “they chased us upon the mountains, and laid wait in the wilderness ;” “breath of the nostrils” means heavenly life itself which is from the Lord (*A.C.*, n. 9818). [22.] From this it can now be known why it was so sacrilegious to do harm to the anointed of Jehovah, as appears from the Word. Thus, in the *First Book of Samuel* :

David said, “Jehovah forbid that I should do this word unto my lord, the anointed of Jehovah, and put forth my hand against him, seeing he is the anointed of Jehovah ” (xxiv. 6, 10).

So again,

“David said to Abishai, Destroy him not ; for who shall put forth his hand against the anointed of Jehovah and be guiltless ?” (xxvi. 9.)

In the *Second Book of Samuel*:

David said unto him who said that he had slain Saul, “Thy blood be upon thy head ; for thou hast said, I slew the anointed of Jehovah” (i. 16).

And again,

Abishai said, “Shall not Shimei be put to death for this, because he cursed the anointed of Jehovah ?” (xix. 21.) That Shimei was therefore slain by command of Solomon, see *1 Kings* ii. 36, to the end.

[23.] (vii.) *That it was a custom to anoint themselves and others with oil, to express gladness of mind and good will, is evident from the following passages. In Amos :*

“Who drink out of bowls of wine, and anoint themselves with the first fruits of the oils, but they are not grieved for the breach of Joseph” (vi. 6).

In *Micah* :

“Thou shalt tread the olive, but thou shalt not anoint thee with oil” (vi. 15) ;

meaning, Thou shalt not be glad. In *Moses* :

“Thou shalt have olive trees in all thy border, but thou shalt not anoint thee with the oil” (*Deut.* xxviii. 40).

These words have the same signification. In *Isaiah* :

“To give them a head-ornament instead of ashes, the oil of joy instead of mourning” (lxi. 3).

In *David* :

Thy God “hath anointed thee with the oil of gladness above thy fellows” (*Psalms* xlv. 7).

In the same,

“My horn shalt thou exalt like the horn of a unicorn ; I shall grow old in fresh oil” (*Psalms* xcii. 10).

In the same,

“Wine gladdeneth the heart of man, to make the face bright with oil” (*Psalms* civ. 15).

In *Luke* :

Jesus said to Simon, “I entered into thine house, . . . and My head with oil thou didst not anoint ; but this woman hath anointed My feet with ointment” (vii. 44, 46).

In *Matthew* :

“But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast” (vi. 17, 18).

[24.] “To fast” signifies to mourn, because they fasted when they

mourned, and as they then refrained from expressions of gladness, they also abstained from anointing themselves with oil; as in *Daniel*:

“I Daniel was mourning three weeks; I ate not the bread of desires, neither came flesh nor wine in my mouth, neither was I anointed with anointing, until three weeks of days were fulfilled” (x. 2, 3).

From this it is clear that it was a custom to anoint themselves and others with oil; not with the “oil of holiness” with which priests, kings, the altar, and the tabernacle were anointed, but with common oil, because this oil signified the gladness and satisfaction that are from love of good, while “the oil of holiness” signified the Divine good; of this it is said,

“Upon the flesh of man shall it not be poured, and in quality thereof ye shall not make any like it; . . . it shall be holy unto you. Whosoever shall prepare any like it, or whosoever shall put any of it upon a stranger, shall be cut off from his people” (*Exod.* xxx. 32, 33, 38).

[25.] (viii.) *From this it is evident that “oil” in the Word signifies good; the “oil of holiness,” which was prepared for anointing the things that were used in the worship of the church signifying the Divine good of the Divine love, and “oil” in general, good and its enjoyment, as can be seen from other passages in the Word where “oil” is mentioned, as from the following. [26.] In David:*

“Behold how good and how delightful it is for brethren to dwell together! It is like the good oil upon Aaron’s head, that cometh down upon the beard, Aaron’s beard; that cometh down upon the opening of his garments; like the dew of Hermon that cometh down upon the mountains of Zion; there Jehovah hath commanded the blessing of life even to eternity” (*Psalms* cxxxiii.).

What these words signify no one can know unless he knows what is signified by “brethren,” by “the oil upon Aaron’s head,” by “his beard,” and “the opening of his garments,” and by “the dew of Hermon,” and “the mountains of Zion.” “Brethren” here signify good and truth, for these are called “brethren” in the Word; therefore “Behold how good and how delightful it is for brethren to dwell together” signifies that in the conjunction of good and truth is every heavenly good and delight, for every heavenly good and delight is from the conjunction of good and truth. “The oil upon the head that cometh down upon the beard, Aaron’s beard, that cometh down upon the opening of his garments,” signifies that from that conjunction is good and delight of heaven, from inmosts to outmosts, “head” signifying the inmost, “beard” the outmost; “to come down upon the opening of his garments” signifies the influx and conjunction of celestial

good and spiritual good. (That in the Word good and truth are called "brethren," see *A.C.*, n. 367, 3160, 9806; that "head" signifies the inmost, n. 4938, 4939, 9656, 9913, 9914; "beard" the outmost, n. 9960; "opening of the garments" the influx and conjunction of celestial and spiritual good, thus of good and truth, n. 9913, 9914; and this is said of Aaron, because he represented the Lord in respect to Divine good, since every good and every conjunction of good and truth is from Him, n. 9806, 9946, 10017.) "The dew of Hermon" signifies Divine truth, and "the mountains of Zion" signify Divine good; therefore "like the dew of Hermon that cometh down upon the mountains of Zion" signifies the conjunction of truth and good, which is here treated of; and as angels and men have all their spiritual life from that conjunction, it is added, "there Jehovah hath commanded the blessing of life to eternity." (That "dew" signifies Divine truth, see *A.C.*, n. 3579, 8455; that "mountains" signify Divine good, and why, n. 795, 4210, 6435, 8327, 8758, 10438, 10608; and that "Zion" signifies the church where good of love is, n. 2362, 9055 at the end.) From this it is clear what the Word is in its spiritual sense, notwithstanding its sound in the letter. [27.] In *Ezekiel*:

"I entered into a covenant with thee, . . . that thou mightest be Mine; and I washed thee with waters, yea, I washed away thy bloods from upon thee, and I anointed thee with oil; and I clothed thee also with brodered work, and shod thee with badgers' skins. . . . Thou didst eat fine flour, honey, and oil, whence thou didst become exceeding beautiful, and didst prosper even to a kingdom" (xvi. 8-10, 13).

These things are said of "Jerusalem," which signifies the church, therefore these particulars signify the spiritual things pertaining to the church. These things evidently were not said of the inhabitants of Jerusalem, namely, that Jehovah "washed them with waters," "washed away their bloods," "clothed them with brodered work, and shod them with badgers' skins;" but "to wash with waters" signifies to reform and purify by means of truths; "to wash away bloods" signifies to remove falsities of evil; "to anoint with oil" signifies to gift with good of love; "to clothe with brodered work," and "to shoe with badgers' skins," signify to instruct in knowledges of truth and good from the sense of the letter or the outmost sense of the Word; "to eat fine flour, honey, and oil," signifies to make truth and good one's own; "to become beautiful thereby" signifies to become intelligent; and "to prosper even to a kingdom" signifies thus to become a church, "kingdom" meaning the church. [28.] In *Jeremiah*:

"Jehovah hath redeemed Jacob. Therefore they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah; to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall become as a watered garden" (xxxii. 11, 12);

"new wine and oil" signifying truth and good. (What the remain-

der signifies see just above, n. 374[*b*].) [29.] In *Joel*:

“Rejoice, ye sons of Zion, and be glad in Jehovah your God; for He hath given you the former rain in righteousness, . . . so that your floors are full of pure corn, the presses overflow with new wine and oil” (ii. 23, 24).

Here, too, “new wine and oil” signify the truth and good of the church, for “sons of Zion,” to whom these things are said, signify those who are of the church; “the former rain in righteousness” signifies Divine truth flowing into good, from which is their conjunction, fructification, and multiplication; and “floors full of pure corn” signify consequent fulness. [30.] In the same,

“The field was laid waste, the land mourned; for the corn was laid waste, the new wine was dried up, the oil languisheth” (i. 10).

This signifies the devastation of all things of the church which have reference in general to good of love and truth of faith; “field,” and also “land,” mean the church, “field” the church from reception of truth, and “land” the church from perception of good; “corn” means everything of the church, “new wine” truth, and “oil” good. [31.] In *Isaiah*:

“I will sing to my beloved a song of my friend. . . . My beloved had a vineyard in a horn of the son of oil, which he fenced, and gathered out the stones, and planted it with a noble vine; . . . and he looked that it should bring forth grapes, but it brought forth wild grapes” (v. 1, 2).

“The vineyard that the beloved had in a horn of the son of oil” signifies a spiritual church which has truths from good of love, thus most excellent; for “vineyard” signifies a spiritual church, that is, a church that is in truths from good; its consecration is meant by “the horn of oil,” for consecrations were performed by oil out of a horn; and “son of oil,” means truth from good; “beloved” means the Lord, because He it is who establishes churches, therefore it is said of Him, “which he fenced and gathered out the stones, and planted with a noble vine,” “a noble vine” meaning spiritual truth from the celestial, or truth from good of love; the “grapes” that he looked that it should bring forth signify goods of charity, which are of goods of life; and the “wild grapes” that it brought forth signify evils that are contrary to goods of charity, that is, evils of life. [32.] In *Hosea*:

“In that day, . . . I will listen to the heavens, and they shall listen to the earth; and the earth shall listen to the corn and the new wine and the oil; and these shall listen to Jezreel. And I will sow her unto Me in the earth” (ii. 21-23).

This is said of a new church to be established by the Lord ; and “to listen to” means to obey and to receive ; obedience and reception following and succeeding in order are thus described. That the heavens will receive from the Lord is meant by “I will listen to the heavens ;” that the church will receive from the heavens, thus from the Lord through the heavens, is meant by “the heavens shall listen to the earth ;” that good and truth will receive from the church is meant by “the earth shall listen to the corn and the new wine and the oil ;” “new wine” meaning truth, and “oil” good ; and that those that are of the church with whom there are good and truth will receive therefrom is meant by “these shall listen to Jezreel.” Evidently the earth with its corn, new wine, and oil is not meant, but the church with its goods and truths, for it is said, “I will sow Jezreel unto Me in the earth.” [33.] In *Isaiah* :

“I will give in the desert the cedar of shittah, and the myrtle, and the oil tree ; I will set in the wilderness the fir, the pine, and the box tree” (xli. 19).

This is said of the establishment of the church among the nations by the Lord ; and “desert” and “wilderness” signify where there was before no good because no truth ; “cedar of shittah,” “myrtle,” and “oil tree,” signify spiritual and celestial good ; and “fir,” “pine,” and “box tree,” signify good and truth therefrom in the natural ; for every tree in the Word signifies something pertaining to the good and truth of the church ; and “cedar of shittah,” “myrtle” and “oil tree” signify such things of the church as are in the spiritual or internal man ; while “fir,” “pine,” and “box tree” signify such things of the church as are in the natural or external man. [34.] In David :

“[Jehovah is] my shepherd ; I shall not want. He will make me to lie down in pastures of tender grass, He will lead me to waters of rest. . . . Thou wilt arrange a table before me in the presence of mine enemies ; my head wilt Thou make fat with oil ; my cup will overflow” (*Psalms* xxiii. 1, 2, 5).

This means, in the internal sense, that he who trusts in the Lord is led into all the goods and truths of heaven, and overflows with the enjoyments thereof ; “my shepherd” means the Lord ; “pastures of tender grass” signify knowledges of truth and good ; “waters of rest” signify the truths of heaven therefrom ; “table” signifies spiritual nourishment ; “to make fat the head with oil” signifies wisdom which is from good ; “my cup will overflow” signifies intel-

ligence which is from truths, “cup” signifying the same as “wine.” “Pastures of tender grass” and “waters of rest” seem to be mentioned as if they were comparisons, because the Lord is called a shepherd, and the flock of the shepherd is led into green pastures and to limpid waters; but these are correspondences. [35.] In *Ezekiel*:

“Judah and the land of Israel were thy traders....in the wheats of Minnith and Pannag, and in honey, and oil, and balsam” (xxvii. 17).

This is said of Tyre, which signifies the church in relation to knowledges of truth and good; thus “Tyre” signifies the knowledges of truth and good of the church; and “Judah” and “land of Israel,” who were traders, signify the church, “Judah” the church in relation to good, and “land of Israel” the church in relation to truths from good; and “to trade” signifies to acquire to oneself and to communicate to others. “Wheats of Minnith and Pannag” signify goods and truths in general; and “honey, oil, and balsam,” goods and truths in particular, “honey” and “oil” goods; and “balsam” truths which are grateful from good, for all truths that are from good are perceived in heaven as fragrant, and consequently as grateful; and this is the reason that the oil of anointing was prepared from a variety of fragrant things (respecting which see *Exod.* xxx. 22–33); also the oil for the lamps (respecting which see *Exod.* xxvii. 20, 21). [36.] In Moses:

Jehovah “fed him with the produce of the fields, He made him to suck honey out of the cliff, and oil out of the flinty rock” (*Deut.* xxxii. 13).

This treats of the Ancient church; “to suck oil out of the flinty rock” means to be imbued with good through truths of faith; “honey” means natural good and delight; “oil” spiritual good and delight; and “cliff” and “flinty rock” mean truth of faith from the Lord. If spiritual things were not meant by these words, what meaning could there be in “sucking honey out of the cliff, and oil out of the flinty rock?” [37.] In *Habakkuk*:

“The fig tree shall not blossom, neither shall there be produce from the vines; the labor of the olive shall promise falsely, and the fields shall yield no food” (iii. 17).

Here fig tree, vine, olive, and fields, are not meant, but heavenly things, to which they correspond. “Fig tree” corresponds to and thus signifies natural good; “vine” corresponds to spiritual

good, which in its essence is truth; the "olive," as the fruit from which oil is derived, corresponds to good of love in act; and "fields" correspond to all things of the church; "produce" and "foods" signify therefore all things pertaining to spiritual nourishment; from which it is clear what these things severally signify. [38.] In *Hosea*:

"Ephraim feedeth on wind; . . . they make a covenant with Assyria, and oil is carried down into Egypt" (xii. 1).

This has no meaning until it is known what is meant by "Ephraim," "Assyria," and "Egypt." Man's own intellect (*intellectuale proprium*), which by reasonings from knowledges (*scientifica*) perverts and adulterates the goods of the church, is here described. "Ephraim" means the intellect; "Assyria" reasoning; and "Egypt" the knowing faculty (*scientificum*); therefore "to carry down oil into Egypt" means to pervert the goods of the church by reasonings from knowledges (*scientifica*). [39.] In *Zechariah*:

"I saw a lampstand of gold; . . . two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . These are the two sons of oil that stand by the Lord of the whole earth" (iv. 2, 3, 14).

"Two olive trees" and "two sons of oil" mean good of love to the Lord and good of charity towards the neighbor; the latter at His left hand, the former at His right. [40.] Likewise in the *Apocalypse*:

The two witnesses "shall prophesy a thousand two hundred and sixty days. . . . These are the two olive trees, and the two lampstands standing before the God of the earth" (xi. 3, 4);

the "two olive trees" and "two lampstands" mean these same goods, which are called "the two witnesses" because they are from the Lord; but more respecting these when they are explained. [41.] Because "oil" signified good of love to the Lord, and good of charity towards the neighbor,

The Lord likened the kingdom of the heavens to ten virgins, of whom five had oil in their lamps, and five had not; therefore the latter were called foolish, and the former wise (*Matt.* xxv. 1-11).

"The ten virgins" signify all who are of the church; and "five" signify some or a part of them, for such is the signification of the numbers "ten" and "five" in the Word; and "virgin" or "daughter" signifies the church; "oil" signifies good of love to the Lord and good of charity towards the neighbor; and "lamps" signify the truths that are called truths of faith. From this the

meaning of these words in the spiritual sense can be seen, namely, that the virgins that had no oil in their lamps, and consequently were not admitted into heaven, are those who know truths from the Word, or from the doctrine of the church, and yet are not in the good of love and charity, that is, do not live according to these truths; while the virgins who had oil in their lamps, and were received into heaven, are those who are in the good of love and charity, and thus in truths from the Word or from the doctrine of the church; which makes clear why the latter virgins are called "wise," and the former "foolish." [42.] Because "oil" signified the good of love and charity, and "wine" signified truth,

The Lord says of the Samaritan, who as he journeyed saw in the way a man wounded by thieves, that he poured oil and wine into his wounds, and then set him on his own beast, and brought him to an inn, and told them to care for him (*Luke* x. 33-35).

In the spiritual sense these things are thus perceived: "the Samaritan" means the nations that were in good of charity towards the neighbor; "the man wounded by thieves" means those who are infested by those from hell, who are thieves because they injure and destroy man's spiritual life; the "oil and wine" that he poured into his wounds mean things spiritual that heal man, "oil" good, and "wine" truth; that "he set him on his own beast" signifies that he did this according to his intelligence so far as he was able, "horse," and likewise "beast of burden," signifying the intellect; that "he brought him to an inn and told them to care for him" signifies to bring to those that are well instructed in the doctrine of the church from the Word, and who are better able to heal him than one who is still in ignorance. Thus are these words understood in heaven, and from them it is evident that the Lord when he was in the world spake by pure correspondences, thus for the world and for heaven at the same time. [43.] Because "oil" signified good of love and charity, and by this those are healed who are spiritually sick, it is said of the Lord's disciples,

That they anointed many with oil and healed them (*Mark* vi. 13).

(Furthermore, what is specially signified by "the oil prepared for the lamps," and what by "the oil prepared for anointings" see *A.C.*, n. 9778-9789, and n. 10250-10288, where they are explained.) From all this it can now be seen that "oil" signifies celestial good and spiritual good, that is, good of love to the Lord, and good of charity towards the neighbor; "the oil of anointing" good of love to the Lord from the Lord, and

“oil for the lamps” good of charity towards the neighbor from the Lord.

376[a]. It has thus far been shown that “oil” signifies celestial good, which is good of love to the Lord; it shall now be shown that “wine” signifies spiritual good, which is good of charity towards the neighbor and good of faith; and as this good in its essence is truth, it is said in the general explanation that “the oil and the wine hurt thou not,” which signifies that there must no harm be done to the internal or spiritual sense of the Word in respect either to good or to truth, or what is the same, that there must no harm be done to the goods and truths of the internal or spiritual sense of the Word. The good of charity and the good of faith in their essence are truth, because that good is implanted by the Lord in man’s intellectual part by means of truths that are called truths of faith, and when man lives according to these truths they become goods; for by means of truths a new will is formed in that part, and whatever goes forth from the will is called good. This will, moreover, is the same as conscience, and conscience is a conscience of truth, for it is formed by truths of every kind from the doctrine of the church, and from the sense of the letter of the Word (but on this subject see further in *Doctrine of the New Jerusalem*, n. 130-138; and the extracts from the *Arcana Caelestia*, in n. 139-141). From this it is that “wine” signifies truth. [2.] Furthermore, there are goods and truths internal and external; internal goods and truths are signified by “the oil and the wine” that must not be hurt; but external goods and truths are signified by “wheat and barley.” External goods and truths are those that are in the sense of the letter of the Word, while internal goods and truths are those that are in the internal or spiritual sense of the Word; or external goods and truths are such as are in the lower heavens with the angels there, that is, in the lowest parts of heaven, while internal goods and truths are such as are in the higher heavens with the angels there, that is, in the third and second heavens. These goods and truths are genuine goods and truths themselves, but the former are truths and goods because they correspond, thus are correspondences; internal goods and truths have immediate communication with the angels of heaven, while external goods and truths have not an immediate but a mediate communication through correspondences. This is why the Jews, because they were only in the sense of the letter and had no knowledge of the signification of things in the spiritual sense, were unable to do harm to the spiritual sense in respect either to good or to truth, and consequently

were unable to do harm to genuine goods and truths. So the Christian church at this day is unable to do harm to the genuine goods and truths of the spiritual sense of the Word, for it has been ignorant of that sense, and at the same time ignorant of genuine goods and truths. [3.] The spiritual sense of the Word has not been disclosed to Christians, because genuine goods and truths, such as are in the higher heavens, lie concealed in the spiritual sense of the Word; and so long as these goods and truths were unperceived and unknown that sense could not be opened, since these goods and truths could not be seen. In the Christian churches genuine goods and truths have been unperceived and unknown for the reason that those churches have been divided, in general, into the Papal and the Evangelical; and those in the Papal church are utterly ignorant of truths, because they do not depend upon the Word, thus upon the Lord who is the Word, that is, Divine truth, but upon the pope, from whose mouth scarcely anything goes forth except what is from a love of ruling, and that love is from hell; therefore with them scarcely a single truth of the church exists; while in the Evangelical churches faith alone has been assumed as the essential means of salvation, and as a consequence the good of love and charity has been rejected as non-essential, and where good is rejected no truth which is truth in itself can exist, since all truth is from good; for the Lord flows into man's good, and by means of good enlightens him and gives him the light to perceive truths, therefore without that light, which is man's very spiritual life, there is no truth, however much it may sound like truth because it is from the Word; it is truth falsified by the ideas that are held in respect to it; for from faith separate from charity, or from truths without good, no other result can follow. This is why the spiritual sense of the Word could not be disclosed to the Christian churches, for if it had been disclosed, they would have falsified and perverted it by ideas from fallacies, and thus would have profaned it. This is why, also, no one will anywhere hereafter be admitted into the spiritual sense of the Word unless he is in genuine truths from good, and no one can be in genuine truths from good unless in heart he acknowledges the Lord alone as the God of heaven and earth, for from Him is every good and thus every truth. The spiritual sense of the Word is at this day opened, and therewith also genuine truths and goods are disclosed, because the last judgment has been accomplished by the Lord, and thus all things in the heavens and in the hells have been reduced to order; and for this reason it can be provided by the Lord that no harm be done to genuine truths and

goods, which are in the spiritual sense of the Word, and this could not have been provided before (see *Last Judgment*, n. 73).

[b.] [4.] That "wine" signifies spiritual good, that is, good of charity and good-of faith, which in its essence is truth, can be seen from the following passages in the Word. In *Isaiah*:

"Ho, every one that thirsteth, come ye to the waters; and he that hath no silver, come ye, buy and eat;....buy wine and milk without silver and without price" (lv. 1).

Any one can see that this does not mean that wine and milk may be bought without silver, "wine and milk" therefore signify things spiritual, namely, "wine" spiritual good, which in its essence is truth, as was said above, and "milk" the good of that truth. That these are given by the Lord freely to those who are ignorant of truth and good, and yet in a desire for these, is signified by "he that hath no silver, come ye, buy, and eat; buy without silver," "to buy" signifies to acquire for oneself, and "to eat" signifies to make one's own, which is done by application as if of oneself. Those who are ignorant of truth and good, and yet are in a desire for them, are evidently meant, for it is said, "Ho, every one that thirsteth, come ye to the waters," "to thirst" signifying to desire, and "waters" signifying truths, here the Word where truths are. [5.] In *Joel*:

"It shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk; all the brooks of Judah shall flow with waters" (iii. 18).

This treats of the Lord's coming, and of a new heaven and a new church from Him. It is well known that the mountains in the land of Canaan, or in Judea, did not then drop down new wine, nor the hills flow with milk, nor the brooks of Judah flow with waters more than before, therefore these words must mean something else than new wine, milk, and waters, or than mountains, hills, and brooks, namely, "that the mountains shall drop down new wine (*mustum*)" or wine (*vinum*), means that from the good of love to the Lord there shall be all genuine truth; "the hills shall flow with milk" means that from the good of charity towards the neighbor there shall be spiritual life; and "all the brooks of Judah shall flow with waters" means that from all the particulars of the Word there shall be truths.

(That "Judah" signifies the Lord's celestial kingdom, also the Word, see *A.C.*, n. 3881, 6363; therefore "its brooks" signify the particulars of the Word; that "mountains" signify good of love to the Lord, see n. 795, 4210, 6435, 8327, 8758, 10438, 10608; and "hills" good of charity towards the neighbor, n. 6435, 10438; and this because in heaven those who are in good of love to the Lord dwell

upon mountains, and those who are in good of charity towards the neighbor dwell upon hills, n. 10438; and *Heaven and Hell*, n. 188.) [6.] In *Amos*:

“Behold the days come, . . . that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop down new wine, and all the hills shall melt. I will bring again the captivity of My people Israel, and they shall build the waste cities; and they shall inhabit them, and they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them. Then will I plant them upon their land” (ix. 13-15).

This chapter treats first of the vastation of the church, and then of its restoration by the Lord; and “the people Israel” do not mean that people, but those with whom the church was to be established; and “the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed,” signifies that he who receives good and truth shall also perform uses, that is, bear fruit, thus that with the man of the church there shall be receiving and doing at the same time; “the mountains shall drop down new wine, and all the hills shall melt,” signifies, as above, that from the good of love to the Lord and from the good of charity towards the neighbor there shall be truths in abundance, “new wine” here, or “wine,” meaning truth; that “the captivity of the people Israel shall be brought again” signifies the restoration of the church among the nations, for “captivity” means spiritual captivity, in which those are who are remote from goods and truths, and yet in a desire for them (see *A.C.*, n. 9164). “The waste cities that they shall build” signify doctrinals of truth and good from the Word, before destroyed and at that time to be restored; “the vineyards” which they shall plant, and “the wine” of which they shall drink, signify all things of the church from which is intelligence, “a vineyard” signifies the spiritual church, and therefore “vineyards” signify all things of the church; “wine” signifies the truth of the church in general, and “to drink it” signifies to be instructed and become intelligent, thus intelligence; and “the gardens” which they shall make, and the fruit of which they shall eat, signifies wisdom, “gardens” meaning all things of intelligence, and their “fruit” signifying goods of life, thus “to eat their fruit” signifies appropriation of good, thus wisdom, for wisdom comes when truths are committed to the life; and because this is what is meant, it is said of Israel, “I will plant them upon their land.”

[c.] [7.] In *Moses*:

“He bindeth his foal to the vine, the son of his she-ass unto the choice vine; he washeth his clothing in wine, and his garment in the blood of the grapes. His eyes are red with wine, and his teeth white with milk” (*Gen.* xlix. 11, 12).

This is in the prophecy of Israel the father respecting Judah, by whom here Judah is not meant, but the Lord in relation to the celestial kingdom; and "wine" and "blood of grapes" mean the Divine truth. (What the rest signifies, and that "wine" signifies Divine truth, because this has reference to the Lord, see *A.C.*, n. 6375-6381.) [8.] In the same,

Jacob brought of his venison to his father Isaac, "and he did eat; and he brought him wine, and he drank." And Isaac blessed him, saying, "God give thee of the dew of heaven, and of the fatnesses of the earth, and plenty of corn and new wine" (*Gen.* xxvii. 25, 27, 28, 37).

Those who do not know that the Word is spiritual in every particular may suppose that by "Isaac" here is meant Isaac, and by "Jacob" Jacob, and therefore that by "the fatnesses of the earth," and "the corn and new wine," no deeper things are meant; but "Isaac" here represents the Lord, and "Jacob" the church; so "fatnesses of the earth" mean the celestial things that are of the good of love; and "corn and new wine" every good and truth of the church. (But these words may be seen further explained in *A.C.*, n. 3570, 3579, 3580.) [9.] In the same,

"If ye shall have hearkened to My commandments, . . . I will give rain to your land in its season, the former rain and the latter rain; and thou shalt gather in thy corn, and thy new wine, and thine oil" (*Deut.* xi. 13, 14).

These blessings of the earth were promised to the sons of Israel if they would hear and do the commandments of Jehovah, and the blessings followed because with them the church was representative, and the things that were said and commanded by Jehovah corresponded to things spiritual, thus the blessings of the earth to the blessings of heaven. The blessings of heaven, to which the blessings of the earth correspond, all have reference to the things that are of the good of love and truth of faith; these blessings therefore are signified by "the former rain and the latter rain," for "rain" in particular signifies Divine truth flowing in out of heaven, from which all things of the church and heaven with man are born grow, and are brought forth; therefore "the corn, new wine, and oil," which they should gather in, signify every good and truth of the external and internal man. [10.] In the same,

"Thus Israel dwelt securely, alone by the fountain of Jacob, in a land of corn and new wine; yea, his heavens shall drop down dew" (*Deut.* xxxiii. 28).

This was the conclusion of the blessings that Moses pronounced on the sons of Israel, which were all prophetic, and every son or every tribe of Israel signified something of the church (as in

Gen. xlix.) ; and here “Israel” signifies the church itself ; and “to dwell securely, alone by the fountain of Jacob,” signifies to live without infestation from evils and falsities, and to be led by the Lord alone through Divine truth, “fountain of Jacob” meaning Divine truth and the Word ; and “to live in a land of corn and new wine” signifies in every good and truth of the church ; and “yea, his heavens shall drop down dew,” signifies influx out of heaven. [11.] In the same,

“He made him ride upon the high places of the earth,” . . . and gave him
 “butter of the herd, and milk of the flock, with the fat of lambs,
 and of rams of the sons of Bashan, and of goats, with the fat of
 kidneys of wheat ; and thou drinkest the blood of the grape, pure
 wine” (*Deut.* xxxii. 13, 14).

These things are said of the Ancient church, which was the church previous to the Israelitish church, and was in good of charity and in truths of faith. The goods of every kind, in which it was, are meant by these things, namely, “butter of the herd,” “milk of the flock,” “the fat of lambs,” “the fat of rams,” “the fat of goats,” “the fat of kidneys of wheat ;” and spiritual truths are meant by “the blood of the grape” and “pure wine.” [12.] In *Jeremiah* :

“They shall come and sing in the height of Zion, and shall flow together
 unto the good of Jehovah, to the wheat, and to the new wine, and to
 the oil, and to the sons of the flock and of the herd” (xxxii. 12).

“Wheat,” “new wine,” and “oil,” signify goods and truths of every kind (what these mean in particular, see above, n. 374). In *Isaiah* .

“Jehovah hath sworn by His right hand, and by the arm of His strength
 Surely I will no longer give thy corn to be food for thine enemies,
 and the sons of the stranger shall not drink thy new wine for
 which thou hast labored ; but they that gather it shall eat it and
 praise Jehovah, and they that bring it together shall drink it in
 the courts of holiness” (lxii. 8, 9).

This is said of Jerusalem, which signifies the church in relation to doctrine ; therefore “the corn that shall no longer be given as food for the enemies, and new wine that the sons of the stranger shall not drink,” signify in general the good and truth of the church, which shall no longer be consumed by evils and falsities, “enemies” here meaning evils, and “sons of the stranger” falsities, and “to eat,” or “to have food given them,” and “to drink,” mean to consume. That goods and truths will remain with those who receive them, and thus make use of them, is signified by “they that gather it shall eat it,” and “they that bring it together shall drink it ;” worship from these is signified by “praising Jehovah,” and “drinking in the courts of holiness.” [13.] In the same,

“Joy is taken away, and exultation from Carmel; and in the vineyards there is no singing, no shouting for joy; the treader treadeth not out the wine in the wine-presses; I have made the vintage-shouting to cease” (xvi. 10).

This describes the taking away of the heavenly enjoyment that is from good and its truths, because good and truth itself is taken away; the good of the church is meant by “Carmel,” and its truths by “vineyards” and by “treading out the wine in the wine-presses;” the enjoyments thereof that are taken away are meant by “joy,” “exultation,” “singing,” “shouting,” and “vintage-shouting,” for it was a custom to sing in the vineyards, and in the wine-presses when the grape was trodden into wine, that enjoyments from truths, which were signified by “wine,” might be represented.

[14.] In *Jeremiah*:

“With more than the weeping of Jazer I will weep for thee, O vine of Sibmah; thy shoots are gone over the sea, they reach even to the sea of Jazer: upon thy autumn fruits, and upon thy vintage the spoiler is fallen. Whence gladness and joy is gathered out of Carmel, and out of the land of Moab; and I have caused the wine to cease in the wine-presses; none shall tread with shouting; their shouting shall be no shouting” (xlviii. 32, 33).

This treats also of the taking away of the heavenly enjoyment that is from the good of love and its truths, for all heavenly enjoyment is in these and from these. Lamentation over it is meant by “weeping (*flere fletem*);” deprivation of it is meant by “gladness and joy is gathered out of Carmel,” likewise by “the spoiler falling upon it,” “the wine failing,” and “the shouting being no shouting;” the good that was taken away, for which there was lamentation, is meant by “the autumn fruits;” and the truths of good that were taken away are meant by “the vintage,” and by “the wine in the wine-presses.” That truths were banished, and that they perished through knowledges (*scientifica*) is meant by “the vine of Sibmah,” and by its “shoots that have gone over the sea, even to the sea of Jazer,” “sea” signifying the knowing faculty (*scientificum*). [15.] In *Lamentations*:

“The infant and the suckling faint in the streets of the city. They say to their mothers, Where is the corn and the wine? when they faint as one pierced in the streets of the city, when their soul is poured out upon their mother’s bosom” (ii. 11, 12).

These words contain a lamentation over the Jewish church, that every good and truth thereof has perished; and the lamentation is described by “the infant and the suckling who faint in the streets of the city, and say to their mothers, Where is the corn and the wine?” “infant and the suckling” signify those who are in the good of innocence, and in an abstract sense, the good of innocence

itself; by this good every good of the church is meant, since it is the essential of all its goods (see *Heaven and Hell*, n. 276-283, 285, 288, 341, 382). "The streets of the city" signify truths of doctrine; "mothers" all things of the church; "corn and wine" all the good and truth of the church in general. It is said that "they faint as one pierced in the streets of the city, when their soul is poured out upon their mother's bosom," because "one pierced" signifies those who perish spiritually from deprivation of truth, and "soul" signifies spiritual life. (That "the streets of the city," in which they faint, signify truths of doctrine, see *A.C.*, n. 2336; and that "the mother," into whose bosom the soul is poured out, signifies the church, n. 2691, 2717, 3703, 4257, 5581, 8897.) [16.] In *Zephaniah*:

"Their wealth shall be for a prey, and their houses for a desolation, that they may build houses but not inhabit them, and plant vineyards but not drink the wine thereof" (i. 13).

The "wealth" that shall be for a prey signifies spiritual wealth, which is knowledges of good and truth; the "houses" that shall be for a desolation signify things of the church in man; that from these when devastated one profits nothing and receives nothing, even though he listens to them, and sees them in the Word, is signified by "building and not inhabiting, and planting vineyards and not drinking the wine thereof," "houses" meaning the goods of the church, and "vineyards" with "wine" its truths.

[d.] [17.] Like things are meant in *Micah*:

"Thou shalt sow but shalt not reap; thou shalt tread the olive but shalt not anoint thee with oil, and new wine but shall not drink wine" (vi. 15).

In *Amos*:

"Vineyards of desire shall ye plant, but ye shall not drink the wine of them" (v. 11).

And in *Hosea*:

The "threshing floor and the wine press shall not feed them, and the new wine shall promise them falsely. . . . They shall not make wine offerings to Jehovah, and these shall not be pleasing unto Him" (ix. 2, 4).

The "threshing floor and wine press" signify the same as "corn and wine," because corn and wine are there collected; that one will not profit by what he hears is signified by "they shall not feed them, and the new wine shall promise them falsely;" and that such worship is not therefore accepted is signified by "they shall not make wine offerings to Jehovah, and these (that is, the offerings) shall not be pleasing unto Him." [18.] In *Joel*:

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine which is cut off from your mouth. . . .

The field was wasted, the land mourned, for the corn was wasted, the new wine was dried up, the oil languishes; the husbandmen were ashamed; the vinedressers howled" (i. 5, 10, 11).

What these words signify in the spiritual sense, may be seen above (n. 374[b]), where they are explained; "wine" and "new wine" meaning the truth of the church, and "vinedressers" those who are in truths and teach them. This treats of a devastated church, in which goods and truths have perished. [19.] In *Ezekiel*:

"Damascus was thy trader in the multitude of thy works, in the multitude of all riches, in the wine of Heshon and the wool of Zachar" (xxvii. 18).

This is said of Tyre, which signifies the church in relation to knowledges of good and truth; and "Damascus," which was a city in Syria, signifies the accordant knowing faculty (*scientificum*); and the "tradings" referred to in this chapter signify the acquisition and communication and also the use of these. Because "Damascus" signifies the accordant knowing faculty, it is called a "trader in the multitude of all works and riches," "works" by which uses are effected, signifying knowledges of good, and "riches" knowledges of truth; and as knowledges of truth and good are in the natural man, for therein is everything pertaining to knowledge and knowing that is perceptible, it is said "in the wine of Heshon and the wool of Zachar," "wine of Heshon" signifying natural truth, and "wool of Zachar" natural good. [20.] In *Isaiah*:

"A curse shall devour the earth; . . . the new wine shall mourn, the vine shall languish, all the glad-hearted shall sigh. . . . They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of emptiness shall be broken down; every house shall be shut, that no one come in" (xxiv. 6, 7, 9, 10).

These words describe the perversion of the church, which takes place when falsity rules in place of truth, whence there is no longer any good; for man has good by means of truths. "The earth" that the curse will devour signifies the church, "curse" meaning its perversion; the "new wine" that will mourn, and the "vine" that will languish, signify all truth of the church, "to mourn" and "to languish" signifying deprivation of it; that there shall no longer be any heavenly enjoyment and blessedness is signified by "all the glad-hearted shall sigh, they shall not drink wine with a song;" that they shall turn away from all things that agree with truths is signified by "strong drink shall be bitter to them that drink it," "strong drink" signifying the things that are from truths and agree with them. But that the doctrine of falsity shall be destroyed is signified by "the city of emptiness shall be broken down," "city" meaning doctrine, and "emptiness" falsity; and

that there shall no longer be any goodness or wisdom with man is signified by “every house shall be shut, that no one come in,” which takes place when there is no truth, but only falsity. [21.] In *Amos*:

“Who drink out of bowls of wine, and anoint themselves with the first-fruits of the oils; but they are not grieved for the breach of Joseph” (vi. 6).

This and what precedes in this chapter describes those who are in external worship without internal, such as the Jews were formerly and still are; “bowls of wine out of which they drink” are the externals of truth from which is worship; and the “first-fruits of the oils with which they anoint themselves” are the externals of good, from which also is worship; “Joseph” signifies the internal of the church or its spiritual; not being affected because this perishes is signified by “they are not grieved for his breach.” (That external worship without internal is no worship, see *A.C.*, n. 1094, 1175, 7724; that the Jews were formerly and still are in external worship without internal, n. 1200, 3147, 3479, 8871; that “Joseph” signifies the spiritual church, thus also the spiritual of the church, n. 3969, 3971, 4669, 6417.) [22.] In *Zechariah*:

“I will render the house of Judah powerful, and I will save the house of Joseph;.... on this account they shall be as the powerful Ephraim, and their heart shall be glad as if with wine” (x. 6, 7).

“House of Judah” signifies the Lord’s celestial church, and “house of Joseph” the Lord’s spiritual church; and “to render powerful their houses” signifies to multiply with them truths from good, for all power is of truth from good; therefore it is said, “they shall be as the powerful Ephraim,” “Ephraim” signifying understanding of truth from good, which is called powerful from its multiplication; heavenly enjoyment therefrom is signified by “their heart shall be glad as if with wine,” “wine” meaning truth from good from which that enjoyment comes. (That truths have all power from good, see *Heaven and Hell*, n. 228–233; also above, n. 209, 333; that “Judah” in the Word signifies the Lord’s celestial kingdom, *A.C.*, n. 3881, 6363; and “Ephraim” the intellectual of the church, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296.) [23.] In *Daniel*:

Belshazzar king of Babylon, and his lords, and his wives, and his concubines, drank wine out of vessels of the temple of Jerusalem, and praised the gods of gold, silver, brass, iron, wood, and stone. Therefore there was written on the wall, Numbered, Weighed, and Divided. And afterwards he [Nebuchadnezzar] was driven out from the sons of man, and his dwelling was with the wild asses (v. 2–5, 21).

In the internal sense this describes the profanation of good and truth, which also is meant by “Babel” or “Babylon;” for “to drink wine out of the vessels of the temple of Jerusalem” signi-

fies to imbibe the truths of the church from the Word, "to drink wine" meaning to imbibe truths, and "the vessels of the temple of Jerusalem" meaning the truths that belong to the doctrine of the church from the Word; and "to praise the gods of gold, silver, brass, iron, wood, and stone," signifies worship from love of self and the world; for these gods signify idolatrous worship of every kind, and profanation; that it was therefore written on the wall, "Numbered, Weighed, Divided," signifies separation from all things of heaven and the church. That afterwards "the king was driven out from the sons of man, and his dwelling was with the wild asses," signifies separation from all truth, and allotment of one's life with the infernals, "sons of man" meaning the truths of the church, "wild asses" those who are in dire falsities like those in the hells, and "dwelling" meaning final allotment of the life. [24.] In *Joel*:

"They have cast lots upon My people; for they have given a boy for a harlot, and sold a girl for wine, which they drank" (iii. 3).

"To cast lots upon the people" signifies to disperse the truths of the church, "to cast lots" signifying to disperse, and "people" signifying the church in relation to truths, thus also the truths of the church; "to give a boy for a harlot" signifies to falsify truth, "boy" meaning the truth of the church, and "harlot" falsity; and "to sell a girl for wine, which they drank," signifies to pervert the good of the church by truth falsified, "girl" meaning the good of the church, and "wine" truth falsified.

[e.] [25.] Because "wine" signified the truth of the church that is from good, it was commanded that, with the sacrifices upon the altar, a meal-offering and a drink-offering should be offered, and the meal-offering was bread, and the drink-offering wine; these signified worship of the Lord from good of love, and from truths therefrom; for all worship is from these.

(On the drink-offerings, the portions of wine in them at the different sacrifices, see *Exod.* xxix. 40, 41; *Lev.* xxiii. 13, 18; *Num.* vi. 1-4, 15, 17; xv. 4-7, 10, 24; xxviii. 7-10, 24, 31; xxix. 6, 11, 16, 19, 22, 25, 27, 28, 31, 34, 38, 39; and *Gen.* xxxv. 14.)

This makes clear what is signified in *Joel*:

"The meal-offering and the drink-offering was cut off from the house of Jehovah; the priests, the ministers (of the altar), mourned" (i. 9);

namely, that worship from good of love, and from truths therefrom, had perished. Who cannot see that the meal-offering and drink-offering, which were bread and wine, could not be pleasing

to Jehovah in worship, unless they had signified such things as are of heaven and the church? [26.] From this it can now be seen what the bread and wine in the holy supper involve, namely, the bread, good of love to the Lord from the Lord, and the wine, good of faith, which in its essence is truth. (But on the holy supper and the bread and wine of it, see *Doctrine of the New Jerusalem*, n. 210-222). Because "wine" signifies the good of faith, which in its essence is truth, when the Lord instituted the sacrament of the supper, He said,

"I say unto you, I will not drink henceforth of this product of the vine until that day when I will drink it with you new in My Father's kingdom" (*Matt.* xxvi. 29).

"I say unto you, I will not drink of the product of the vine until the kingdom of God shall come" (*Luke* xxii. 18).

"The product of the vine," that is, "wine," which the Lord "would drink with them new in His Father's kingdom," or "when the kingdom of God should come," means that all Divine truth in heaven and the church would then be from His Divine Human; He therefore calls it "new," and also He calls it "the New Testament in His blood" (verse 20); for "the Lord's blood" has the same signification as "wine" (see above, n. 30, 328[a-c], 329[a,b]). And as everything Divine, since the Lord has risen, goes forth from Him, He says that He will drink it with them when the kingdom of God shall come, and it came when He reduced all things to order in the heavens and in the hells. That the kingdom of God came at the same time with the Lord, and that it is from Him can be seen from

Matt. iii. 2; iv. 8; x. 7; xii. 28; xvi. 28; *Mark* i. 14, 15; ix. 1; *Luke* i. 32, 33; ix. 11, 27, 60; x. 11; xvi. 16; xvii. 20, 21; xxiii. 42, 51; *John* xviii. 36.

Now, because "bread" signifies good of love, and "wine" good of faith, which in its essence is truth from that good, and in the highest sense, "bread" signifies the Lord in respect to Divine good, and "wine" the Lord in respect to Divine truth, and because there is a correspondence between spiritual things and natural, (such a correspondence that when "bread" and "wine" are in man's thought, the good of love and the good of faith are in angel's thoughts,) and because all things of heaven and the church have reference to the good of love and the good of faith, the Lord instituted the Holy Supper in order that by means of it there might be a conjunction of the angels of heaven with the men of the church. [27.] Because such things are meant by "bread and wine" in heaven,

“Melchizedek, king of Salem,” going out to meet Abram. “brought forth bread and wine: and he was a priest to God Most High.” And he blessed Abram (*Gen.* xiv. 18. 19).

Melchizedek here represents the Lord in relation to Divine good and in relation to Divine truth, as priest in relation to Divine good, and as king to Divine truth; therefore he brought forth bread and wine, “bread” signifying Divine good, and “wine” Divine truth; or when applied to man, “bread” signifying good of love to the Lord, and “wine” good of faith, which is from a reception of Divine truth. [28.] The “wine” spoken of by the Lord in the following passages has the same signification.

“They do not put new wine into old wine-skins, else the skins burst, and the wine is spilled; . . . but they put [new] wine into fresh wine-skins, and both are preserved” (*Matt.* ix. 17).

“And no man having drunk old wine straightway desireth new; for he saith, The old is more useful” (*Luke* v. 39).

This comparison, like all others in the Word, is from correspondences, “wine” signifying truth, “old wine” the truth of the old or Jewish church, and “wine-skins” things that contain, “old wine-skins” the statutes and judgments of the Jewish church, and “fresh wine-skins” the precepts and commandments of the Lord. That the statutes and judgments of the Jewish church, which related especially to sacrifices and representative worship, are not in agreement with the truths of the Christian church is meant by “they do not put new wine into old wine-skins, else the wine-skins burst and the wine is spilled; but they put [new] wine into fresh wine-skins, and both are preserved together.” That those who have been born and educated in the externals of the Jewish church cannot be brought immediately into the internals belonging to the Christian church is signified by “no man having drunk old wine straightway desireth new; for he saith, The old is more useful.” [29.] The same is signified by “the water turned into wine” at Cana of Galilee, thus described in *John*:

At the wedding in Cana of Galilee, when the wine failed, “there were six water-pots of stone set there, according to the purifying of the Jews. . . . Jesus said, Fill the water-pots; and they filled them to the brim. Then he said unto them, Draw out now, and bear unto the ruler of the feast; and they bare it. When the ruler of the feast tasted the water that was made wine, . . . he calleth the bridegroom, and saith unto him, Every man setteth on first good wine; and when they have had enough, the poorer; thou hast kept the good wine until now” (ii. 1-10).

It should be known that all the miracles performed by the Lord, as well as all the miracles by Him spoken of in the Old Testa-

ment, signified, that is, contained within them, such things as belong to heaven and the church, and that consequently His miracles were Divine (see *A.C.*, n. 7337, 8364, 9051). So with this miracle; here, as elsewhere in the Word, “a wedding” signifies the church, “in Cana of Galilee” means among the nations, “water” the truth of the external church, such as was the truth of the Jewish church from the sense of the letter of the Word, and “wine” the truth of the internal church, such as is the truth of the Christian church; therefore the Lord’s “making the water wine” signifies that truths of the external church He will make truths of the internal church by opening the internal things that have lain concealed in them. “The six water-pots of stone, set there according to the purifying of the Jews,” signify all these truths in the Word, and thus in the Jewish church and its worship; these were all representative and significative of things Divine in the Lord and from the Lord, since they contained things internal. For this reason there were “six water-pots of stone, set for the purifying of the Jews;” the number “six” signifies all, and is predicated of truths; “stone” signifies truth, and “the purifying of the Jews” purification from sins; thus all things of the Jewish church are signified, since the church regards purification from sins as its all, for so far as any one is purified from sins, so far he becomes a church. “The ruler of the feast” means those who are in knowledges of truth; his saying to the bridegroom, “Every man setteth on first good wine; and when men have had enough, the poorer; thou hast kept the good wine until now,” signifies that every church has its beginning in truths from good, but falls away into truths not of good, but that now, at the end of the church, truth from good, or genuine truth, is granted by the Lord. [30.] It is because “wine” signifies the truth of the church, and “oil” the good of the church, that the Lord says, in the parable of the man who was wounded by thieves,

That the Samaritan poured oil and wine into his wounds (*Luke* x. 33, 34);

where “the man wounded by thieves” means those who are infested and have their conscience hurt by evil men, who are “robbers;” and “the Samaritan” means the nations that are in good of charity; therefore “his pouring into his wounds oil and wine” signifies the spiritual things that heal a man thus injured, “oil” meaning the good of love, and “wine” the good of faith, that is, truth. What the rest signifies, namely, “that he set him on his own beast, and brought him to an inn, and told them to take care of

him," may be seen above (n. 375[*e*(viii.)]), where they are explained. That "wine" signifies the truth of the church can be seen not only from the passages cited, but also from others in the Word

(as *Isa.* i. 21, 22 ; xxv. 6 ; xxxvi. 17 ; *Hosea* vii. 4, 5, 14 ; xiv. 5-7 ; *Amos* ii. 8 ; *Zech.* ix. 15, 17 ; *Psalms* civ. 14-16).

[*f.*] [31.] As most things in the Word have also a contrary sense, so, too, has "wine," and in that sense it signifies truth falsified, and also falsity, as in the following passages. In *Isaiah* :

"Woe to the crown of pride, to the drunkards of Ephraim, to the flower of his fading glory, which is on the head of the valley of the fat ones confused by wine ; . . . the crown of pride, the drunkards of Ephraim, they shall be trodden under the feet ; . . . these err through wine, and through strong drink they are gone astray ; the priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through wine, they err among the seeing, they stumble in judgment" (xxviii. 1, 3, 7).

This is said of those who are insane in things spiritual because they believe themselves to be intelligent of themselves, and glory in it ; the state of such is here described by pure correspondences ; those who are insane in things spiritual or in truths are meant by "drunkards," and those who thus believe themselves intelligent by "Ephraim," and hence glorying in intelligence or learning is meant by "crown of pride ;" for those who are in falsities of doctrine and have confirmed themselves in them, when they are enlightened and see truths, in the other life become like drunkards. The learned who have confirmed themselves in falsities become such, and to confirm oneself in falsities is to confirm from oneself and not from the Lord. This makes clear what is signified by "woe to the crown of pride, to the drunkards of Ephraim." "The flower of fading glory that is on the head of the valley of the fat ones confused by wine" signifies the truth of the church destroyed in its infancy by the glorying of the self-intelligence that belongs to the natural man separated from the spiritual, when falsity is seen instead of truth, "flower of [fading] glory" meaning truth in its infancy declining or perished, "head of the valley of the fat ones" means the intelligence of the natural man ; "confused by wine" means those who see falsity in place of truth ; "the crown of pride, the drunkards of Ephraim, they shall be trodden under the feet," signifies that this intelligence shall utterly perish ; "these err through wine, and through strong drink they are gone astray," signifies through falsities and through such things as are from falsities ; "the priest and the prophet err through strong drink, they are

swallowed up of wine, they are gone astray through wine," signifies that such are those who ought to be in the doctrine of good and truth, and in a sense abstracted from persons that such is their doctrine itself; "they err among the seeing, they stumble in judgment," signifies that they do not see the truths of intelligence. That these words have such a signification no one can see except from the spiritual sense; without that it could not be known that "crown" and "head" signify intelligence, that "drunkards" signify those who are insane in things spiritual, that "Ephraim" signifies here man's own understanding, or that which is from himself, that "valley" signifies the lower things of the mind, which are natural and sensual, and that "priest and prophet" signify the doctrine of good and truth. [32.] In the same,

"Pause ye, wonder, be astounded, and cry out; they are drunken, but not with wine; they stagger, but not with strong drink; for Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers hath he covered" (xxix. 9, 10).

This is said of those who can see nothing of truth when they hear it or read it from the Word; those who are such are called "drunken not with wine," and "they stagger, but not with strong drink," "wine" signifying in particular the truth of the spiritual and thus of the rational man, and "strong drink" the truth of the natural man therefrom. Because such are meant it is said, "Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes," "the spirit of deep sleep" meaning no perception, and the "eyes closed" no understanding. "The prophets and your heads, [the seers] hath he covered," signifies those who were in doctrine of truth, and were thus wise and intelligent, "prophets" signify those who are in doctrine of truth, and in an abstract sense, doctrine itself, "heads" signify the wise, and in an abstract sense, wisdom, and "seers" signify the intelligent, and in an abstract sense, intelligence. Wonder at such gross stupidity is described by "Pause ye, wonder, be astounded," and lamentation over it by "cry out." Such are those who are in a life of evil, and at the same time in principles of falsity, however learned they are believed to be; for a life of evil shuts out the perception of good by which thought has life and light, and principles of falsity shut out understanding of truth, on which account there is vision from the sensual man only, and none whatever from the spiritual. [33.] In the same,

"The dogs are strong in appetite, they know not satiety; and they are shepherds who know not to understand: . . . Come, I will take wine and we will be drunk with strong drink" (lvi. 11, 12).

This is said of those who care for nothing but worldly and earthly things, which close the internal spiritual man. These, from having no perception of good and no understanding of truth, are called “dogs strong in appetite, they know not satiety,” that is, they are unable to receive good, “to know” here signifies to be able, and “satiety” reception of good, for satiety is predicated of food, by which spiritual nourishment is signified. That they have no understanding of truth is meant by “they are shepherds who know not to understand;” those are called “shepherds” who believe themselves able to instruct others, for “to feed” means to instruct; and because such persons love falsities and things falsified, it is added, “Come, I will take wine, and we will be drunk with strong drink.” [34.] In *Jeremiah*:

“Thus said Jehovah, God of Israel, Every bottle shall be filled with wine. . . . Behold I fill all the inhabitants of this land, and the kings sitting for David upon his throne, and the priests, and the prophets, all the inhabitants of Jerusalem with drunkenness” (xiii. 12, 13).

Here, too, “wine” signifies falsity, and “every bottle” that shall be filled with wine, signifies the mind of man, since the mind is a recipient of truth or of falsity, as a bottle is of wine; “the kings sitting for David upon his throne” signify those who would otherwise be in Divine truths, “priests,” those who would be in Divine goods, “prophets,” those who would be in doctrine, “the inhabitants of Jerusalem” all who are of the church; and “the drunkenness” with which they shall be filled, signifies insanity in spiritual things. [35.] In the same,

“I am become like a drunkard, and like a man into whom wine hath entered, because of Jehovah, and because of the word of His holiness. For the land is full of adulterers” (xxiii. 9, 10).

This is a lamentation over the adulteration of good and falsification of truth in the church, which is signified by “the land is full of adulterers;” these are meant by “adulteries,” and the church by “land.” Insanity in spiritual things through reasonings from evils against Divine goods and from falsities against Divine truths, is signified by “I am become like a drunkard, and like a man into whom wine hath entered, because of Jehovah and because of the word of His holiness,” “to become like a drunkard and like a man into whom wine hath entered,” signifies confusion of mind and insanity by reasonings from evils and falsities, “because of Jehovah” signifies because of Divine goods, and “because of the word of His holiness” signifies because of Divine truths. [36.] In *Isaiah*:

“Hear now this, thou afflicted, and drunken but not with wine” (li. 21).

The “drunken but not with wine” mean here those who are in falsities from ignorance of truth. That

Noah drank of the wine and was drunken, and therefore lay naked in the midst of his tent (*Gen.* ix. 21).

means in the spiritual sense, something entirely different from the meaning in the letter; likewise

Lot’s being made drunken by his daughters, and their then lying with him (*Gen.* xix. 32–34).

What is meant by the drunkenness of Noah in the spiritual sense may be seen in the *Arcana Caelestia* (n. 1070–1081); and what by the drunkenness of Lot (n. 2465 at the end). “Drunkenness” elsewhere in the Word also signifies insanity in spiritual things, and falling into errors

(as *Isa.* xix. 11, 12, 14; *Jer.* xxv. 27; *Joel* i. 5, 6, 7; *Jer.* li. 7; *Lev.* x. 8, 9).

[*g.*] [37.] That “wine” in a contrary sense signifies falsity, is evident also in *Isaiah*:

“Woe unto them that rise at the dawn of the morning, that follow strong drink; to them that tarry until twilight till wine inflames them. . . . But they do not look upon the work of Jehovah, and they see not the working of His hands. . . . Woe to the wise in their own eyes, and the intelligent before their own faces. Woe unto the mighty in drinking wine, and to men of strength to mingle strong drink” (v. 11, 12, 21, 22).

This is said of those who frame for themselves doctrinals not from the Lord, that is, from Him out of the Word, but from self-intelligence, which consequently are mere falsities. “Woe unto them who rise at the dawn of the morning, who follow strong drink, to them who tarry until twilight till wine inflame them; but they do not look upon the work of Jehovah, and they see not the working of His hands,” signifies therefore the perverted states of those who believe that they are enlightened of themselves, whence they are in falsities of doctrine, and care not for the Word, from which they might know goods and truths of life and of doctrine. “To rise at the dawn of the morning,” and “to tarry until twilight” signifies to be enlightened; and “to follow strong drink,” and “to be inflamed with wine,” signifies to hatch doctrinals of themselves; “not to look upon the work of Jehovah,” and “not to see the working of His hands,” signifies not to care for the Word, or the goods of life and truths of doctrine there disclosed; “work of Jehovah” is predicated of goods of life, and “the working of His hands” of truths of doctrine, both from the Word; because such persons are meant it is said, “Woe to the

wise in their own eyes, and the intelligent before their own faces," "the wise in their own eyes" signifying those who are wise from their own intelligence, and "the intelligent before their own faces" signifying those who are intelligent from their own affection, "eyes" signifying understanding, and "face" affection. And "woe unto the mighty in drinking wine, and to men of strength to mingle strong drink," signifies unto such as aspire after great things, and are ingenious in confirming the falsities that favor the loves of self and their own convictions; the "mighty" are those who aspire to great things; "men of strength" those who are ingenious, and seem to themselves to be intelligent; "to drink wine" means to imbibe falsities, and "to mingle strong drink" means to confirm them. Such are all those who are in the love of self, and who seek after a reputation for learning, for such are in what is their own (*in proprio*), and cannot be elevated above it; therefore their thought is in the corporeal sensual, by which no truth is seen, and no spiritual good is perceived. But those who are not in the love of self, and who seek intelligence for the sake of uses of life, are raised up by the Lord from what is their own (*proprium*) into the light of heaven, and though not themselves aware of it, are enlightened. [38.] In *Hosea*:

'Whoredom....and new wine have occupied the heart. My people question wood, and their staff answereth them; for the spirit of whoredoms hath seduced them, and they have committed whoredom under their God. Ephraim is joined to idols:.... their wine is gone; in whoring they commit whoredom" (iv. 11, 12, 17, 18).

This treats of those who falsify truths; falsification of truth is signified by "whoredom," and falsity therefrom by "new wine." This makes clear what is signified by "whoredom and new wine have occupied the heart; the spirit of whoredoms hath seduced them, they have committed whoredom under their God, and the wine hath departed, in whoring they commit whoredom," namely, that such falsify Divine truths, and consequently have no truth at all, "to commit whoredom under their God" signifies to falsify Divine truths, and "the wine hath departed" signifies that consequently they have no truth at all. "Ephraim," who is joined to idols, signifies those who are in self-intelligence, and the "idols" to which he is joined signify falsities of religion. "My people question wood, and their staff answereth them," signifies that they consult their self-love, and cherish it from self-intelligence; for "wood" or an idol of wood, which they question, signifies self-love, and "the staff" that answers, signifies power from what is one's own (*proprium*), thus intelligence. [39.] In the *Apocalypse*:

"Babylon is fallen, is fallen, that great city, because of the wine of the wrath of her whoredom she hath given all nations to drink. If any one worshipping the beast....he shall drink of the wine

of the wrath of God, which hath been mingled unmixed in the cup of the wrath (of God); and he shall be tormented with fire and brimstone" (xiv. 8-10).

In another place,

"I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth committed whoredom, and they that dwell in the earth were made drunk with the wine of her whoredom" (xvii. 1, 2).

And again,

"For of the wine of the wrath of her whoredom have all nations drunk, and the kings of the earth have committed whoredom with her" (xviii. 3).

"The wine of the wrath of God" signifies falsity of evil, and "the wine of whoredom" signifies truth falsified; what the rest means will appear in the explanation of it, likewise what these words mean in the *Apocalypse*:

"Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of God's wrath" (xvi. 19),

"the wine of God's wrath" having the same meaning as "the chalice (or cup) of God's wrath." [40.] In *Jeremiah*:

"Babylon hath been a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad" (li. 7).

And in David:

"There is a cup in the hand of Jehovah, and He hath mixed the wine, hath filled it with mixture, and hath poured it out; but the dregs of it all the wicked of the earth shall suck out and drink" (*Psalms* lxxv. 8).

As the "meal offering" and "drink offering," which were bread and wine, signify worship from good of love and truths of faith, so in a contrary sense, the "meal offering," and "drink offering" signify worship from evils that are of the love of evil, and from falsities of faith; this was signified by the "meal offering" and "drink-offering" that were offered to idols and to the gods

(*Isa.* lxxv. 11; lvii. 6; *Jer.* vii. 18; xlv. 17-19; *Ezek.* xx. 28; *Deut.* xxxii. 38; and elsewhere).

From the signification of "wine" it can be seen what "vineyard," "vine," its "branches," and "grapes," signify in the Word, namely, that "a vineyard" signifies a spiritual church, that is, a church that is in the truths and goods of doctrine from the Word, "a vine" doctrine itself, its "branches" truths from which doctrine is formed, and "grapes" which are the fruit of vineyards and vines, goods of charity and goods of faith (but of these elsewhere).

VERSES 7, 8.

377. “And when he had opened the fourth seal, I heard the voice of the fourth animal saying, Come and see. And I saw, and behold a pale horse; and he that sat upon him his name was Death, and Hell was following with him. And there was given unto them power over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.”

7. “And when he had opened the fourth seal” signifies *prediction still further manifested* [n. 378]; “I heard the voice of the fourth animal saying” signifies *out of the inmost heaven from the Lord* [n. 379]; “Come and see” signifies *attention and perception* [n. 380].

8. “And I saw, and behold a pale horse,” signifies *understanding of the Word then become nought in consequence of evils of life and falsities therefrom* [n. 381]; “and he that sat upon him” signifies *the Word* [n. 382]; “his name was Death, and Hell was following with him,” signifies *eternal damnation* [n. 383]; “and there was given unto them power over the fourth part of the earth, to kill,” signifies *the loss of every good and thus of every truth from the Word, and in consequence, to be in the doctrine of their church from the Word* [n. 384]; “with sword” signifies *by falsity* [n. 385]; “and with famine” signifies *by the loss, lack, and ignorance of the knowledges of truth and good* [n. 386]; “and with death” signifies *consequent extinction of spiritual life* [n. 387]; “and by the wild beasts of the earth” signifies *evils of life or lusts and falsities therefrom springing from love of self and of the world, which devastate all things of the church with man* [n. 388].

378. [Verse 7.] “And when he had opened the fourth seal” signifies *prediction still further manifested*; as is evident from what was said and shown above (n. 351, 352, 361).

379. “I heard the voice of the fourth animal saying” signifies *out of the inmost heaven from the Lord*; this, too, is evident from what has been said and shown above (n. 353, 362, 370).

380. “Come and see” signifies *attention and perception*, as above (n. 354, 371).

381. [Verse 8.] “And I saw, and behold a pale horse,” signifies *understanding of the Word then become nought in consequence of evils of life and falsities therefrom*.—This and the following chapter treats of the successive states of the church, that is, of the men of the church in respect to their spiritual life; and their first state is described by “the white horse,” the second by the “red horse,” the third by “the black horse,” and the fourth by “the pale horse.” That “the white horse” signifies understanding of truth from the Word may be seen above (n. 355); that “the red horse” signifies understanding of the Word destroyed in respect to good (n. 364); that “the black horse” signifies understanding of the Word destroyed in respect to truth (n. 372); which makes clear that “the pale horse” signifies understanding of the Word become nought in consequence of evils of life and falsities therefrom. For when understanding of the Word is de-

stroyed in respect to good and in respect to truth, it follows that understanding of the Word becomes nought ; and for the reason that evil of life and falsity therefrom reign. It is said *evil of life and falsity therefrom*, because where there is evil of life there also is falsity, for these make one in man's spirit : it is said *in man's spirit*, because an evil man equally with a good man can do good and speak truth ; but an evil man does this merely from the natural man and thus from the body, while within him, that is, in his spirit, there is no will of good and thus no understanding of truth, therefore neither good nor truth ; this is especially evident when such persons become spirits ; then, because they are in the spirit, they will nothing but evil and speak nothing but falsity. This is what is here meant by "the pale horse." That "a horse" signifies understanding may be seen above (n. 355) ; here understanding of the Word, because "he that sat upon the horse" signifies the Word (n. 373). [2.] "Pale" signifies evil of life and falsity therefrom, thus "a pale horse" understanding of the Word become nought in consequence of evils of life and falsities therefrom, because paleness indicates and thus signifies absence of life or loss of life, here absence and loss of spiritual life, which occurs when there is evil of life in place of good of life, and falsity of faith in place of truth of faith, for there is then no spiritual life. Spiritual life means the life of heaven, and in the Word this is called simply "life ;" but life not spiritual is such a life as those have who are in hell, and this in the Word is called "death." That "the pale horse" signifies spiritual death is evident, too, from the rest of the verse, for it is said, "he that sat upon (this horse) his name was Death, and Hell was following with him." [3.] "Paleness" or "pale" has the same meaning in *Jeremiah* :

"Ask ye, I pray, and see whether a male doth bring forth? wherefore do I see every man with his hands on his loins as one in travail, and all faces are turned into paleness?" (xxx. 6.)

No one can know what these words involve unless he knows the signification of "bringing forth," "male," "man (*vir*)," "hands on the loins," and "faces." This is said of those who wish to acquire for themselves love and faith from self-intelligence ; to acquire these for oneself is signified by "bringing forth ;" "male" and "man" signify intelligence, here self-intelligence ; "hands on the loins" signifies pressing these forth ; and "faces" signify love and faith ; for angels and spirits have faces such as their love and faith are, affection for good, which is love, and affection for truth, which

is faith, manifesting themselves wholly in their faces; therefore "whether a male doth bring forth" signifies whether any one can acquire for himself good of love and truth of faith from self intelligence. "I see every man with his hands on his loins as one in travail" signifies that every one is striving to hatch these out of what is his own (*ex proprio*); and "all faces are turned into paleness" signifies that from this there is no good or truth, but evil and falsity, thus no life, but spiritual death. This is signified by "paleness of the face." (That "conceptions," "travailings," and "births," in the Word signify spiritual conceptions, travailings, and births which are of love and faith, see *A.C.*, n. 3860, 3868, 3915, 3965, 3919, 9325; that the "male" or "masculine" signifies truth, and intelligence therefrom, n. 749, 2046, 4005, 7838; likewise "man (*vir*)," n. 749, 1007, 3134, 3309, 3459, 9007; that "the face" signifies the interiors of the mind, thus the things of love and faith, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546; that the faces with angels are forms of their affections, *Heaven and Hell*, n. 47, 457, 459, 481, 552, 553.) [4.] "To wax pale" has a like meaning in *Isaiah*:

"Jacob shall not be ashamed, neither shall his face wax pale" (xxix. 22).

"Jacob" means those who are of the church, and "his face shall not wax pale" means that such shall be not in evils and falsities, but in goods and truths. "Paleness" signifies absence and loss of spiritual life, which occurs when there is no good or truth, but evil and falsity, because when man is deprived of vital heat he waxes pale and becomes an image of death, as is the case in extreme terrors, the same as when he dies; but when a man dies spiritually his face either becomes red like a coal fire or pale like that of a corpse; thus the infernals appear in the light of heaven.

382. "*And he that sat upon him*" signifies *the Word*.—This is evident from what has been said and shown above (n. 373). Its being said that "his name was Death" does not mean that the Word in itself is death, but only before those who are in evils and in falsities therefrom, for such persons see and perceive in the Word nothing of truth and good, thus nothing of spiritual life; consequently before such as these it is according to appearance and perception that his name that sat upon the pale horse is "Death." For the Word appears to every one according to what he is, as life to those who are in good and truth, but as death to those who are in evils and falsities. It is the same with the Lord Himself, who is the Word; He too appears to every one according to what he is; to those who are in goods and in truths therefrom He appears as a fire and as light vivifying and recreating, but to those who are in evils and in falsities therefrom He appears

as a consuming fire and as thick darkness (see *A.C.*, n. 934 end, 1861 end, 6832, 8814, 8819, 9434, 10551). And for the same reason to those who are in evil and in falsities therefrom the Lord appears to be angry, to punish, to condemn, and to cast into hell, when yet He is never angry, never punishes, or condemns, or casts into hell, but saves so far as man applies himself; for the Lord is good itself and truth itself, He is love itself and mercy itself. The same is true of this passage, where it is said that the name of the one that sat on the pale horse is "Death." (On this more may be seen cited above, n. 373.)

383. "*His name was Death, and Hell was following with him,*" signifies *eternal damnation*.—This is evident from the signification of "name," as meaning what a thing is (see above, n. 102, 148), here what the Word is with those who are in evils and in falsities therefrom; also from the signification of "death," as meaning damnation (of which also see above, n. 186), for spiritual death is nothing else; also from the signification of "hell," as meaning evil and falsity therefrom, since in these and from these hell exists. Moreover, "hell" has the same signification as "death," namely, damnation; but as both are here mentioned, and thus hell is distinguished from death, "hell" signifies eternal damnation, for those who come into hell remain there to eternity; therefore it is added, "and Hell was following with him," "to follow with him" signifying to abide therein, namely, in damnation to eternity. From this it can be seen that "his name was Death, and Hell was following with him" signifies eternal damnation.

384. "*And there was given unto them power over the fourth part of the earth, to kill,*" signifies *the loss of every good and thus of every truth from the Word, and in consequence to be in the doctrine of their church from the Word*.—This is evident from the signification of "power," as meaning effect, since to be able means to effect; from the signification of "to kill" or "to slay," as meaning to deprive of good and truth (of which above, n. 366); from the signification of "fourth part," as meaning every good and thus every truth (of which presently); and from the signification of "earth," as meaning the church and everything thereof (of which above, n. 29, 304). And as a church is a church from its doctrine and from life according to it, and as every doctrine of the church must be from the Word, so doctrine of the church from the Word is at the same time signified. From this it can be seen that "there was given unto them power over the fourth part of the earth to kill" signifies the loss of every good and thus of every truth

from the Word, and in consequence to be in the doctrine of the church from the Word. It is said that "power was given unto them," meaning to evils and to falsities therefrom, and these are signified also by "death and hell." That those who are in evils and falsities deprive themselves of all perception of good and understanding of truth from the Word, and in consequence are in the doctrine of their church from the Word, is clearly evident in the case of those who are in falsities of doctrine from evils of life. Such, although they read the Word, either do not see the truths that are in it or falsify them by applying them to the falsities of their own opinions and to the evils of their own loves; for the sense of the letter of the Word is such that those who are in good see truths in it, and those who are in evil see falsities, for the sense of the letter is adapted to the apprehension of little children, youths, and the simple, and is therefore according to appearance; but still in that sense truths lie hid that are seen by none except those who are in good, those who are in evil not wishing to see them, but they adapt all things by perverse interpretations to the evils of their loves and to the falsities of their opinions, as is plainly evident from so many heresies existing within the church, especially the wicked Babylonian heresy, and also the Jewish heresy. [2.] "A fourth part" signifies every good and thus every truth, because the number "four" signifies conjunction of good and truth, and therefore "a fourth part" or "a fourth" signifies everything of conjunction. In the Word "a third part" and also "a fourth part" are often mentioned, and those who do not know that all numbers signify things may suppose that "a third part" means a third part, and "a fourth part" a fourth part, or that they signify some portion; but "a third part" signifies all truth, and "a fourth part" all good; and as all truth is from good, "a fourth part" signifies all good and the truth therefrom, here the loss of these, because it is said "there was given to them power over the fourth part of the earth to kill." That "three" and thus "a third part" are predicated of truths, will be seen hereafter, where that number is mentioned. But "four" and thus "a fourth part" are predicated of goods and the truths therefrom, because they signify conjunction of good and truth. This has been made evident to me by much experience from the spiritual world; for when angels spoke there of the conjunction of good and truth, or of love and faith, and their talk was determined into numbers, the number four was exhibited, and sometimes the number two, or the number eight, or the number sixteen, because these numbers have a like signification, for num-

bers multiplied or divided by themselves have the same signification as the numbers with which they are multiplied or divided (see *A.C.*, n. 5291, 5335, 5708, 7973). That angelic speech falls into numbers, may be seen in *Heaven and Hell* (n. 263). That “four” signifies conjunction of good and truth has its origin from the four quarters in heaven, in two of which, namely, in the east and west, those dwell who are in good of love, and in the other two, namely, in the south and the north, those who are in truths therefrom, (see *Heaven and Hell*, n. 141–153). Consequently “the four quarters,” or “the four winds,” signify all good and truth therefrom, and “four” their conjunction. “A fourth part” signifies everything of conjunction of good and truth, because here “a fourth” constitutes the whole, and “a fourth” is significative of conjunction; therefore “killing a fourth part” signifies everything of conjunction, consequently every good and truth; for where no conjunction of good and truth exists, there they are not; for there can be no good without truth, nor truth without good; they are in their essence one, since truth is of good, and good is of truth (as can be seen from what is said, and the passages cited respecting good and truth in the *Doctrine of the New Jerusalem*, n. 11–27).

385. “*With sword*” signifies *by falsity*.—This is evident from the signification of “sword,” as meaning truth fighting against falsity and destroying it; and in a contrary sense falsity fighting against truth and destroying it (of which above, n. 131, 367).

386[a]. “*And with famine*” signifies *by the loss, lack, and ignorance of knowledges of truth and good*.—This is evident from the signification of “famine,” as meaning the loss of knowledges of truth and good, also lack and ignorance of them. These are signified by “famine” in the Word. This is the signification of “famine” because “food and drink” signify all things that nourish and sustain spiritual life, and these in general are knowledges of truth and good. The spiritual life itself needs nourishment and support just as much as the natural life does; so it is said to be famished when a man is deprived of these knowledges, or when they fail, or when they are unknown and yet are desired. Moreover, natural foods correspond to spiritual foods, as bread to the good of love, wine to truths therefrom, and other foods and drinks to particular goods and truths, which have been treated of in several places before, and will be treated of in what follows. It is said that “famine” signifies (i.) loss of knowledges of truth and good, (ii.) lack, and (iii.) ignorance of them, since there is loss with those who are in evils and in falsities therefrom; lack with those who cannot know them, because they are not in the

church or in its doctrine; and ignorance with those who know that there are knowledges, and therefore desire them: these three things are signified by "famine" in the Word, as can be seen from the passages there in which "famine," "the hungry," "thirst," and "the thirsty," are mentioned.

[b.] [2.] (i.) *That "famine" signifies the loss of knowledges of truth and good which exists with those who are in evils and in falsities therefrom,* is evident from the following passages. In *Isaiah*:

"In the wrath of Jehovah of hosts is the land darkened, and the people are become as fuel of the fire; a man shall not spare his brother. And if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied; they shall eat every man the flesh of his own arm; Manasseh Ephraim, and Ephraim Manasseh; they together against Jehovah" (ix. 19-21).

Except from the internal sense no one can understand this, nor can even know what is treated of. This treats of the extinction of good by falsity, and of truth by evil. The perversion of the church through falsity is meant by "in the wrath of Jehovah of hosts is the land darkened;" and the perversion of it through evil is meant by "the people are become as fuel of the fire;" "the land darkened" signifies the church where there is no truth, but only falsity; and "fuel of the fire" signifies consumption of the truth by love of evil, "fire" meaning love of evil. That falsity destroys good is meant by "a man shall not spare his brother," "man (*vir*)" and "brother" signifying truth and good, here "man" signifies falsity, and "brother" good, because it is said that "he shall not spare him." The consequent loss of all good and of all truth, however much it may be sought, is meant by "if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied," "right hand" signifying good from which is truth, and "left hand" truth from good, "to cut at, and to eat these" signifies to seek, and "to be hungry and not be satisfied" means to be deprived of; that evil extinguishes all truth and falsity all good is meant by "they shall eat every man the flesh of his own arm," "flesh of the arm" meaning the power of good through truth, "man" falsity, and "to eat" to extinguish. That thus all will of good and understanding of truth perishes is meant by "Manasseh shall eat Ephraim, and Ephraim Manasseh." (That "Manasseh" means will of good, and "Ephraim" understanding of truth, see *A.C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6295.) That this is true of those who are in evils and falsities is meant by "they together against Jehovah;" for when

the will is in good and the understanding in truth these are with Jehovah, since they are both from Him; but when the will is in evil and the understanding in falsity they are against Jehovah. [3.] In the same,

“Rejoice not, O Philistia, all of thee, because the rod that smiteth thee is broken; for from the serpent’s root shall come forth a basilisk, his fruit shall be a fiery flying serpent. . . . I will kill thy root with famine, and it shall slay thy remnant” (xiv. 29, 30).

Nearly the same is meant by this in the internal sense; but here those are treated of who believe that faith is merely the interior sight of the natural man, and that they are justified and saved by such sight or faith, thus denying that the good of charity has any effect. Such as these are meant by “the Philistines,” and a collection of them by “Philistia” (see *A.C.*, n. 3412, 3413, 8093, 8313). That this false principle, which is faith alone or faith separated from charity, destroys every good and truth of the church is meant by “from the serpent’s root shall come forth a basilisk,” “serpent’s root” meaning that false principle, and “basilisk” the destruction of the good and truth of the church thereby. That reasoning from mere falsities springs from this is meant by “his fruit shall be a fiery flying serpent,” “fiery flying serpent” meaning reasoning from falsities. The loss of all truth and thus of all good is meant by “I will kill thy root with famine, and famine shall slay thy remnant,” “famine” meaning the loss of truth and good, and “remnant” meaning all things hatched out of that principle. That such is the meaning has been made evident also by experience itself. Those who in doctrine and in life have confirmed themselves in the principle of faith alone are seen in the spiritual world as basilisks, and their reasonings as fiery flying serpents. [4.] In the same,

“Who formeth a god, and casteth a molten image, and it profiteth not? . . . he fashioneth iron with the tongs, and worketh it in the coal, and formeth it with sharp hammers; so he worketh it by the arm of his strength; yea, he is hungry until his strength faileth, neither doth he drink, . . . until he is weary” (xliv. 10 12).

This describes the formation of doctrine both from one’s own understanding and from one’s own love. “To form a god” signifies doctrine from one’s own understanding; and “to cast a molten image,” from one’s own love. “He fashioneth the iron with the tongs, and worketh it in the coal,” signifies the falsity that he calls truth and the evil that he calls good, “iron” meaning falsity, and “fire of coal” the evil of one’s own love. “He formeth it with sharp hammers” signifies by ingenious reason-

ings from falsities so that they may seem to hold together ; “so he worketh it by the arm of his strength” signifies from what is his own (*ex proprio*) ; “yea, he is hungry until his strength faileth, neither doth he drink, until he is weary,” signifies that there is nothing whatever of good or of truth, “to be hungry” signifies loss of good, and “not to drink” loss of truth, “until his strength faileth” and “until he is weary” signify till there is nothing of good and nothing of truth left. Who that looks at the Word in the sense of the letter only, can see in this anything but a description of the formation of a graven image? yet he must see that there is nothing spiritual involved in such a description of the formation of a graven image ; also that there is no need of saying that “he is hungry until his strength faileth, neither doth he drink until he is weary ;” nevertheless not only here but elsewhere in many places in the Word, the formation of a religion and of the doctrine of falsity is described by “idols,” “graven images” and “molten images.” (That these signify the falsities of religion, and of doctrine originating from one’s own understanding, and from one’s own love, see *A.C.*, n. 8869, 8932, 8941, 9424, 10406, 10503.) [5.] In the same,

‘These two things have befallen thee ; who shall bemoan thee? devastation and a breach, and famine and sword” (li. 19).

Here, too, “famine” means the loss of knowledges of good, even till there is no more good ; and “sword” the loss of knowledges of truth, even till there is no more truth ; therefore “devastation” and “breach” are mentioned, “devastation” signifying that there is no more good, and “breach” that there is no more truth. [6.] In the same,

“Thus said the Lord Jehovih, Behold, My servants shall eat, but ye shall be hungry ; My servants shall drink, but ye shall be thirsty ; behold, My servants shall be glad, but ye shall be ashamed” (lxv. 13).

Here, also, “to be hungry and thirsty” means to be deprived of the good of love and the truths of faith, “to be hungry” to be deprived of the good of love, and “to be thirsty” to be deprived of the truths of faith ; “to eat and to drink” signifies communication and appropriation of goods and truths ; and “servants of the Lord Jehovih,” those who receive goods and truths from the Lord ; this makes clear what is signified by “Behold, My servants shall eat, but ye shall be hungry ; My servants shall drink, but ye shall be thirsty ;” that the Lord’s servants shall have eternal happiness, but others unhappiness, is signified by “Behold, My servants shall be glad, but ye shall be ashamed.” [7.] In *Jeremiah* :

“By sword, by famine, and by pestilence I consume them ; Yet I said, Ah Lord Jehovih ! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famines. . . . Therefore thus

said Jehovah against the prophets prophesying in my name, although I sent them not, yet they say, Sword and famine shall not be in this land. By sword and by famine shall these prophets be consumed ; the people to whom they prophesy shall be cast out in the streets of Jerusalem, . . . there shall be no one to bury them" (xiv. 12, 13, 15, 16).

"Sword, famine, and pestilence," signifies the loss of truth and of good, and thus of spiritual life through falsities and evils ; "sword" signifying the loss of truth through falsities, "famine" the loss of good through evils, and "pestilence" the loss of spiritual life. "Prophets" mean those who teach truths of doctrine, and in an abstract sense, doctrinals of truth. This makes clear what is signified by all this, namely, that those who teach the doctrine of falsity and evil shall perish through these things that are signified by "sword and famine ;" and that those who receive that doctrine from them are separated from every truth of the church, and are damned, is signified by "they shall be cast out in the streets of Jerusalem, there shall be no one to bury them," "streets of Jerusalem" meaning the truths of the church, "to be cast out in them" meaning to be separated from those truths, and "not to be buried" meaning to be damned. [8.] "Sword, famine, and pestilence," have a like signification in the following passages, "sword" signifying the loss of truth through falsities, "famine" the loss of good through evils, and "pestilence" the consequent consumption and loss of spiritual life. In *Jeremiah* :

"They shall be consumed by sword and by famine, that their carcase may be for food to the birds of the heavens and to the beast of the earth" (xvi. 4) ;

"their carcase may be for food to the birds of the heavens" signifying damnation by falsities, and "for food to the beast of the earth" damnation by evils. In the same,

"They have denied Jehovah when they said, It is not He ; neither shall evil come upon us ; neither shall we see sword and famine" (v. 12).

In the same,

"Behold I will visit upon them ; the young men shall die by the sword, their sons and their daughters shall die by famine" (xi. 22).

In the same,

"Give their sons to the famine, and make them flow down upon the hands of the sword, that their wives may become bereaved and widows, and their men be put to death, their young men smitten by the sword in war" (xviii. 21).

In the same,

"I will send upon them sword, famine, and pestilence, and will make them like vile figs, that cannot be eaten for badness. And I will pursue after them with sword, with famine, and with pestilence" (xxix. 17, 18).

In the same,

“I will send upon them sword, famine, and pestilence, until they are consumed from off the land that I gave to them and to their fathers” (xxiv. 10).

In the same,

“I proclaim to you a liberty, to the sword, to the pestilence, and to the famine ; and I will deliver you up to be tossed to and fro by all the kingdoms of the earth” (xxxiv. 17).

In the Gospels :

“Nation shall be roused against nation, and kingdom against kingdom ; and there shall be pestilences, and famines, and earthquakes, in divers places” (*Matt.* xxiv. 7 ; *Mark* xiii. 8 ; *Luke* xxi. 11).

In *Ezekiel* :

“Because thou hast defiled My sanctuary, . . . a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee ; and a third part shall fall by the sword round about thee ; and a third part I will scatter to every wind. . . . When I shall send upon them the evil arrows of famine, that shall be for destruction, when I shall send them to destroy you ; but yet I will increase the famine upon you, until I shall have broken to you the staff of bread. And I will send upon you famine and the evil wild beast, and I will make thee bereaved ; and pestilence and blood shall pass through thee” (v. 11, 12, 16, 17).

In the same,

“The sword without, and pestilence and famine within ; he that is in the field shall die by the sword, but he that is in the city famine and pestilence shall devour him” (vii. 15).

In the same,

“Because of all the evil abominations, . . . they shall fall by the sword, by famine, and by pestilence. He that is far off shall die by pestilence ; he that is near shall fall by the sword ; and he that remaineth and is preserved shall die by the famine” (vi. 11, 12).

In *Jeremiah* :

“But if ye say, We will not dwell in this land, that ye may not obey the voice of Jehovah your God ; saying No, but we will go into the land of Egypt, where we shall see no war and shall not hear the sound of the trumpet and shall not hunger for bread, and there will we dwell : . . . hear ye the word of Jehovah, . . . If ye wholly set your faces to enter into Egypt, and go to sojourn there, it shall come to pass that the sword that ye fear shall overtake you there in the land of Egypt, and the famine whereof ye were afraid shall follow hard after you there in Egypt, and there ye shall die. . . . And they shall die there by sword, by famine, and by pestilence ; neither shall one of them remain, . . . because of the evil that I will bring upon you. . . . And ye shall be for an execration and an astonishment, . . . and for a reproach ; and ye shall see this place no more. . . . Now therefore know certainly, that ye shall die by sword, by famine, and by pestilence, in the place whither ye have desired to go in order to sojourn there” (xlii. 13-18, 22 ; xliv. 12, 13, 27).

“Egypt” here signifies the natural, and “to come into Egypt

and to sojourn there" signifies to become natural. (That "Egypt" means the knowing faculty (*scientificum*) that belongs to the natural man, and thus the natural, and "the land of Egypt" means the natural mind, see *A.C.*, n. 4967, 5079, 5080, 5095, 5276, 5278, 5280, 5288, 5301, 5160, 5799, 6015, 6147, 6252, 7353, 7648, 9340, 9391; and that "to sojourn" means to be instructed, and to live, n. 1463, 2025, 3672.) From all this it can be seen what is signified in the spiritual sense by "their not going into Egypt, and their dying by the sword, the famine, and the pestilence, if they did," namely, that if they became merely natural, they would be deprived of all truth and good and spiritual life; for the natural man separate from the spiritual is in falsities and evils, and thus in infernal life. (That the natural man separate from the spiritual is such, see *Doctrine of the New Jerusalem*, n. 47, 48.) Therefore it is said that if they went into Egypt "they should be for an execration and an astonishment and a reproach, neither would they see this place;" "the place they would not see" meaning the state of the spiritual man, the same as "the land of Canaan." Like things are signified by the murmurings of the sons of Israel in the wilderness, because they so often desired to return into Egypt; therefore manna was given to them, which signifies spiritual nourishment (*Exod.* xvi. 2, 3, 7-9, 22). [9.] In *Ezekiel*:

"Then I will stretch out Mine hand against" the house of Israel, "that I may break for it the staff of bread, and send famine upon it, and cut off from it man and beast. . . . Then I will cause the evil wild beast to pass through the land, and will bereave it, that it may become a desolation. . . . Then I will send my four evil judgments upon Jerusalem, sword, and famine, and the evil wild beast, and pestilence, to cut off from it man and beast" (xiv. 13, 15, 21).

This describes the vastation of the church; "house of Israel" and "Jerusalem" meaning the church; "to break the staff of bread" signifies to destroy everything celestial and spiritual by which the church should be nourished, for "bread" involves everything belonging to heaven and the church, that is, all spiritual nourishment; "to cut off man and beast" signifies every spiritual and natural affection; therefore "the sword, famine, evil wild beast, and pestilence," signify destruction of truth by falsity, of good by evil, of affection for truth and good by lusts arising from evil loves, and the consequent extinction of spiritual life. These are called "the four evil judgments," and are meant by "the sword, famine, death, and the evil wild beast," in this verse of the *Apocalypse*. Evidently it is the vastation of the church that is thus described. [10.] The three evils that are signified by "famine, sword, and pestilence," the prophet Gad also announced to David when he had numbered the people (2 *Sam.* xxiv. 13). No one can know why David was threatened with these because of his numbering the people unless he knows that

the people of Israel represented and thus signified the church in respect to all its truths and goods, and that "to number" signifies to know the quality thereof, and afterwards to arrange and dispose them according to it. Because no one but the Lord knows and does this, and because the man who does it deprives himself of all good and truth and of spiritual life, and because David did this representatively, these three evils were offered him, one of which he might choose. Who can not see that there was nothing wrong in numbering the people, and that the evil on account of which David and the people were punished was hidden interiorly, that is, in the representatives in which the church then was? In the passages that have been cited, "famine" signifies the loss of knowledges of truth and good, and the consequent loss of all truth and good.

[c.] [11.] (ii.) *That "famine" signifies also the lack of knowledges with those who cannot know them because they are not in the church or in the doctrine thereof*, is evident from the following passages. In *Amos*:

"Behold, the days shall come . . . in which I will send a famine into the land, not a famine for bread, nor a thirst for waters, but for hearing the words of Jehovah; that they may wander from sea to sea, from the north to the east, and may run to and fro seeking the word of Jehovah, and shall not find it. In that day shall the fair virgins and youths faint for thirst" (viii. 11-13).

This explains what is meant by "famine" and "thirst," namely, that a famine for bread is not meant, nor a thirst for waters, but for hearing the word of Jehovah, thus that it is a lack of knowledges of good and truth that is meant; and that these are not in the church or in its doctrine is described by the words, "they shall go from sea to sea, and from the north to the east, seeking the word of Jehovah, and shall not find it," "from sea to sea" signifying on every side, for the outmost boundaries in the spiritual world, where truths and goods begin and terminate appear like seas; consequently "seas" in the Word signify knowledges of truth and good, also knowledges (*scientifica*) in general; "from the north to the east" signifies also on every side where truth and good are, "the north" meaning where truth is in obscurity, and "the east" where good is. Because "famine and thirst" signify a lack of knowledges of good and truth, it is also said "in that day shall the fair virgins and youths faint for thirst," "fair virgins" meaning affections for truth from good, and "youths" the truths themselves that are from good, "the thirst" for which they shall faint meaning the lack of these. (That "virgins" signify affections for good and truth, see *A.C.*, n. 2362, 3963, 6729, 6775, 6788; and "youths" truths themselves, and intelligence, n. 7668.) [12.] In *Isaiah*:

“Therefore My people shall go into captivity for lack of knowledge ; and the glory thereof shall be men of famine, and the multitude thereof shall be dried up with thirst” (v. 13).

The desolation or destruction of the church from lack of knowledges of good and truth is signified by, “My people shall go into captivity for lack of knowledge.” The Divine truth that constitutes the church is signified by “glory ;” that this is not, and consequently good is not, is signified by “the glory thereof shall be men of famine,” “men of famine” meaning those who are in no perception of good, and in no knowledges of truth ; and that consequently there is no truth is signified by “the multitude thereof shall be dried up with thirst,” “to be dried up with thirst” meaning lack of truth, “multitude” in the Word being predicated of truths. [13.] In the same,

“The people shall seek their God, . . . the law and the testimony ; . . . for they shall pass through it perplexed and famished ; and it shall come to pass that when they shall hunger they shall be indignant, and shall curse their king and their gods, and shall look upwards : they shall look also to the earth, but behold straitness and thick darkness” (viii. 19-22).

This treats of those who are in falsities from lack of knowledges of truth and good, and their indignation on that account ; the lack is described by “they shall look upwards, and they shall look also to the earth, but behold straitness and thick darkness,” “to look upwards and to look to the earth” means to look everywhere for goods and truths ; “but behold straitness and thick darkness” means that these are nowhere to be found, but mere falsities only, “thick darkness” meaning dense falsity. Their indignation on this account is meant by “it shall come to pass that when they shall hunger they shall be indignant, and shall curse their king and their gods,” “to hunger” meaning to desire to know, “king” falsity, “the gods” falsities of worship therefrom, and “to curse” to detest. [14.] In *Lamentations* :

“Lift up thy hands to the Lord respecting the soul of thy young children, who have fainted for famine at the head of every street” (ii. 19).

Lamentation over those who ought to be instructed in knowledges of good and truth, by which spiritual life is attained, is described by “Lift up thy hands to the Lord respecting the soul of thy children ;” and the lack of these knowledges is described by “who have fainted for famine at the head of every street,” “famine” meaning lack, “streets” truths of doctrine, “to faint at the head of them” meaning that there are no truths. [15.] In the same,

“Servants have ruled over us, there is no one to deliver us out of their

hand. We get our bread with the peril of our souls because of the sword of the desert. Our skins are black like an oven because of the tempests of famine" (v. 8-10).

"Servants that have ruled with no one to deliver out of their hand" signify evils of life and falsities of doctrine, in general, evil loves and false principles; "we get our bread with the peril of our souls because of the sword of the desert" signifies that there is no good that constitutes true spiritual life, because of the falsity everywhere reigning; "bread" means the good that constitutes spiritual life; "sword" falsity destroying; and "desert" where there is no good because no truth; for all good with man is formed by truths, therefore where there are no truths but only falsities good is not possible. "Our skins are black like an oven because of the tempests of famine" signifies that because of the lack of knowledges of good and truth the natural man is in its own evil love; "the skin," from correspondence with the Greater Man or heaven, signifies the natural man; "to be black like an oven" signifies to be in one's own evil from falsities; and "tempests of famine" signify a complete lack of knowledges of good and truth. [16.] In *Luke*:

"Woe unto you that are full! for ye shall hunger" (vi. 25).

"The full" in the Word mean those who have the Word, in which are all the knowledges of good and truth; and "to hunger" means to lack these, and also to be deprived of them. In *Job*:

"Blessed is the man whom God hath chastened; therefore despise not the discipline of the Almighty. . . . In famine He shall redeem thee from death; and in war from the hands of the sword" (v. 17, 20).

This treats of those who are in temptations; temptations are signified by "whom God hath chastened," and by "the discipline of the Almighty." "The Almighty (*Schaddai*)" signifies temptations, deliverance from them, and consolation after them (see *A.C.*, n. 1992, 3667, 4572, 5628, 6229). "The famine" in which he shall be redeemed signifies temptation in respect to perception of good, in which he shall be delivered from evil; "to redeem" meaning to deliver; and "the hand of the sword" in war" signifies temptations in respect to understanding of truth, "war" also meaning temptation or combat against falsities.

[d.] [17.] (iii.) That "famine" in the Word also signifies ignorance of knowledges of truth and good, such as those are in who know that there are knowledges and therefore desire them, is evident from the following passages. In *Matthew*:

"Blessed are they that hunger . . . after righteousness, for they shall be filled" (v. 6).

“To hunger after righteousness” signifies to desire good, for in the Word “righteousness” is predicated of good. In *Luke*:

“God hath filled the hungry with good things; and the rich He hath sent empty away” (i. 53).

“The hungry” are those who are ignorant of knowledges of truth and good, and yet desire them; and “the rich” are those who have an abundance of them, but no desire for them. That the former are enriched is signified by “God filleth them with good things;” and that the latter are deprived of them is signified by “God sendeth them away empty.” [18.] In David:

“Behold, the eye of Jehovah is upon them that fear Him, . . . to deliver their soul from death, and to keep them alive in famine” (*Psalms* xxxiii. 18, 19).

“Those that fear Jehovah” mean those who love to do His commandments; “to deliver the soul from death” signifies from evils and falsities, and thus from damnation; and “to keep them alive in famine” signifies to give spiritual life according to desire. A desire for knowledges of truth and good is a spiritual affection for truth, which is possible only to those who are in good of life, that is, who do the Lord’s commandments; and these, as has been said, are meant by “those that fear Jehovah.” [19.] In the same,

“Let them confess to Jehovah His mercy, . . . for He satisfieth the longing soul, and the hungry soul He filleth with good” (*Psalms* cvii. 8, 9).

“To satisfy the longing soul, and to fill with good the hungry soul,” applies to those who long for truths and goods, “longing soul” signifying those who long for truths, and “hungry soul” those who long for goods. In the same,

“There is no want to them that fear” Jehovah. “The young lions shall lack, and suffer hunger; but they that seek Jehovah shall not want any good” (*Psalms* xxxiv. 9, 10).

Here, too, “those that fear Jehovah,” to whom there is no want, signify those who love to do the Lord’s commandments; and “they that seek Jehovah,” who shall not want any good, signify those who in consequence are loved by the Lord, and receive truths and goods from Him. “The young lions,” that lack and suffer hunger, signify those who have knowledge and wisdom from themselves, “to lack and suffer hunger” meaning that they have neither truth nor good. (What “lions” in both senses signify, see u. 278[*b, c*].) [20.] In the same,

Jehovah “who executeth judgment for the oppressed; who giveth bread to the hungry; Jehovah who looseth the bound” (*Psalms* cxlvi. 7).

The "oppressed" here mean those who are in falsities from ignorance; such are oppressed by spirits who are in falsities; therefore it is said that "Jehovah executeth judgment for them," by rescuing them from those that oppress. "The hungry" mean those who desire goods; and as such are nourished by the Lord it is said "Jehovah giveth bread to the hungry, "to give bread" meaning to nourish, and spiritual nourishment is knowledge, intelligence, and wisdom. "The bound" mean those who desire truths but are withheld from them by falsities of doctrine or by ignorance, because they have not the Word; therefore "to loose the bound" means to free from falsities. (That such are called "bound," see *A.C.*, n. 5037, 5086, 5096.) [21.] In the same,

Jehovah "turneth the desert into a lake of waters, and a land of dryness into a springing forth of waters. And there He maketh the hungry to dwell, that they may build a city of habitation, and sow fields, and plant vineyards, and make fruit of increase" (*Psalms* cvii. 35-37).

The meaning of these words is wholly different from the sense of the letter, namely, that those who are ignorant of knowledges of truth and yet desire to know them shall be enriched and abundantly supplied with them; for "Jehovah turneth the desert into a lake of water" signifies that in place of ignorance of truth there shall be abundance of truth, "desert" meaning where there is ignorance of truth, and "lake of waters" abundance of it. "To turn a land of dryness into a springing forth of waters" signifies the same in the natural man, for "land of dryness" means where there is ignorance of truth, "springing forth of waters" abundance, the natural man is "the springing forth," and "waters" are truths. "There He maketh the hungry to dwell" signifies those who desire truth, "to dwell" meaning to live, and "the hungry" those who desire. "That they may build a city of habitation" signifies that they may form for themselves a doctrine of life, "city" meaning doctrine, and "habitation" life. "That they may sow fields and plant vineyards, and make fruit of increase," signifies to receive truths, to understand them, and to do them, "to sow fields" meaning to be instructed and to receive truths, "to plant vineyards" meaning to receive truths in the understanding, that is, in spirit, for "vineyards" mean spiritual truths; therefore "to plant" them means to receive them spiritually, that is, to understand them; "to make fruit of increase" means to do them and to receive goods, for "fruits" are the deeds and goods of charity. [22.] In the same,

"Jehovah knoweth the days of the perfect, and shall be their inheritance for ever. They shall not be ashamed in the time of evil; and in the days of famine they shall be satisfied" (*Psalms* xxxvii. 18, 19).

“Days of the perfect” signify the states of those who are in good and in truths therefrom, that is, those who are in charity and in faith therefrom. “Jehovah shall be their inheritance forever” signifies that they are His own and are in heaven; “they shall not be ashamed in the time of evil” signifies that they shall conquer when they are tempted by evils; and “in the days of famine they shall be satisfied” signifies that they shall be upheld by truths when they are tempted and infested by falsities, “time of evil” and “days of famine” signifying states of temptations, and temptations are from evils and falsities. [23.] In the *First Book of Samuel*:

“The bows of the mighty are broken, but they who had been driven have girded strength about them; they that are full have hired themselves for bread; and they that are hungry have ceased; even until the barren hath borne seven, and she that hath many children hath failed” (ii. 4, 5).

“They that are full have hired themselves for bread, and they that are hungry have ceased,” signify those who wish for and long for goods and truths. The rest may be seen explained above (n. 257 and 357[d]). [24.] In *Isaiah*:

“For the fool speaketh foolishness, and his heart worketh iniquity, to practise hypocrisy, and to utter error against Jehovah, to make empty the hungry soul, and to cause the drink of the thirsty to fail” (xxxii. 6).

He is here called “a fool” who is in falsities and evils from love of self. consequently from self-intelligence. Falsities are meant by the “foolishness” that he speaks; and evils by the “iniquity” that his heart works. The evils that he speaks against goods are meant by “the hypocrisy” that he practises; and the falsities that he speaks against truths, by the “error” that he utters against Jehovah; “to make empty the hungry soul, and to cause the drink of the thirsty to fail” means to convince and destroy those who desire goods and truths, “the hungry soul” meaning those who desire goods, and “he that thirsteth for drink” meaning those who desire truths. [25.] In the same,

“If thou shalt draw out thy soul to the hungry and satisfy the afflicted soul, thy light shall arise in obscurity and thy darkness be as the noonday” (lviii. 10).

This describes charity towards the neighbor, here towards those who are in ignorance, but at the same time in a desire to know truths, and in grief on account of the falsities that possess them, and signifies that with those who are in such charity falsities are dispersed and truths become clear and radiant. Charity towards those that are in ignorance and at the same time in a desire to know truths is meant by “If thou shalt draw out thy soul

to the hungry," "the hungry" meaning those who desire, and "the soul" understanding of truth instructing. This being done to those who are in grief because of the falsities that possess them is meant by "if thou shalt satisfy the afflicted soul;" that ignorance is dispelled and truths become clear and radiant with those who are in such charity is meant by "thy light shall arise in obscurity, and thy darkness be as the noonday," "obscurity" signifying the ignorance of the spiritual mind, and "darkness" the ignorance of the natural mind, "light" truth in light, "noonday" the same. Such enlightenment those have who from charity or spiritual affection instruct such as are in falsities from ignorance; for such charity is a receptacle of the influx of light or truth from the Lord. [26.] In the same,

"Is not this the fast that I choose, . . . to break thy bread to the hungry, and to bring the afflicted outcasts into thy house, when thou shalt see the naked and shalt cover him?" (lviii. 6, 7.)

These words have a like meaning, for "to break bread to the hungry" signifies from charity to communicate to and instruct those who are in ignorance and at the same time in a desire to know truths. "To bring the afflicted outcasts into the house" signifies to correct and reform those who are in falsities, and thus in grief, "afflicted outcasts" meaning those who are in grief from falsities; for those who are in falsities stand without, while those who are in truths are in the house, "house" meaning the intellectual mind, into which truths only are admitted, since that mind is opened by means of truths from good. Because this is what is signified it is added, "when thou shalt see the naked and shalt cover him," the "naked" signifying those that are without truths, and "to cover" signifying to instruct; for "garments" in the Word signifies truths investing (see above, n. 195). [27.] In the same,

"They shall not hunger nor thirst, neither shall the heat or the sun smite them; for He that hath mercy on them leadeth them, even unto the springs of waters shall He guide them" (xlix. 10).

That "they shall not hunger nor thirst" does not mean that they are not to hunger nor thirst for natural food and drink; and "neither shall the heat or sun smite them" does not mean that they will not become heated by these; the same is true of their being led unto the springs of waters. Who that thinks about it does not see that something else is here meant? "To hunger and thirst" therefore signifies to hunger and thirst for such things as pertain to eternal life or give that life, and these, in general,

have reference to good of love and truth of faith, “hunger” to good of love, and “thirst” to truth of faith; “heat” and “sun” signify the heat from principles of falsity and love of evil, for these take away all spiritual hunger and thirst; “the springs of waters,” unto which the Lord will guide them, signify enlightenment in all truth, “spring” or “fountain” meaning the Word, also doctrine from the Word, “waters” truths, and “to guide,” in reference to the Lord, meaning to enlighten. From all this the significance can be seen of the Lord’s words in *John*:

“I am the bread of life; he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst” (vi. 35).

Here evidently “to hunger” is to come to the Lord, and “to thirst” is to believe on Him; to come to the Lord is to do His commandments. [28.] This signification of “hungering and thirsting” makes evident also the signification of the Lord’s words in *Matthew*:

“The king said to them on the right hand, . . . I was an hungered, and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was a sojourner and ye took Me in.” And He said to them on the left hand, that he was an hungered and they gave Him not to eat, that He was thirsty and they gave Him not to drink, that He was a sojourner and they took Him not in (xxv. 34, 35, 37, 41-44).

“To hunger and to thirst” signifies to be in ignorance and in spiritual want, and “to give to eat and drink” signifies to instruct and to enlighten from spiritual affection or charity; it is therefore added, “I was a sojourner, and ye took me not in,” “sojourner” signifying those who are out of the church, but who wish to be instructed and to receive the doctrinals of the church and to live according to them (see *A.C.*, n. 1463, 4444, 7908, 8007, 8013, 9196).

[*e*.] Furthermore, we read in the Word that the Lord hungered and thirsted, which means that from His Divine Love He willed and desired the salvation of the human race. [29.] That He hungered we read in *Mark*:

“When they were come from Bethany,” Jesus “hungered; and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon; but when He had come to it He found nothing but leaves, for it was not the season for figs.” “Therefore He said unto it, No man eat any fruit of thee forever.” And the disciples “in the morning as they passed by, saw the fig tree dried up from the roots” (xi. 12-14, 20; *Matt.* xxi. 19, 20).

One who does not know that all things of the Word contain a spiritual sense, may suppose that the Lord did this to the fig-tree in indignation because he was hungry; but “fig tree” means here

not a fig tree, but the church in relation to natural good, and, in particular, the Jewish Church. That there was no natural good in that church, because nothing spiritual, but only some truths from the sense of the letter of the Word, is signified by "Jesus seeing a fig tree afar off having leaves, came, if haply He might find anything thereon; but when He had come to it He found nothing but leaves," "leaves" signifying the truths of the sense of the letter of the Word. That with that nation, because they were in dense falsities and in evil loves, nothing whatever of the natural good of the church would ever exist is signified by "Jesus said, No man eat any fruit of thee forever, and the fig tree was dried up from the roots." It is also said that "it was not the season for figs," and this means that the church was not yet begun; that the beginning of a new church is meant by "a fig tree," is clear from the Lord's words

(in *Matt.* xxiv. 32, 33; *Mark* xiii. 28, 29; and in *Luke* xxi. 28-31).

From this it can be seen what "hungering" here signifies. (That "a fig tree" signifies the natural good of the church, see *A.C.*, n. 217, 4231, 5113; and that "leaves" signify the truths of the natural man, see above, n. 109.)

[30.] That the Lord thirsted we read in *John*:

"Jesus, knowing that all things were now finished, that the Scripture might be fulfilled said, I thirst. And there had been placed a vessel full of vinegar; and they filled a sponge and placed it upon a hyssop-stalk, and put it to His mouth. And when Jesus had received the vinegar He said, It is finished" (xix. 28-30).

Those who think of these things only naturally and not spiritually may believe that they involve nothing more than that the Lord thirsted, and that vinegar was then given Him; but it was because all things that the Scriptures said of Him were then finished, and because He came into the world to save mankind, that He said, "I thirst," which means that from Divine Love He willed and desired the salvation of the human race; and that "vinegar was given Him" signifies that in the coming church there would be no genuine truth, but truth mixed with falsities, such as there is with those who separate faith from charity or truth from good this is what "vinegar" signifies; "they placed it upon a hyssop-stalk" signifies some kind of purification by it, for "hyssop" signifies external means of purification (see *A.C.*, n. 7918). That every particular related in the Word respecting the Lord's passion involves and signifies Divine celestial and Divine spiritual things, may be seen above (n. 83). From the passages cited above it can be seen what "famine" signifies in the Word. Let them be ex-

amined and considered, and it will be seen by those who are in any interior thought that natural famine, hunger, and thirst can by no means be meant, but spiritual famine, hunger, and thirst must be meant.

387. "*And with death*" signifies *consequent extinction of spiritual life*.—This is evident from the signification of "death," as meaning extinction of spiritual life (see above, n. 78, 186). That this is what "death" here signifies is evident from the connection of things in the internal sense; for it is said that "there was given unto them power to kill with sword, with famine, and with death;" and "sword" signifies falsity destroying truth, "famine" the loss of knowledges of truth and good; thus "death" signifies extinction of spiritual life; for where falsity reigns, and where there are no knowledges of truth and good, there is no spiritual life, for spiritual life is acquired by means of the knowledges of truth and good applied to the uses of life. For man is born into all evil and falsity from evil; he is therefore born also into an entire ignorance of all spiritual knowledges; therefore in order that he may be led away from the evils and consequent falsities into which he is born, and be led into the light of heaven and be saved, he must needs acquire knowledges of truth and good, by means of which he can be led into spiritual life and become spiritual. From this connection of things in the internal sense it is evident that "death" here signifies extinction of spiritual life; this is meant, too, by spiritual death.

388[a]. "*And by the wild beasts of the earth*" signifies *evils of life, which are lusts and falsities therefrom springing from love of self and of the world, which devastate all things of the church with man*.—This is evident from the signification of "wild beasts," as meaning the lusts and falsities that spring from love of self and the world; and because these are veritable evils of life, since an evil life is a life of lusts and falsities, these are here meant by "the wild beasts of the earth;" that this is the signification of "wild beasts" will be seen in what follows. Also from the signification of "the earth," as meaning the church (of which see above, n. 29, 304); and as "wild beasts" signify evils of life, and these devastate the church with man, and "the earth" signifies the church, so the "wild beasts of the earth" signify evils of life which devastate the church with man. It is said *the church with man*, because the church is in man; for a church is a church from charity and faith, and these are in man; if these are not in him, the church is not with him. It is believed that the church is where the Word is, and where the Lord is known; but the church

consists of those only who from the heart acknowledge the Divine of the Lord, and who learn truths from the Lord by the Word and do them; no others constitute the church. That "wild beasts of the earth" here signify, in particular, evils of life can be seen from the connection of things in the internal sense. It is said that "there was given unto them power over the fourth part of the earth, to kill with sword, with famine, with death, and by the wild beasts of the earth," "sword" signifying falsity destroying truth, "famine" the loss of knowledges of truth and good, "death" the extinction of spiritual life; therefore "the wild beasts of the earth" signify evils of life, since these rule when spiritual life is extinct, for where there is no spiritual life there life is merely natural, and natural life apart from the spiritual is full of lusts from the love of self and the world, thus is infernal; therefore that life is meant by "evil wild beast." [2.] Moreover, in respect to the evil life that is signified by "the evil wild beast," such may be the life of those who lead a good moral life, if they have no spiritual life; for such do good and speak truth and practice sincerity and righteousness, but only because of reputation, honor, gain, and the laws, thus for the sake of appearance, that they may emulate those who are spiritual, while inwardly they have no desire for good and give no thought to truth and laugh at sincerity and righteousness, unless withheld by the above considerations; consequently they are infernal within. This is clearly manifest when such persons become spirits, which takes place immediately after death; then the external bonds mentioned above are taken away from them, and they then rush without restraint into evils of every kind. But it is otherwise with those who have led a good moral life from a spiritual origin. (On this subject see further in *Heaven and Hell*, n. 484, 529-531, 534; and above, n. 182.) This has been said to make known what is meant by an evil life, namely, that it is not the external life that pertains to the body and has reference to the world where men are, which is called the natural world, but is the internal life that pertains to the spirit and has reference to the world where angels are, which is called the spiritual world. For in respect to his body, with its gestures and speech, man is in the natural world, but in respect to his spirit, that is, in respect to thought and affection, man is in the spiritual world; in fact, as the bodily sight has extension into the natural world and sweeps about there, so the sight of the spirit, which is thought from affection, has extension into the spiritual world and sweeps about there. That this is so is known to few; and it is therefore believed that thinking evil and willing evil is of no consequence if only one abstains from evil doing and evil

speaking ; and yet every thought and volition affects the spirit of man and makes up his life after death.

[b.] [3.] That “evil wild beasts” signify the lusts and falsities from them springing from love of self and the world, that devastate all things of the church with man, and in a contrary sense signify also the affections for truth that vivify all things of the church, can be seen from the following passages in the Word. In *Jeremiah* :

“Go ye, assemble every wild beast of the field ; come to devour. Many shepherds have destroyed My vineyard ; they have trodden My field under foot, they have made the field of desire a desert of solitude” (xii. 9, 10).

This treats of the vastation of the church in respect to its truths and its goods. Vastation is described by “the shepherds have destroyed the vineyard of the Lord,” and “have trodden His field under foot ;” “shepherds” mean those who teach truths, and by means of them lead to good of life ; here those who teach falsities and by means of them lead to evil of life ; “vineyard” means the church in respect to truths ; and “field” the church in respect to good ; its vastation is meant by “have destroyed” and “have trodden under foot,” also by “they have made the field a desert of solitude.” And as lusts and falsities springing from love of self and the world devastate it, it is said, “Go ye, assemble every wild beast of the field ; come to devour,” “every wild beast of the field” signifying the falsities and lusts springing from those loves, and “to devour” signifying to devastate and consume. “Wild beast of the field” does not mean evidently a wild beast of the field, for it is said “shepherds have destroyed the vineyard, and trodden the field under foot ;” and “shepherds” mean shepherds (pastors) of the church, and not shepherds of the flock. [4.] In David :

“The boar out of the wood treadeth under foot (thy vine), and the wild beast of the fields doth feed on it” (*Psalms* lxxx. 13).

“Vine” here signifies the same as “vineyard” above, namely, a church in respect to truth, which is called a spiritual church ; its vastation by lusts and falsities of the natural man separated from the spiritual is meant by “the boar out of the wood treadeth it under foot ;” “the boar out of the wood” signifying the evil lusts of the natural man, and “the wild beast of the field” falsities.

[5.] In *Hosea* :

“I will lay waste her vine and her fig tree ; . . . and I will make them a forest, and the wild beast of the field shall eat them” (ii. 12).

“Vine” and “fig tree” signify the church, “vine” the internal church which is of the spiritual man, and “fig tree” the exter-

ternal church which is of the natural man; the vastation of both is signified by "I will lay them waste, and make them a forest; and the wild beast of the field shall eat them," "a forest" signifying the sensual man who is in mere fallacies and in falsities therefrom, and "wild beast of the field" signifying falsities therefrom and evil lusts; for when the church with man is laid waste, that is, when the truth of the church is no longer believed, man becomes sensual, believing nothing but what he can see with his eyes and touch with his hands; and such a man gives himself up wholly to love of self and love of the world, thus to lusts. That the church is here meant by "the vine" and "fig tree" is evident from the second verse of the same chapter, where it is said that they should plead with their mother, "for she is not my wife, and I am not her husband," "mother" and "wife" in the Word signifying the church. [6.] In Moses:

"By little and little I will drive out the" nations, "lest the land become a solitude, and the wild beast of the field be multiplied against thee" (*Exod.* xxiii. 29, 30; *Deut.* vii. 22).

What this signifies can be seen in the *Arcana Caelestia* (n. 9333-9338), namely, that "nations" signify the evils that man has, even those from inheritance; and that these with man are removed "by little and little," since if they were removed suddenly, before good is formed in him by truths, falsities would enter which would destroy him. "The wild beasts of the field" signify falsities springing from the delights of natural loves. [7.] In the same,

"If ye have walked in My statutes and have kept My commandments and done them, . . . I will give peace in the land, so that ye may lie down securely, and none make afraid; and I will cause the evil wild beast to cease out of the land, and the sword shall not go through your land. . . . But if ye have not hearkened unto Me and done all My commandments, . . . I will send among you the wild beast of the field, which shall rob you of your children, and destroy your cattle, and make you few in number, that your ways may be laid waste" (*Lev.* xxvi. 3, 6, 14, 22).

This describes the state of life of those who are in charity, and of those who are not in charity. The life of charity is meant by "walking in the statutes and keeping the commandments and doing them," for this is charity; the state of their life is described by "peace," by "they shall lie down securely, and none make them afraid," which signifies blessedness of heart and soul arising from conjunction of good and truth, whence there is no longer any combat of evil and falsity against good and truth. It is also described by "I will cause the evil beast to cease out of the land, and the sword shall not go through it," which signifies that there will no longer be any lusts or falsities springing from love of self

and the world, “evil wild beast” signifying the lusts that destroy good affections, and “sword” signifying the falsities that destroy truths. That those who are not in charity are in a contrary state is described by “if ye have not hearkened unto Me and done all My commandments, I will send among you the wild beast of the field, which shall rob you of your children, and destroy your cattle, and make you few in number, that your ways may be laid waste,” which signifies that by lusts and falsities from them they shall be deprived of every good and truth. The lusts and falsities therefrom that will deprive are signified by “the wild beasts of the field that shall rob you of your children;” the good affections of which they will be deprived are signified by “the cattle that shall be destroyed;” and the truths themselves therefrom by their “ways” that shall be laid waste, “ways” meaning the truths that lead to good. [8.] In *Ezekiel*:

“Then I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, that they may dwell trustingly in the wilderness, and sleep in the woods. . . . They shall no more be a prey to the nations, and the wild beast of the field shall not devour them; but they shall dwell trustingly, and none shall make afraid” (xxxiv. 25, 28).

This treats of the Lord’s coming and His kingdom at that time; what is signified in the internal sense, can be seen from the passages just now explained, where many like words occur; “the evil wild beast in the land” signifies lusts; and “the wild beast of the field” falsities. [9.] In *Hosea*:

“I will meet them as a bear that is bereaved of her whelps, and I will rend the caul of their heart, and I will devour them like a fierce lion; the wild beast of the field shall tear them” (xiii. 8).

This treats of the vastation of good by falsity, “a bear bereaved of her whelps” signifying the power of evil from falsity, and “a fierce lion” the power of falsity from evil, and “the wild beast of the field” lusts and falsities; destruction by these is signified by “the wild beast shall tear them;” the separation of truth from good by falsity and evil is signified by “rending the caul of their heart.” [10.] In *Isaiah*:

“No lion shall be there, and the ravenous of the wild beasts shall not go up thither” (xxxv. 9).

This chapter treats of the Lord’s coming, and the state of those who are in His kingdom. “No lion shall be there” signifies that there shall be no falsity destroying truth; “the ravenous of the wild beasts shall not go up thither” signifies that there shall be no lust of destroying; it is said “shall not go up thither,” because this lust is from hell.

[c.] [11.] In *Zephaniah* :

Jehovah "will stretch out His hand over the north, and will destroy Assyria ; . . . that the flocks may lie down in the midst of her, every wild beast of the nation ; both the pelican and the bittern shall lodge in the chapiters thereof. . . . Such is the city that dwelleth carelessly, saying in her heart, I, and none other beside me ; how is she become a waste, a place for the wild beast to lie down in !" (ii. 13-15.)

This treats of self-intelligence, which corroborates falsities and evils by reasonings from knowledges (*scientifica*), and by applying to them things from the sense of the letter of the Word. "The north" signifies the natural and sensual man, and the knowing [faculty] (*scientificum*) that belongs to it ; and "Assyria" signifies reasoning therefrom ; and "saying in her heart, I, and none other beside me," signifies self-intelligence. This makes clear what is involved in these particulars, in connection, namely, "Jehovah will stretch out His hand over the north, and will destroy Assyria," signifies that He will deprive such a natural man, and its power to understand and reason, of all perception of good and understanding of truth ; "the flock shall lie down in the midst of her, every wild beast of the nation ; both the pelican and the bittern, shall lodge in the chapiters thereof," signifies that there shall be falsities of evil and falsities of thought and perception in the knowledges from the Word everywhere therein, "wild beast of the nation" meaning falsity of evil, "pelican and bittern" falsity of thought and perception, and "chapiters" knowledges from the Word. "Such is the city that dwelleth carelessly, saying in her heart, I, and none other beside me," signifies that such intelligence trusts in itself and draws only from self (*ex proprio*), "city" signifying doctrine from such intelligence ; "how is she become a waste, a place for the wild beast to lie down in," signifies that it is full of falsities, with nothing of truth in it. [12.] In *Ezekiel* :

"Speak unto Pharaoh king of Egypt, and to his multitude, . . . Asshur was a cedar in Lebanon, . . . he has become high above all the trees of the field ; . . . but because he was lifted up in his height, and hath set his top among the thick boughs, . . . therefore strangers shall cut him off, the violent of the nations, and they shall cast him down. . . . Upon his ruin every bird of the heavens shall dwell, and every wild beast of the field shall be upon his branches" (xxxi. 2, 3, 5, 10, 12, 13).

These things have the same signification as those above ; "Pharaoh king of Egypt" meaning the same as "the north," namely, the natural man and the knowing [faculty] (*scientificum*) that belongs to it ; "Asshur" reasoning from it ; "he was lifted up in his height, and hath set his top among the thick boughs," signifies glorying

in intelligence from reasoning, thus in self-intelligence. From this general idea of the contents what the particulars here involve can be seen, namely, “Speak unto Pharaoh king of Egypt, and to his multitude,” signifies what pertains to the natural man and its knowledges (*scientifica*), “Pharaoh king of Egypt” meaning the natural man, and “his multitude” the knowing faculty belonging to it. “Asshur, a cedar in Lebanon, has become high above all the trees of the field,” signifies the rational increasing by knowledges (*scientifica*), “Asshur” meaning the rational, and “cedar” the intellectual, and “its becoming high above all the trees of the field” signifying immense increase from knowledges of truth and good; “but because he was lifted up in his height, and hath set his top among the thick boughs,” signifies because he gloried in his intelligence, and in knowledge (*scientia*) belonging to the natural man; and this glorying, which is an elation of mind from love of self, is a glorying in one’s own (*proprium*); for the natural man separated from the spiritual exalts itself, because when separated from the spiritual it is in one’s own (*proprium*), and attributes all things to itself and nothing to God; “to set his top” is exalting oneself; and the “thick boughs” are the knowledges (*scientifica*) that belong to the natural man (see *A.C.*, n. 2831, 8133). “Strangers shall cut him off, the violent of the nations, and they shall cast him down,” signifies that falsities and evils therefrom shall destroy the rational, “strangers” meaning falsities, and “the violent of the nations” evils therefrom; whence “upon his ruin every bird of the heavens shall dwell, and every wild beast of the field shall be upon his branches,” signifies that then there will be falsities of thought and evils of affection,” “birds” signifying knowledges both of truth and of falsity, “wild beast” evils of affection therefrom, and “field” the church, for no other falsities and evils are meant than those that are in the church. (That birds signify thoughts, ideas, and reasonings, in both senses, with a difference according to their genera and species, *A.C.*, n. 776, 778, 866, 988, 991, 3219, 5149, 7441.) [13.] In the same,

“I will abandon thee in the desert, thee and all the fish of thy rivers; upon the faces of the field shalt thou fall; thou shalt not be brought together nor gathered: I have given thee for food to the wild beast of the land and to the bird of heaven” (xxix. 5; xxxii. 4).

This, too, is said of Pharaoh and the Egyptian, who signify the natural man separate from the spiritual, and this, when separated, is in mere falsities and evils, for it is then without the light of heaven, which is the source of all intelligence; therefore “I will abandon thee in the desert” signifies to be without truths and goods; “the fish of his rivers” signify the sensual knowing faculty (*scientificum sensuale*) (see above, n. 342[b,c]); “upon the faces of the field

shalt thou fall" signifies that for it everything of the church is to perish; "thou shalt not be brought together, nor gathered," signifies that good and truth will not be seen, for the spiritual man sees these in the natural, for the natural brings together and gathers knowledges (*scientifica*) and forms conclusions; "I have given thee for food to the wild beast of the land and the bird of heaven," signifies here as above, to be about to perish by falsities of thought and evils of affection therefrom. Because the natural man separated from the spiritual is carried away into falsities of every kind and becomes hurtful, "Egypt" is said to be

"A wild beast of the reed" (*Psalms* lxxviii. 30).

[14.] In *Ezekiel*:

"Thou shalt fall upon the mountains of Israel, thou and all thy hordes, and the peoples that are with thee; I have given thee for food to the bird of flight of every wing, and to the wild beast of the field" (xxxix. 4).

This is said of Gog, which signifies external worship separated from internal, which in itself is no worship, for it is the worship of the natural man separated from the spiritual. "Thou shalt fall upon the mountains of Israel" signifies that such have nothing of the good of charity, "mountains of Israel" signifying the goods of charity, and "to fall" there signifying to perish; "thou and all thy hordes, and the people that are with thee," signifies that such worship, with its doctrinals and falsities, would perish; "I have given thee for food to the bird of flight of every wing, and to the wild beast of the field," signifies extinction of truth and good by falsities of every kind and by evils; the evils that are signified by "the wild beast of the field" are evils of life, which are lusts arising from love of self and the world. [15.] In David:

"O God, the nations have come into Thine inheritance; the temple of Thy holiness have they defiled; they have laid Jerusalem in heaps; the dead body of Thy servants have they given for food to the bird of the heavens, the flesh of Thy saints to the wild beast of the earth" (*Psalms* lxxix. 1, 2).

"Nations" here does not mean nations, but evils of life and falsities of doctrine; for God's "inheritance" signifies the church wherein the Lord is all the good and all the truth, because these are from Him; "to defile the temple of holiness, and to lay Jerusalem in heaps," signifies to profane worship and pervert the doctrine of the church, "temple of holiness" signifying worship, because it is a place of worship, and "Jerusalem" signifying the church in relation to doctrine, thus the doctrine of the church; "to give the dead body of Thy servants for food to the bird of the

heavens, and the flesh of Thy saints to the wild beast of the earth," signifies to destroy all truths by falsities, and all goods by evils; here, too, "bird of the heavens" means thoughts of falsity, and "wild beast of the earth" affections for evil therefrom. [16.] In the same,

"Give not the soul of Thy turtle-dove unto the wild beast; forget not the life of Thy wretched ones for ever" (*Psalms* lxxiv. 19).

"Turtle-dove" signifies spiritual good, so, too, those who are in that good; and "wild beast" signifies falsity of evil lusting to destroy, so, too, those who are in falsity of evil and are eager to destroy; this makes clear what "give not the soul of Thy turtle-dove unto the wild beast" signifies. "Wretched ones" mean those who are infested by falsities, and are consequently in anxiety, and are waiting for deliverance.

[d.] [17.] In *Ezekiel*:

The sheep "were scattered with no shepherd, and became food for every wild beast of the field, and were scattered" (xxxiv. 5, 8).

This signifies that goods of charity have been destroyed by falsities and utterly consumed by evils of every kind therefrom; "wild beast of the field" meaning evils of life springing from falsities of doctrine; "sheep," in the Word, mean those who are in the good of charity; but the genuine spiritual sense is a sense abstracted from persons, consequently "sheep" signify goods of charity; "shepherds" signify those who by truths lead to good, and in an abstract sense, the truths themselves through which there is good; therefore "without a shepherd" signifies no truth through which there is good, and therefore falsity. "To become food" signifies to be consumed, the same as "to be eaten" when wild beasts are spoken of; "wild beast of the field" signifying evils from falsities. [18.] In *Job*:

"Blessed is the man whom God chasteneth. In famine He shall redeem thee from death; and in war from the hands of the sword. At devastation and famine thou shalt laugh, and thou shalt not be afraid of the wild beast of the land" (v. 17, 20, 22).

This treats of temptations; "Blessed is the man whom God chasteneth" signifies one who is tempted; "In famine He shall redeem thee from death" signifies deliverance from evils when tempted through lack and non-perception of good; "in war from the hands of the sword" signifies deliverance from falsities when tempted through lack and non-understanding of truth; "war" meaning temptation; "at devastation and famine thou shalt laugh" signifies that to him there shall be no lack of good; and "thou shalt not be afraid of the wild beast of the earth" signifies that no

falsity shall infest him. [19.] In *Ezekiel*:

“Thus shalt thou say unto them, . . . Those who are in the waste places shall die by the sword, and him that is upon the faces of the field I will give to the wild beast to be devoured, and they that be in the strongholds and in the caves shall die of the pestilence. For I will make the land a desolation and wasteness” (xxxiii. 27, 28).

This treats of the desolation of all the truth and vastation of all the good in the church, as these words indicate, “I will make the land a desolation and wasteness,” “land” signifying the church. “Those who are in the waste places shall die by the sword” signifies that those who are in knowledges (*scientifica*) shall perish by falsities, for the knowledges (*scientifica*) of the natural man without light from the spiritual are here meant by waste places; “him who is upon the faces of the field I will give to the wild beast to be devoured” signifies that those who are in knowledges from the Word shall perish by evils of falsity, “faces of the field” meaning things of the church, here knowledges from the Word, and “wild beast” the evil of falsity; “they that are in the strongholds and in the caves shall die of the pestilence” signifies those who by the Word and those who by knowledges (*scientifica*) have confirmed themselves in falsities and evils, that such shall utterly perish by evils and falsities, “strongholds” meaning confirmations from the Word, and “caves” confirmations from knowledges. That such is the signification of these words, can be seen only from the connection in the internal sense, for that sense treats, as has been said, of the total vastation of the church. [20.] In the same,

“I will send upon you famine and the evil wild beast, and I will make thee bereaved; and pestilence and blood shall pass through thee; especially will I bring the sword upon thee” (v. 17).

In the same,

“When I shall send famine upon the land, and cut off from it man and beast . . . ; when I shall cause the evil wild beast to pass through the land and bereave it, that it may become a desolation, so that none pass through because of the wild beast; . . . and when I shall bring the sword, . . . and send the pestilence; . . . thus when I shall send my four evil judgments upon Jerusalem, the sword, the famine, the evil wild beast, and the pestilence, to cut off from it man and beast” (xiv. 13, 15, 17, 19, 21).

In the internal sense “to cut off man and beast” signifies to deprive of every affection of good and truth, both internal or spiritual and external or natural. (That this is signified by “man and beast” in the Word, see *A.C.*, n. 7424, 7523, 7872.) “Famine” signifies the loss of good of love; “sword” the loss of truth of faith, both through falsity; “evil wild beast” the loss of both by evils of love of

self and the world; and “pestilence” consequent loss of spiritual life. These are called here “the four judgments,” because man is judged by them. [21.] From the explanation of these and the preceding passages the meaning of each particular here in connection can be seen. “The evil wild beast” means all destructive beasts, such as lions, bears, tigers, panthers, boars, wolves, dragons, serpents, and many others, which seize and rend asunder innocent animals, such as lambs, sheep, bullocks, oxen, and the like. That such wild beasts, and in general, “the evil wild beast,” signify lusts springing from love of self and the world, from which are all evils of life and falsities of doctrine, is from correspondence, as can be seen from the appearances in the spiritual world. There all lusts of evil and falsity appear as wild beasts of various kinds; moreover, those from whom such appearances spring are like wild beasts, for their highest delight is to attack and destroy the good. This delight is an infernal delight, and is inherent in the loves of self and of the world, in which the hells are. From this it can be seen why it is that “evil wild beast” in general signifies evils of life, or lusts and falsities therefrom springing from the loves of self and of the world, which vastate all things of the church with man.

[e.] [22.] It has been shown already from the Word that “wild beasts” signify evil lusts and falsities, in particular, lusts of ravaging and destroying goods and truths, thus the spiritual life of man, by means of falsities. It shall now be shown that “wild beasts” in the Word signify also affections for truth and good, which are contrary to affections for falsity from evil, which are called lusts. “Wild beasts” signify also in the Word affections for truth and good, because the word in the original by which they are designated and called signifies life, for in that language “wild beast” is called *chayah*, and *chayah* means life, and the life itself of the spiritual man is in affection for truth and good; so when “wild beast” is mentioned in the Word in this good sense, it ought rather to be changed and called *animal*, which means a living soul. But when “wild beast” is spoken of in this sense, the idea that adheres to the word *fera* in the Latin must be entirely laid aside, for in that language an idea of fierce and ferocious adheres to the word *fera*, thus an idea of something noxious or evil. It is otherwise in the Hebrew tongue, in which *fera* means life, and in general, a living soul or animal; in this sense *chayah* or *fera* cannot be called “beast (*bestia*),” since frequently in the Word *fera* and *bestia* are mentioned together, when *fera* signifies affection for truth, and *bestia* affection for good. Because *fera* or *chayah* in this contrary sense signifies affection for truth and good,

Eve, the wife of Adam, is called Chavah, from that word; as is evident in Moses:

“And the man called his wife’s name Eve (*chavah*), because she was to be the mother of all *chay* (that is, living)” (*Gen.* iii. 20).

Also “the four animals” that were cherubim, are called from the same word, *chayah*, in the plural; and because, as was said, the idea of fierce and ferocious adheres to the word *fera* in the Latin, the translators have used *animalia* (living creatures) for the cherubim which appeared as animals

(see *Ezek.* i. 5, 13–15, 22; x. 15; and elsewhere).

[23.] Likewise animals that may be eaten, as lambs, sheep, she-goats, rams, kids, he-goats, heifers, oxen, cows, as also animals that are not to be eaten, are called by the common word wild beasts (*ferae*), and yet all animals that are to be eaten signify good affections, for they are mild and useful, consequently not wild or ferocious. Thus in Moses:

“This is the wild beast that ye shall eat of all the beasts, . . . among all the wild beasts that go on all-four, . . . to distinguish . . . between the wild beast that is eaten and the wild beast that is not eaten” (*Lev.* xi. 2, 27, 47).

And elsewhere,

“He that hunteth a hunting of the wild beast and of the bird that is eaten” (*Lev.* xvii. 13).

Also the animals that were sacrificed, and that have been named above, were termed wild beasts. Thus in *Isaiah*:

“And Lebanon is not sufficient to burn, and the wild beast thereof is not sufficient for a burnt offering” (xl. 16).

And in David:

“I will take no bullock out of thy house, nor he-goats out of thy folds” for sacrifice; “for every wild beast of the forest is Mine, and the cattle upon the mountains of thousands. I know every bird of the mountains, and the wild beast of My fields is with Me. If I were hungry I would not tell thee, for the world is Mine and the fulness thereof. . . . Sacrifice unto God confession” (*Psalms* l. 9–12, 14).

[24.] That “wild beast” signifies affection for truth and good can be seen further from the following passages. In Moses:

“In the seventh year,” which is the sabbatical year, “thou shalt let the land rest and lie still; that the poor of thy people may eat it, and what they leave the wild beast of the field may eat” (*Exod.* xxiii. 11).

And in another place,

In the year of the sabbath, "all the produce that is in thy land shall be for food for thy cattle and for the wild beasts" (*Lev.* xxv. 7).

Here "cattle (*bestiae*) and wild beasts" mean lambs, sheep, she-goats, kids, rams, he-goats, bullocks, oxen, cows, horses, and asses, but not lions, bears, boars, wolves, and like rapacious wild beasts; so here "wild beasts" mean domestic wild beasts which are useful, which signify affections for truth and good. [25.] In David:

"Praise Jehovah from the earth, ye whales and deeps,.... wild beast and all cattle, creeping thing and bird of wing,.... kings of the earth and all peoples" (*Psalms* cxlviii. 7, 10, 11).

These signify goods and truths of every kind in man, from which man worships God; and as man worships God from these, and these are not of man but of the Lord in him, it is meant that these worship God, for no one can worship God rightly from himself, but only from God, that is, from the goods and truths that are of God in him. That no one of himself but only from the Lord, is able to name Jesus, is known to some in the church, and is fully known in heaven. "To praise Jehovah" signifies to worship Him; "whales and deeps" signify knowledges (*scientifica et cognitiones*) in general or in the whole complex; "wild beast and all cattle" signify affections for truth and good; "creeping thing and bird of every wing" signify the delight of good and truth of the natural and of the spiritual man; consequently it is added, "Praise Jehovah, ye kings of the earth and all peoples," these signifying truths of good of every kind. That such things are signified by these words is evident from their signification in the internal sense, and from the Word in heaven, where the Word is spiritual, because it is for angels who are spiritual. (That the Word is also in the heavens, and there it is in its internal sense, see *Heaven and Hell*, n. 259-261.) [26.] In the same,

"O God, Thou makest the rain of good will to drop down; Thou shalt strengthen Thine inheritance when it is weary: Thy wild beasts shall dwell therein" (*Psalms* lxxviii. 9, 10).

Here too, "wild beast," or "animal," stands for those who are in affections for truth and good, or in an abstract sense, those affections themselves; for "rain of good will," which God makes to drop down, signifies Divine truth from Divine good; "inheritance when it is weary," which God shall strengthen, signifies a church that is in Divine truth in respect to doctrine and life, "inheritance" meaning the church where these are, which is said "to be weary" from earnest endeavor to do good. "The wild beasts that shall dwell therein," that is, in the inheritance or church, signify affections for truth and good. That nothing else is here meant by "wild beast," is evident, for no rapacious wild beast, that is, no

lust of falsity and evil, can dwell in the inheritance upon which God causes the rain of good will to drop down. [27.] In *Hosea*:

“In that day will I make a covenant for them with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war from the earth; and I will make them to lie down securely. And I will betroth Me to thee for ever” (ii. 18, 19).

These things are said of a new church from the Lord; and “the wild beast of the field, the bird of the heavens, and the creeping thing of the earth,” have the same signification as above in David (*Psalms* cxlviii. 7, 10, 11), where they have been explained. “Covenant” signifies conjunction; so “to make a covenant” signifies to be conjoined (see *A.C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632). For Jehovah cannot “make a covenant” or be conjoined with affections for evil and falsity, that is, with the lusts that are signified by “wild beasts” in the sense first given, nor can He make a covenant with the wild beast, bird, and creeping thing generally, but only with such things as are signified by these. But these things may be seen more fully explained above (n. 357[d]).

[f.] [28.] In *Ezekiel*:

“Speak unto Pharaoh king of Egypt...., Behold Asshur, a cedar in Lebanon, beautiful in branch, and with thick boughs, and high in stature. The waters made him to grow,.... whence his height became greater than all the trees of the field;.... in his branches have all the birds of the heavens built their nests, and under his branches every wild beast of the field has brought forth; and in his shade have dwelt all great nations:.... no tree in the garden of God was equal to him in beauty” (xxxi. 2-9).

“Pharaoh and Egypt” here signify the knowing faculty (*scientificum*) that belongs to the natural man; and “Asshur” the rational which the knowing faculty serves; the growth of this through truths known and knowledges is described by “cedar in Lebanon,” this also signifying the rational; “the waters that made him to grow” signify truths; and “branches” signify extension, such as pertains to the thought of the rational man. From this it can be seen what is signified by “in his branches have all the birds of the heavens built their nests; under his branches every wild beast of the field has brought forth, and in his shade have dwelt all great nations,” namely, rational and spiritual truths of every kind, affections for truth, and goods, “birds of the heavens” signifying rational and spiritual truths of every kind, “wild beast” affections for truth, “to bring forth” signifies to multiply, since every spiritual birth or multiplication is effected by affections for truth, and “great nations” signify goods. (That “birds” signify thoughts, and

things rational, intellectual, and spiritual, and thus truths, since all things of thought are either truths or falsities, see *A.C.*, n. 745, 776, 866, 988, 991, 3219, 5149, 7441; that "to bring forth" signifies to multiply truths and goods, and that this is spiritual birth, n. 3860, 3868, 9325; that "nations" signify those who are in goods, and thus, in an abstract sense, goods, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005; and above, n. 175[*a*], 331; that "Pharaoh" and "Egypt" signify the knowing faculty (*scientificum*) in both senses, good and evil, see n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296, 9340, 9391; and that "Asshur" signifies the rational in both senses, n. 119, 1186.) [29.] That "Egypt" signifies the true knowing faculty (*verum scientificum*) and "Assyria" the rational, and that the whole of man's rational has its birth by means of knowledges (*scientifica*), or that these serve it, as was said above, can be seen from these words in *Isaiah*:

"In that day shall there be a highway out of Egypt into Assyria, that Assyria may come into Egypt, and Egypt into Assyria, and they shall serve Jehovah, the Egyptians with Assyria. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be Egypt My people, Assyria the work of My hands, and Israel Mine inheritance" (xix. 23-25).

Here "Egypt" signifies the knowing faculty (*scientificum*), "Assyria" the rational, and "Israel" the spiritual. [30.] From the passages already cited it can be seen what "bird" and "wild beast of the field" signify in *Ezekiel*:

"Thus said the Lord Jehovah, Say to the bird of every wing, and to every wild beast of the field, Assemble yourselves and come; gather yourselves from every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth. . . . And ye shall eat fat to satiety, and drink blood, even to drunkenness, of My sacrifice which I will sacrifice for you. And ye shall be satiated at My table with horse and chariot, with mighty man and with every man of war. . . . So will I give My glory among the nations" (xxxix. 17-21).

From the particulars here it is evident that this is said of the church to be established by the Lord among the nations; therefore "bird of every wing, and every wild beast of the field," that are to be assembled and invited to the sacrifice, signify all who are in an affection for truth and good, for "the flesh" that they will eat signifies good of love, and "the blood" that they will drink, truth from that good, and "sacrifice" worship itself from these. But these things may be seen more fully explained above (n. 329[*d*]). [31.] Sometimes in the Word, "wild beast" and "beast" are mentioned together, sometimes "wild beast" alone, and "beast" alone; and sometimes "wild beast of the earth" or "wild beast of the field;" and when "wild beast" and "beast" are mentioned together, affection or love for falsity and evil is signified, "wild

beast" signifying affection or love for falsity, and "beast" affection or love for evil; or in a contrary sense "wild beast" affection or love for truth, and "beast" affection or love for good. But when "wild beast" alone, or "beast" alone is mentioned, "a wild beast" means an affection for both falsity and evil, and in contrary sense an affection for both truth and good; while "beast" means an affection for evil and for falsity therefrom, and in a contrary sense, an affection for good and for truth therefrom. But what "beast" signifies will be seen below where it is explained. When, however, "wild beast of the earth" is mentioned, it means a wild beast that devours animals and men; and when "wild beast of the field" is mentioned, it means a wild beast that eats up what is sown; therefore "wild beast of the earth" signifies such things as destroy the goods of the church, and "wild beast of the field" such things as destroy the truths of the church; for both "earth" and "field" signify the church, "earth" signifying the church from the nation and people there, and "field" the church from what is sown, or from reception of seeds.

VERSES 9-II.

389. "And when He had opened the fifth seal, I saw under the altar the souls of those slain because of the Word of God, and because of the testimony that they held. And they were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth? And there were given to each one of them white robes; and it was said unto them that they should rest yet a little time, until their fellow-servants, as well as their brethren, who were to be killed, as they also were, should be fulfilled."

9. "And when He had opened the fifth seal" signifies still further prediction [n. 390]; "I saw under the altar" signifies those who were preserved under heaven [n. 391]; "the souls of those slain because of the Word of God, and because of the testimony that they held," signifies those who were rejected and concealed because of Divine truth and because of their confession of the Lord [n. 392].
10. "And they were crying out with a great voice" signifies their grief of mind [n. 393]; "saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth?" signifies sighings to the Lord, who is Righteousness, respecting the judgment and removal of those who persecute and infest those who acknowledge the Lord, and are in the life of charity [n. 394].
11. "And there were given to each one of them white robes" signifies Divine truth from the Lord with them, and protection [n. 395]; "and it was said unto them that they should rest yet a little time" signifies some further continuance in that state [n. 396]; "until their fellow-servants, as well as their brethren, who were to be killed, as they also were, should be fulfilled," signifies until all things were consummated [n. 397].

390. [Verse 9.] "And when he had opened the fifth seal" signifies still further prediction, as is evident from the signification of "opening a seal of a book" as meaning to reveal things hidden and to predict things future (of which see above, n. 352, 361, 369, 378).

391[a]. "*I saw under the altar*" signifies *those who were preserved under heaven*.—This is evident from the signification, of "to see," as meaning to make manifest (as above, n. 351); also from the signification of "altar," as meaning, in the nearest sense, worship from good of love to the Lord; in a more interior sense, heaven and the church, which are in that love; and in the inmost sense, the Lord's Divine Human in relation to the Divine good of the Divine love. "Under the altar" signifies those who were preserved under heaven, because it is said that he "saw under the altar the souls of those slain because of the Word of God, and because of the testimony that they held," and by these are meant those who were preserved under heaven until the last judgment; but as this is not yet known in the world, I will tell how it is. In the *Last Judgment* it has been shown that before the last judgment took place there was a semblance of heaven which is meant by "the former heaven that passed away" (*Apoc.* xxi. 1); and that this heaven consisted of those who were in external worship without internal, and who therefore lived an external moral life, although they were merely natural and not spiritual. Those of whom this heaven consisted before the last judgment were seen in the spiritual world above the earth, also upon mountains, hills, and rocks, and therefore believed themselves to be in heaven; but those of whom this heaven consisted, because they were in an external moral life only and not at the same time in an internal spiritual life, were cast down; and when these had been cast down, all those who had been preserved by the Lord, and concealed here and there, for the most part in the lower earth, were raised up and transferred to these same places, that is, upon the mountains, hills, and rocks where the others had been, and out of these a new heaven was formed. These who had been preserved and then raised up were from those in the world who had lived a life of charity, and who were in a spiritual affection for truth. The raising up of these into the places of the others I have often witnessed. It is these who are meant by "the souls of those slain seen under the altar," and because they were protected by the Lord in the lower earth, and this earth is under heaven, so "I saw under the altar" signifies those who were preserved under heaven. But these are particularly treated of in the *Apocalypse* xx. 4, 5, 12, 13, where more will be told about them; meanwhile see what is said in *Last Judgment* (n. 65-72) of "the former heaven that passed away," and "the new heaven" that was formed by the Lord after the last judgment. This much will afford some light for under-

standing what is said in the two following verses, namely that those who were under the altar “were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth? And there were given to them white robes; and it was said unto them, that they should rest yet a little time, until their fellow-servants, as well as their brethren, who were to be killed, as they also were, should be fulfilled.” [2.] “Under the altar” signifies under heaven, because the “altar,” in the highest sense, signifies the Lord, and in a relative sense, heaven and the church, for the Lord is heaven and the church, since everything of heaven and the church, or everything of love and faith which make heaven and the church with angel and man, are from the Lord, and thus are His; but in a general sense the “altar” signifies all worship of the Lord, and in a particular sense, representative worship, such as there was with the sons of Israel. “The altar” signifies all worship, because “worship” in that church consisted mainly in offering burnt offerings and sacrifices; for these were offered for every sin and guilt, also from goodwill to please Jehovah (these were called eucharistic or voluntary sacrifices), also for purifications of every kind. Moreover, by burnt offerings and sacrifices consecrations were effected into everything holy pertaining to the church, as is evident from the sacrifices at the consecration of Aaron and his sons into the priesthood, the consecration of the tent of meeting, and afterwards of the temple. And as the worship of Jehovah, that is, of the Lord, consisted chiefly in burnt offerings and sacrifices, these were offered daily, namely, every morning and evening, and were called in one word “continual;” besides a great number at every feast; so in the Word the “continual” offering signifies all representative worship. From this it can be seen that worship, and particularly the representative worship of that nation consisted chiefly in burnt-offerings and sacrifices. For this reason the altar upon which these were made, and which included them, signifies in the Word all worship in general. Worship means not external worship only, but also internal worship; and internal worship comprehends every thing of love and every thing of faith, thus everything that constitutes the church or heaven with man, in a word, that causes the Lord to be in him.

[b.] Heaven was represented before John by an altar, for this reason also, that the whole Word was written by representatives, and by such representatives as existed with the sons of Israel; in

order, therefore, that the Word might be similar in both Testaments, the things in this book and that were seen by John, are like those in other parts, that is, an altar of incense was seen, the incense itself with the censers, likewise the tabernacle, the ark, and other like things. But at the present day such things by no means appear to any angel, or to any man whose sight is opened into heaven. The altar, the ark, and like things do not appear in heaven at the present day, because to the ancients sacrifices were wholly unknown, and after the Lord's coming they were entirely abolished. Sacrifices were begun by Eber, and were continued afterwards among his posterity, who were called Hebrews, and were maintained among the sons of Israel who were from Eber, especially because a worship once begun and rooted in the mind is not abolished by the Lord, but is bent to signify what is holy in religion (see *A.C.*, n. 1343, 2180, 2818, 10042). [3.] That the "altar" signifies, in the highest sense, the Lord's Divine Human in relation to the Divine good of the Divine love, and that in a relative sense it signifies heaven and the church, and in general all worship, and in particular representative worship, can be seen from the following passages in the Word. In David,

"O send out Thy light and Thy truth, let them lead me ; let them bring me unto the mountain of Thy holiness, and to Thy habitations, that I may go unto the altar of God, unto God" (*Psalms* xliii. 3, 4).

It is clearly evident that "the altar of God" here means the Lord in respect to the Divine Human, for these words treat of the way to heaven and to the Lord there ; the way to heaven is meant by "send out Thy light and truth ; let them lead me ;" "light" meaning the enlightenment in which truths appear ; heaven, into which it leads, is meant by "let them bring me unto the mountain of holiness, and to Thy habitations ;" "mountain of holiness" meaning heaven where the Lord's celestial kingdom is, in which good of love reigns ; while those heavens are called "habitations" where the Lord's spiritual kingdom is, in which truth from that good reigns ; and as both are meant it is said, "that I may go unto the altar of God, unto God," "altar of God" meaning where the Lord is in good of love, and "God" where the Lord is in truth from that good ; for the Lord is called "God" from Divine truth, and "Jehovah" from Divine good. In the Jewish church there were two things that, in the highest sense, signified the Lord's Divine Human, namely, the altar and the temple ; the altar, the Divine Human in relation to Divine good ; the temple,

in relation to Divine truth going forth from that good. These two signified the Lord in respect to His Divine Human, because all things of worship in that church represented the Divine things that go forth from the Lord, called celestial and spiritual, and the worship itself was chiefly performed upon the altar and in the temple, therefore these two represented the Lord Himself. [4.] That the temple represented His Divine Human He teaches in plain terms in *John* :

“The Jews said, What sign showest Thou that Thou doest these things? Jesus answered and said, Destroy this temple, and in three days I will raise it up. But He was speaking of the temple of His body” (ii. 18-23; also *Matt.* xxvi. 61; and elsewhere).

When the disciples were showing Him the buildings of the temple, the Lord said,

That “there shall not be left stone upon stone that shall not be thrown down” (*Matt.* xxiv. 1, 2);

signifying that the Lord was wholly denied among them, on which account also the temple was destroyed from its foundation.

[c.] [5.] That “the altar” also signified the Lord’s Divine Human, may be concluded from the Lord’s words in *Matthew* :

“Woe unto you, ye blind guides, for ye say, Whosoever shall have sworn by the temple it is nothing, but whosoever shall have sworn by the gold of the temple he is a debtor. Ye fools and blind! whether is greater, the gold or the temple that sanctifieth the gold? Also, whosoever shall have sworn by the altar, it is nothing; but whosoever shall have sworn by the gift that is upon it, he is a debtor. Ye fools and blind! whether is greater, the gift or the altar that sanctifieth the gift? For he that sweareth by the altar sweareth by it and by every thing thereon. And he that sweareth by the temple sweareth by it and by Him that dwelleth therein. And he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon” (xxiii. 16-22).

It is here said that the temple sanctifies the gold that is in it, and that the altar sanctifies the gift that is upon it; and thus that the temple and the altar were most holy, and that all sanctification was from them; therefore “the temple” and “altar” signify the Lord in respect to the Divine Human, for from that everything holy of heaven and the church goes forth. If this is not the meaning, how could the temple or the altar sanctify anything? Nor can worship itself sanctify, but the Lord alone, who is worshipped, and from whom is the good and truth of worship; for this reason it is said that the gift does not sanctify, but the altar, “the gift” meaning the sacrifices that constituted the worship:

and because the Jews did not understand this, but taught otherwise, they were called by the Lord “fools and blind.” [6.] Because this was signified by the altar, all who touched it were made holy, as is evident in Moses :

“Seven days . . . thou shalt sanctify (the altar), that the altar may be holy of holies ; whosoever shall touch the altar shall be sanctified” (*Exod. xxix. 37*).

“To touch” signifies to communicate, to transfer, and to receive (see *A.C.*, n. 10130), here the Divine that goes forth from the Lord ; and as this was signified by “touching,” and those who touched were sanctified, it follows that in the highest sense the Lord Himself is signified by the “altar,” for there is nothing holy from any other source. Moreover, all worship is worship of the Lord and from the Lord ; and as worship in that church consisted chiefly of burnt offerings and sacrifices, so the “altar” signified the Divine itself from which (*a quo*) ; and this Divine is the Lord’s Divine Human. [7.] It was therefore also commanded,

That the fire upon the altar should burn continually, and never be put out (*Lev. vi. 12, 13*) ;

also that from that fire the lamps should be lighted in the tent of meeting, and that they were to take from that fire in the censers and burn incense ; for “fire” signified Divine love which is in the Lord alone (see above, n. 68). [8.] Because “the fire of the altar” signifies Divine love, the prophet Isaiah was sanctified by it :

“Then flew one of the seraphim unto me, in whose hand was a burning coal of fire, which he had taken . . . from off the altar, and he touched my mouth, and said, This hath touched thy lips ; therefore thine iniquity is taken away, and thy sin is expiated” (*Isa. vi. 6, 7*).

What these words signify in their connection can be seen when it is known that “the altar” signifies the Lord in respect to the Divine Human, and “the fire” on it the Divine good of His Divine love ; that the prophet’s “mouth and lips” signify doctrine of good and truth ; and that “to touch” signifies to communicate, “iniquity,” which was taken away, signifies falsity, and “sin” evil ; for “iniquity” is predicated of a life of falsity, that is, of a life contrary to truths, and “sin” of a life of evil, that is, of a life contrary to good. [9.] In *Isaiah* :

“All the flocks of Arabia shall be gathered together unto Thee, the rams of Nebaioth shall minister unto Thee ; they shall come up to My acceptable altar ; thus will I beautify the house of My beauty” (*lx. 7*).

This treats of the Lord’s coming, and this is said of the Lord

Himself; "all the flocks of Arabia" that are to be gathered together, and "the rams of Nebaioth" that are to minister, signify all spiritual goods, external and internal, "flocks" signify external goods, and "rams" internal goods, and "Arabia" and "Nebaioth" things spiritual. "They shall come up to My acceptable altar; thus will I beautify the house of My beauty," signifies the Lord's Divine Human, in which there will be these spiritual things, "altar" signifying His Divine Human in relation to Divine good, and "house of His beauty" the same in relation to Divine truth. That the Lord in respect to the Divine Human is here meant is evident from the preceding part of this chapter, where it is said that "Jehovah shall arise upon thee, and His glory shall be seen upon thee," with what follows, which describes the Divine wisdom with which the Lord will be filled in respect to His Human. [10.] As "the altar" signifies in the highest sense the Lord's Divine Human, "altar" signifies also heaven and the church; for the angelic heaven, viewed in itself, is from the Divine that goes forth from the Lord's Divine Human; from this it is that the angelic heaven in the whole complex is as one man; wherefore that heaven is called the Greater Man (see what is said about this in *Heaven and Hell*, n. 59-86; and about the church, n. 57). And as all worship is from the Lord, for it is the Divine communicated to man from the Lord, in which is the Lord Himself, so "altar" signifies also in general, everything of worship that goes forth from the good of love; and "temple" the worship that goes forth from truths from that good; for all worship is either from love or from faith, either from good or from truth; worship from good of love is such as exists in the Lord's celestial kingdom, and worship from truths from that good, which truths are called truths of faith, is such as exists in the Lord's spiritual kingdom (about which see also in the same work, n. 20-28).

[d.] [11.] From this it can now be seen what is signified by "altar" in the following passages. In David:

"How amiable are Thy tabernacles, O Jehovah of hosts! My soul hath desired, yea, hath pined away for the courts of Jehovah; my heart and my flesh sing for joy unto the living God. Yea, the bird hath found a house, and the swallow a nest for herself, . . . Thine altars, O Jehovah of hosts, my King and my God! Blessed are they that dwell in Thy house" (*Psalms* lxxxiv. 1-4).

"Altars" here mean the heavens, for it is said, "How amiable are Thy tabernacles; my soul hath desired, yea, hath pined away for the courts of Jehovah," and afterwards it is said, "Thine altars, O Jehovah of hosts;" "tabernacles" mean the higher heavens, and

“courts” the lower heavens where is the place of entrance, these are also called “altars” from worship ; and as all worship is from good of love by means of truths it is said, “Thine altars, O Jehovah of hosts, my King and my God ;” for the Lord is called “Jehovah” from Divine good, and “King” and “God” from Divine truth ; and because the heavens are meant, it is also said, “Blessed are they that dwell in Thy house,” “house of Jehovah God” meaning heaven in the whole complex. It is also said, “yea, the bird hath found a house, and the swallow her nest,” because “bird” signifies spiritual truth, and “swallow” natural truth, by which there is worship ; and as all truth by which there is worship is from good of love, it is first said, “my heart and my flesh sing for joy unto the living God,” “heart and flesh” signifying good of love, and “sing for joy” worship from delight of good. [12.] Heaven and the church are meant by “altar” in these passages also in the *Apocalypse* :

“There was given me a reed like unto a rod ; and the angel stood and said to me, Rise and measure the temple of God, and the altar, and them that worship therein” (xi. 1).

And afterwards,

“I heard another angel out of the altar saying, Yea, O Lord God Almighty, true and righteous are Thy judgments” (xvi. 7).

In David,

“I wash mine hands in innocence, and compass Thine altar, O Jehovah, that I may make the voice of confession to be heard” (*Psalms* xxvi. 6, 7).

“To wash the hands in innocence” signifies to be purified from evils and falsities ; “to compass Thine altar, O Jehovah” signifies conjunction with the Lord by worship from good of love ; and because this is a worship by means of truths from good, it is added, “that I may make the voice of confession to be heard,” “to make the voice of confession to be heard” meaning worship from truths. “To compass Thine altar, O Jehovah,” signifies conjunction of the Lord by means of worship from good of love, because “Jehovah” is predicated of good of love, and “to compass” signifies to encircle with worship, thus to be conjoined. [13.] In *Isaiah* :

“In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah of hosts ; every one of them shall be called Ir Cheres [the city Cheres]. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah in the border thereof” (xix. 18, 19).

“Egypt” signifies the natural man and its knowing faculty (*scien-*

tificum); “in that day” signifies the Lord’s coming and the state of those who will then be in true knowledges (*scientifica*) from the Lord; “five cities in the land of Egypt that speak with the lips of Canaan” signify many truths of doctrine which are genuine truths of the church, “five” meaning many, “cities” truths of doctrine, and “lips of Canaan” genuine doctrinals of the church; “that swear to Jehovah of hosts” signifies those that confess to the Lord. “Jehovah of hosts,” mentioned here and in many other passages in the Word, means the Lord in respect to all good and truth; for “hosts (*zebaoth*)” in the original signifies armies, and “armies” signify in the spiritual sense all the goods and truths of heaven and the church (see *A.C.*, n. 3448, 7236, 7988, 8019). This, therefore, is the meaning of “Jehovah Zebaoth” or “Jehovah of hosts.” “Every one of them shall be called Ir Cheres” signifies doctrine glowing from spiritual truths in the natural, for “*Ir*” means city, and “city” signifies doctrine, “*Cheres*” means a glowing like that of the sun. “In that day there shall be an altar to Jehovah in the midst of the land of Egypt” signifies that there shall then be worship of the Lord from good of love by means of true knowledges (*scientifica*) that are in the natural man; “altar to Jehovah” signifying worship of the Lord from good of love, “in the midst of the land of Egypt” signifying by means of knowledges that are in the natural man, true knowledges (*scientifica*) meaning also knowledges (*cognitiones*) from the sense of the letter of the Word; “and a pillar to Jehovah in the border thereof” signifies worship of the Lord from truths of faith, a “pillar” signifying worship from truths of faith, and “border of Egypt” signifying the outermosts; the outermosts of the natural man are things of the senses. [14.] In the same,

“When he shall lay all the stones of the altar as chalk-stones scattered, the groves and sun-statues shall rise no more” (xxvii. 9).

This is said of Jacob and Israel, by whom the church is signified, here the church that is to be destroyed; its destruction in respect to truths of worship is described by “laying the stones of the altar as chalk-stones scattered,” “stones of the altar” meaning truths of worship, “as chalk-stones scattered” mean as falsities that do not cohere; “the groves and sun-statues shall rise no more” signifies that there shall no longer be any worship from spiritual or natural truths, “groves” signifying worship from spiritual truths, and “sun-statues” worship from natural truths. [15.] In *Lamentations*:

“The Lord hath abandoned His altar; He hath abhorred His sanctuary; He hath shut up in the hands of the enemy the walls of her palaces” (ii. 7).

This is a lamentation over the vastation of all things of the church ; that the church has been vastated in respect to all goods is signified by "the Lord hath abandoned His altar;" that it has been vastated in respect to all truths is signified by "He hath abhorred His sanctuary." (That "sanctuary" is predicated of the church in respect to truths, see above, n. 204[a].) That falsities and evils have entered into all things of the church is signified by "He hath shut up in the hands of the enemy the walls of her palaces," "enemy" signifies evil and falsity, "to shut up in his hands" signifies that these have seized and entered, "walls of palaces" signifies all protecting truths, "palaces" mean things of doctrine.

[e.] [16.] In *Isaiah*:

"Every one that keepeth the sabbath, . . . and holdeth to My covenant, them will I bring upon the mountain of My holiness, and will make them joyful in the house of My prayer ; their burnt offerings and their sacrifices shall be well-pleasing upon My altar" (lvi. 6, 7).

"Sabbath" signifies conjunction of the Lord with heaven and the church, thus with those who are therein ; so "to keep the sabbath" signifies to be in conjunction with the Lord ; and "to hold to His covenant" signifies conjunction by a life according to the Lord's commandments ; "covenant" means conjunction, and a life according to the commandments is what conjoins ; for this reason the commandments of the decalogue were called "a covenant." "Them will I bring upon the mountain of holiness" signifies that He will endow them with good of love, "mountain of holiness" meaning the heaven in which good of love to the Lord prevails, consequently such good of love as there is in that heaven. "I will make them joyful in the house of My prayer" signifies that He will endow them with spiritual truths, "house of prayer," that is, the temple, meaning the heaven where spiritual truths are, consequently such spiritual truths as there are in that heaven. "Their burnt offerings and sacrifices shall be well-pleasing upon My altar" signifies acceptable worship from good of love by spiritual truths, "burnt offerings" signifying worship from the good of love, and "sacrifices" worship from truths that are from that good ; truths from good are what are called spiritual truths ; "upon the altar" signifies in heaven and the church. [17.] In David :

"Do good in Thy good pleasure unto Zion ; build Thou the walls of Jerusalem. Then shalt Thou be delighted with the sacrifices of righteousness, . . . and with burnt offering ; then shall they offer bullocks upon Thine altar" (*Psalms* li. 18, 19).

"Zion" means a church that is in good of love, and "Jerusalem" a church that is in truths of doctrine ; therefore, "to do good in

good pleasure unto Zion, and to build the walls of Jerusalem," signifies to restore the church by leading it into good of love and by instructing it in the truths of doctrine. Worship then from good of love is signified by "then shalt thou be delighted with the sacrifices of righteousness and with burnt offering," "righteousness" is predicated of celestial good, and "burnt offering" signifies love; and worship then from good of charity is signified by "then shall they offer bullocks upon Thine altar," "bullocks" signifying natural-spiritual good, which is good of charity. [18.] In the same,

"God is Jehovah who giveth us light; bind the festal victim with cords even to the horns of the altar. Thou art my God" (*Psalms* cxviii. 27, 28).

"To give light" signifies to enlighten in truths; "to bind the festal victim with cords even to the horns of the altar" signifies to conjoin all things of worship, "to bind with cords" meaning to conjoin, "the festal victim to the horns of the altar" meaning all things of worship, "horns" mean all things because they are outmosts, and "festal victim" and "altar" mean worship. All things of worship are conjoined when externals are conjoined with internals, and goods with truths. [19.] In *Luke*:

"The blood of all the prophets shed from the foundation of the world shall be required of this generation; from the blood of Abel unto the blood of Zachariah, slain between the altar and the temple" (xi. 50, 51).

This does not mean that the blood of all the prophets from the foundation of the world, from the blood of Abel, shall be required of the Jewish nation, for blood is required only of him who sheds it; but these words mean that that nation had falsified all truth and adulterated all good; for "the blood of all the prophets, shed from the foundation of the world" signifies the falsification of all the truth there had ever been in the church, "blood" meaning falsification, "prophets" truths of doctrine, and "from the foundation of the world," meaning all that there had ever been in the church, "foundation of the world" meaning the establishment of the church. "From the blood of Abel unto the blood of Zachariah, slain between the altar and the temple," signifies adulteration of all good, and consequent extinction of worship of the Lord, "blood of Abel unto Zachariah" means adulteration of all good, "to be slain between the altar and the temple" means extinction of all good and all truth in worship, for "altar" signi-

fies worship from good, and “temple” worship from truth, as has been said above; “between” these means where there is conjunction; and where there is not conjunction there is neither good nor truth. The altar was outside the tent of meeting, and outside the temple; therefore what was done between the two signified communication and conjunction (see *A.C.*, n. 10001, 10025; and that “Abel” signifies good of charity, n. 342, 374, 1179, 3325). It is evident that neither Abel nor Zachariah is meant here in the spiritual sense, since in the Word names signify things. [20.] In *Matthew*:

Jesus said, “If thou shalt offer thy gift upon the altar, and shalt there remember that thy brother hath aught against thee, leave the gift before the altar, and go; first be reconciled to thy brother, and then coming offer thy gift” (v. 23, 24).

“To offer a gift upon the altar” means in the spiritual sense to worship God, and to worship God means worship both internal and external, namely, from love and from faith, and thus from the life; this is meant because in the Jewish church worship consisted chiefly in offering sacrifices or gifts upon the altar, and the chief thing is taken for the whole. From this the meaning of these words of the Lord in the spiritual sense can be seen, namely, that Divine worship consists primarily in charity towards the neighbor, and not in piety without that. “To offer a gift upon the altar” means worship from piety; and “to be reconciled to a brother” means worship from charity; and this is truly worship, and such as this is such is the worship from piety. (On this see *Doctrine of the New Jerusalem*, n. 123–129; and *Heaven and Hell*, n. 222, 224, 358–360, 528, 529, 535; and above, n. 325[b].) [21.] That “If thou shalt offer thy gift upon the altar” signifies in all worship, is evident from the Lord’s words in *Luke* xvii. 4; [*Matt.* xviii. 22], where it is said that the brother or neighbor must be forgiven every time, “seventy times seven” there signifying always.

[f.] Because such things are signified by “altar,” the altar was made either of wood or of earth, or of whole stones, upon which iron had not been moved, also it was overlaid with brass. The altar was made of wood, because “wood” signifies good; it was also made of earth, because “earth” has the same signification; it was made of whole stones, because such “stones” signified truths formed out of good, that is, good in form, and it was forbidden to fit these stones by hammer, axe, or instrument of iron, to signify that nothing of self-intelligence must come near to the formation of it; that it was overlaid with brass signified that it represented good in every part, for “brass” signifies good in ex-

ternals. [22.] That the altar was made of wood is evident in Moses :

“Thou shalt make the altar of shittim-woods, five cubits long and . . . broad ; it shall be four-square. . . . And thou shalt make horns for it. . . . And thou shalt make for it a grating of network of brass ; . . . the board-work shall be hollow ” (*Exod.* xxvii. 1-8).

And in *Ezekiel* :

“The altar was of wood, three cubits high, and the length of it two cubits ; its corners, the length of it, and the walls of it, were of wood. Then he said unto me, This is the table that is before Jehovah ” (*xli.* 22).

Moreover, the altar was made of wood, and overlaid with brass, for a useful purpose, that it might be carried about, and removed from place to place in the wilderness, where the sons of Israel then were ; also because “wood” signifies good, and “shittim-wood” good of righteousness, or the good of the Lord’s merit. (That “wood” signifies good, see *A.C.*, n. 643, 3720, 8354 ; and that “shittim-wood” signifies the good of righteousness or of merit, which belongs to the Lord only, n. 9472, 9486, 9528, 9715, 10178.) That the altar was built also of earth, and if of stones, then of whole stones, not hewn by any iron instrument is further evident in Moses :

“An altar [of earth] thou shalt make unto Me, that thou mayest sacrifice thereon thy burnt-offerings and thy peace-offerings. . . . If thou makest to Me an altar of stones thou shalt not build it of hewn stones, for if thou move a tool upon it thou wilt proane it ’ (*Exod.* xx. 24, 25).

In another place,

If an altar of stones be built, no iron shall be struck upon the stones (*Deut.* xxvii. 5, 6).

[g.] [23.] Thus far it has been shown what “altar” signifies in the genuine sense ; from this it is clear what “altar” signifies in the contrary sense, namely, idolatrous worship, that is, infernal worship, which has place only with those who profess religion, and yet love and thus worship self and the world above all things ; and when they do this they love evil and falsity ; therefore “the altar,” in reference to such, signifies worship from evil, and “the statues” which they also had, worship from falsity, and therefore, hell. That this is the signification of “altar,” in the contrary sense, is evident from the following passages. In *Isaiah* :

“In that day shall a man have respect to his Maker, and his eyes shall look to the Holy One of Israel. And he shall not have respect to

altars, the work of his hands, and he shall not look to that which his fingers have made, or to the groves or the sun-statues" (xvii. 7, 8).

This treats of the establishment of a new church by the Lord ; that men shall then be led into goods of life, and be instructed in truths of doctrine, is meant by "In that day shall a man have respect to his Maker, and his eyes shall look to the Holy One of Israel." The Lord is called "Maker" because He leads into goods of life, for these make man ; and He is called "the Holy One of Israel" because He teaches truths of doctrine ; therefore it is added, "a man shall have respect," and "his eyes shall look," a man is called "man" from good of life, and "eyes" are predicated of the understanding of truth, thus of truths of doctrine. That there will then be no worship from self-love, from which are evils of life, nor from self-intelligence, from which are falsities of doctrine, is signified by "he shall not have respect to altars, the work of his hands, and he shall not look to that which his fingers have made," "altars, the work of his hands," mean worship from self-love, from which are evils of life, and "that which his fingers have made" means worship from self-intelligence, from which are falsities of doctrine ; "groves and sun-statues" signify a religion from falsities and evils therefrom, "groves," a religion from falsities, and "sun-statues" a religion from evils of falsity. [24.] In *Jeremiah* :

"The sin of Judah is written with a pen of iron, with the point of a diamond ; it is graven upon the table of their heart, and upon the horns of your altars ; as I call to mind their sons, their altars, and their groves, with the green tree upon the high hills" (xvii. 1, 2).

This declares that the idolatrous worship of the Jewish nation was so deeply rooted that it could not be removed. That it was too deeply rooted to be removed is signified by "the sin of Judah is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, and upon the horns of their altars," deeply rooted falsity is meant by "it is written with a pen of iron, and with the point of a diamond," and deeply rooted evil is meant by "it is graven upon the table of the heart, and upon the horns of their altars." It is said "upon the horns of the altars," because idolatrous worship is meant. The "sons" whom He calls to mind signify falsities of evil ; "altars" idolatrous worship from evil ; "groves with the green tree" such worship from falsity ; "upon the high hills" signifies adulteration of good and falsification of truths ; for at that time, when all things of worship were repre-

sentatives of celestial and spiritual things, they had worship in groves and upon hills, for the reason that "trees," of which groves consist, signify knowledges and perceptions of truth and good, and this according to the kind of trees; and because "hills" signified goods of charity, and spiritual angels who dwell in the spiritual world upon hills are in such goods, so in ancient times worship was performed upon hills; but this was forbidden to the Jewish and Israelitish nation, lest they should profane the holy things that were so represented; for in respect to worship that nation was in externals only, their internal was purely idolatrous. (That trees signify knowledges and perceptions of truth and good, according to their kind, see *A.C.*, n. 2163, 2682, 2722, 2972, 7692; for this reason the ancients worshipped in groves under trees, according to their significations, n. 2722, 4552; why this was forbidden to the Jewish and Israelitish nations, n. 2722; why "hills" signify goods of charity, n. 6435, 10438.) [25.] In *Hosea*:

"Israel is an empty vine, he bringeth forth fruit like unto himself; because his fruit is plentiful he multiplieth altars; because his land is good they make goodly pillars. Their heart is smooth; already are they desolated: he shall overturn their altars, he shall spoil their pillars" (x. 1, 2).

"Israel" here signifies the church, which is called "an empty vine" when there is no longer any truth; its worship from evils is meant by "altars which he multiplies;" and worship from falsities is meant by the "pillars which he makes goodly;" that this is done so far as these abound is signified by "because his fruit is plentiful" and "because his land is good." That worship from evils and falsities shall be destroyed is signified by "he shall overturn their altars, and shall spoil their pillars." (That "pillars" signify worship from truth, and in a contrary sense, worship from falsities, thus idolatrous worship, see *A.C.*, n. 3727, 4580, 10643). [26.] In *Ezekiel*:

"Thus said the Lord Jehovih to the mountains and to the hills, to the channels and to the valleys, . . . I bring a sword upon you, and I will destroy your high places; and your altars shall be destroyed; your sun-images shall be broken; yea, I will make your slain to fall before your idols" (vi. 3, 4, 6, 13).

"The Lord Jehovih said to the mountains, hills, channels, and valleys," does not signify to all who dwell there, but to all idolaters, that is, to all who instituted worship upon mountains and hills, and near channels and in valleys, which was done because of the representation and consequent signification of these. "To bring a sword upon you, and to destroy the high places, and to destroy the altars, and to break the sun-images," signifies to destroy all things of idolatrous worship by means of falsities and

evils, for it is by means of these that idolatrous worship destroys itself, “sword” signifying falsities destroying, “high places” idolatrous worship in general, “altars” the same from evil loves, and “sun-images” the same from falsities of doctrine; “to make the slain to fall before idols” signifies damnation of those who perish by falsities, “slain” signifying those who perish by falsities, “idols” falsities of worship in general, and “to fall” to be damned. [27.] In *Hosea*:

‘Ephraim hath multiplied altars for sinning, they have made for him altars for sinning’ (viii. 11).

“Ephraim” signifies the intellect of the church, here the intellect perverted; “to multiply altars for sinning” signifies to pervert worship by means of falsities; and “to make altars for sinning” signifies to pervert worship by means of evils; for in the Word, “to multiply” is predicated of truths, and in a contrary sense of falsities, and “to make” is predicated of good, and in a contrary sense of evil: this is why the two are mentioned, and yet it is not a vain repetition. [28.] In the same,

“Samaria is cut off, her king is as foam upon the faces of the waters; and the high places of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle come up on their altars” (x. 7, 8).

“Samaria” signified a spiritual church, that is, a church in which charity and faith make one; but after it became perverted “Samaria” signified a church in which charity is separated from faith, and in which faith is even declared to be the essential; therefore it then signified a church in which there is no longer any truth, because there is no good, but in place of good evil of life, and in place of truth falsity of doctrine. This is here signified by “Samaria is cut off;” the falsity of its doctrine is signified by “her king is as foam upon the faces of the waters,” “king” signifying truth, and in a contrary sense, as here, falsity; “foam upon the faces of the waters” signifying what is empty and separated from truths, “waters” meaning truths. “The high places of Aven shall be destroyed” signifies the destruction of principles of falsity and of the reasonings therefrom of those who are in that worship, which viewed in itself is interiorly idolatrous; for those who are in evil of life and falsities of doctrine worship themselves and the world. “The thorn and the thistle shall come up on their altars” signifies that truth falsified and evil therefrom shall be in all their worship, “altars” meaning all worship.

[h.] [29.] In *Amos* :

“In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, that the horns of the altar may be cut off and fall to the ground” (iii. 14).

“To visit the transgressions of Israel upon him” signifies their last state, in the spiritual sense their state after death, when they must be judged ; it is said “to visit,” instead of to judge, because visitation always precedes judgment ; “the altars of Bethel” signify worship from evil ; “horns of the altar” signify worship from falsities ; thus these signify all things of worship ; and that these must be destroyed is signified by “the horns shall be cut off and fall to the ground.” It is said, “I will visit upon the altars of Bethel,” because Jeroboam separated the Israelites from the Jews, and erected two altars, one in Bethel and another in Dan ; and as “Bethel” and “Dan” signify the outmost things in the church, and the outmost things in a man of the church are called natural-sensual things, or natural-worldly and corporeal, so these are signified by “Bethel” and “Dan,” the outmost of good by “Bethel,” and the outmost of truth by “Dan ;” therefore these two altars signify worship in outmosts, that is, in things most external, such as is the worship of those who separate charity from faith, and acknowledge faith alone to be the means of salvation. Such persons, therefore, think of religion in the natural-sensual ; consequently they neither understand nor desire to understand any of the things they profess to believe, declaring that the understanding must be under obedience to faith. Such as these were represented by the Israelites separated from the Jews, that is, by Samaria separated from Jerusalem, and the worship of such was represented by the altars in Bethel and Dan ; such worship, so far as it is separated from charity, is no worship, for in it the mouth speaks apart from the understanding and will, that is, apart from the mind ; apart from the understanding because they say that men ought to believe even though they do not understand ; and apart from the will because they set aside deeds or goods of charity. [30.] That such worship is no worship is signified by what is said in the *First Book of Kings* :

When Jeroboam stood by the altar in Bethel, the man of God cried out to him that the altar should be rent, and the ashes poured out and so it came to pass (xii. 26 at the end ; xiii. 1-6).

“The altar should be rent and the ashes poured out” signifies that there was no worship whatever. Faith separated from char-

ity was then signified by "Samaria," because the Jewish kingdom signified a celestial church, that is, a church that is in good of love, and the Israelitish kingdom signified a spiritual church which is in truths from that good. This was signified by the Jewish and Israelitish kingdom while they were under one king, or while they were united; but when they were separated the Israelitish kingdom signified truth separated from good, or what is the same, faith separated from charity. Moreover, worship is signified by "the altar," because it is signified by the burnt-offerings and sacrifices that were offered upon it, in many other passages too numerous to be cited. And because idolatrous worship was signified by "the altars of the nations," it was commanded that they should be everywhere destroyed

(see *Deut.* vii. 5; xii. 3; *Judges* ii. 2; and elsewhere).

[31.] This makes clear that altars were in use among all the posterity of Eber, thus among all who were called Hebrews, who for the most part were in the land of Canaan and its immediate neighborhood; likewise in Syria, from which Abram came. That there were altars in the land of Canaan and its neighborhood is evident from the altars mentioned there as destroyed:

That there were altars in Syria is evident from the account of those built by Balaam, who was from Syria (*Num.* xxiii. 1);

Also the altar in Damascus (2 *Kings* xvi. 10-15).

Also from the Egyptians abominating the Hebrews on account of their sacrifices (*Exod.* viii. 26); even so that they were unwilling to eat bread with them (*Gen.* xliii. 32).

The reason of this was that to the Ancient church, which was a representative church and extended through a great part of the Asiatic world, sacrifices were unknown, and when they were instituted by Eber it looked upon them as abominable, that is, that they should wish to appease God by the slaughter of different animals, thus by blood. Among those who were of the Ancient church were also the Egyptians; but as they applied representatives to magical purposes, that church became extinct among them. They were unwilling to eat bread with the Hebrews, because at that time "dinners" and "suppers" represented and thus signified spiritual consociation, which is consociation and conjunction through those things that pertain to the church; and "bread" signified in general all spiritual food, and thus "dining" and "supping" all conjunction. [32.] (That the Ancient Church extended through a great part of the Asiatic world, namely, through Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia, even to Tyre and Zidon, through the land

of Canaan, on both sides of the Jordan, see *A.C.*, n. 1238, 2385; that it was a representative church, n. 519, 521, 2896; respecting the church instituted by Eber, which was called the Hebrew church, n. 1238, 1241, 1343, 4516, 4517. That sacrifices were first begun by Eber, and were afterwards employed by his posterity, n. 1128, 1343, 2180, 10042. That sacrifices were not commanded, but only permitted, shown from the Word; why they were said to have been commanded, n. 922, 2180, 2818; that it was necessary that altars and sacrifices should be mentioned, and that Divine worship should be signified by them, because the Word was written in that nation, and the historical Word treated of that nation, n. 10453, 10461, 10603, 10604.)

392[α]. *"The souls of those slain because of the Word of God, and because of the testimony that they held,"* signifies *those who were rejected and concealed because of Divine truth and because of their confession of the Lord.*—This is evident from the signification of "those slain," as meaning those who were rejected by the evil and concealed by the Lord (of whom presently); also from the signification of "Word of God," as meaning Divine truth. What the Lord speaks is called the Word of God, and that is Divine truth. The Word or Holy Scripture is nothing else; for in it all Divine truth is contained, but it is only before angels that the truth itself in its glory is manifest in it, because to them the interior things of the Word, which are spiritual and celestial, become manifest and constitute their wisdom. "The Word of God," therefore, signifies in the genuine sense Divine truth, and in the highest sense the Lord Himself who spoke it, for He spoke from Himself, that is, from His Divine, and what goes forth from Him that also is Himself. [2.] That the Divine going forth is the Lord may be illustrated by this: About every angel there is a sphere that is called the sphere of his life; this spreads abroad to a great distance from him. This sphere flows out or goes forth from the life of his affection or love; it is therefore an extension beyond him of such life as is in him. This extension is effected in the middle spiritual atmosphere or aura, which is the aura of heaven. By means of that sphere what an angel is in respect to affection is perceived at a distance by others; this has been granted me from time to time to perceive. But about the Lord there is a Divine sphere, which near Him appears as a sun, which is His Divine Love, and from this that sphere goes forth into the whole heaven and fills it and constitutes the light that is there; this sphere is the Divine going forth from the Lord, which in its essence is Divine truth. This comparison with angels is made as an illustration, to show that the Divine going forth from the Lord is the Lord Himself, because it is a going forth of His love, and the going forth is Himself beyond Himself. The above is further

evident from the signification of “testimony,” as meaning confession of the Lord, and the Lord Himself (of which presently). [3.] That “those slain” here mean those who were rejected by wicked spirits and concealed by the Lord, that is, removed from the eyes of others and preserved to the day of the last judgment, can be seen from what was said in the article above, also from what follows in the two verses in which they are specially described. In the article above it was said that “the former heaven” that passed away consisted of those who in externals lived a moral life, and yet were merely natural and not spiritual, or who lived a sort of spiritual life merely from an affection or love for fame, honor, glory, and gain, thus for the sake of appearance. Although these were inwardly evil, they, nevertheless, were tolerated, and constituted societies in the higher places in the spiritual world. These societies, taken together, were called a heaven, but “the former heaven” that afterwards passed away. From this it came to pass that all those who were spiritual, that is, who were inwardly as well as outwardly good, not being able to associate with these withdrew from them, either voluntarily or by compulsion, and wherever found they were persecuted; on this account they were concealed by the Lord and preserved in their places until the day of judgment, that they might constitute “the new heaven.” These therefore are those that are meant by “the souls of those slain seen under the altar.” This makes clear that “those slain” signify those who were rejected and concealed, for they were hated by the others because of Divine truth and because of their confession of the Lord; and those who are hated are called “those slain,” because to hate is spiritually to slay. That such are meant by “the souls of those slain,” can be seen further from what follows in the two verses where it is said of them, “And they were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth? And there were given to each one of them white robes; and it was said unto them that they should rest yet a little time, until their fellow-servants, as well as their brethren, who were to be killed, as they also were, should be fulfilled.” That those above described are meant by “those slain,” only those to whom it has been revealed can know; for who can know, except by revelation, of whom “the former heaven” (*Apoc.* xxi. 1) consisted, and of whom “the new heaven” was formed; and that those of whom the new heaven must be formed, were in the meantime concealed and preserved

by the Lord? And unless these things had been revealed to some one, all things contained in the *Apocalypse* in its internal sense must have remained hidden ; for in it such things as were to take place in the spiritual world before the last judgment, and while it was going on, and after it, are chiefly treated of.

[b.] [4.] That “testimony” signifies confession of the Lord, and the Lord Himself, can be seen from the passages in the Word that follow. This signification has its origin from this, that the Word in each and every particular testifies respecting the Lord ; for in its inmost sense it treats exclusively of the Lord, and in its internal sense of the celestial and spiritual things that go forth from the Lord, and in particular the Lord testifies respecting Himself in every one who is in a life of love and charity ; for the Lord flows into the heart and life of such and teaches them, especially respecting His Divine Human ; for He enables those who are in a life of love to think of God under a human form, and God under a human form is the Lord. The simple in the Christian world so think, also the heathen who live in charity according to their religion. Both these are astonished when they hear the learned speak of God as not to be thought of in any human form, for they know that thinking thus they could see in thought no God, and therefore could have little belief in the existence of a God, since a faith which is a faith of charity wishes to comprehend in some measure what is believed ; for faith is of thought, and to think what is incomprehensible is not to think, but only to have knowledge and to speak from that without any idea. Angels, even the wisest, think of God only as in the human form ; it is impossible for them to think otherwise, for the reason that their perceptions flow according to the form of heaven, which is the human form from the Lord’s Divine Human (on which see *Heaven and Hell*, n. 59-86) ; and for the reason that the affections from which are their thoughts, are from influx, and influx is from the Lord. This has been said to make known why “testimony” signifies the Lord, namely, because the Lord testifies respecting Himself with all who accept His testimony, and these are such as live a life of love to the Lord, and a life of charity towards the neighbor. These accept His testimony and confess Him, because a life of love and charity opens the interior mind by influx of light from heaven, for a life of love and charity is the Divine Life itself ; for the Lord loves every one, and does good to every one from love ; consequently where that life is received the Lord is present and

is conjoined to the man, and thus flows into his higher mind, which is called the spiritual mind, and by light from Himself opens it.

[*c.*] [5.] That “testimony” signifies the Lord, and with man confession of the Lord from the heart, and in particular, acknowledgement of the Lord’s Divine in His Human, can be seen from this, that the law which was given on Mount Sinai and written upon two tables, and afterwards placed in the ark, is called the “testimony;” consequently the ark was called “the ark of the testimony,” and the tables were called “the tables of testimony;” and because this was most holy, the mercy-seat was placed upon the ark, and over the mercy-seat were sculptured two cherubim, between which Jehovah, that is, the Lord, spoke with Moses and Aaron. This makes clear that “testimony” signifies the Lord Himself; otherwise the mercy-seat would not have been placed upon the ark, nor would the Lord have spoken with Moses and Aaron between the cherubim which were over the mercy-seat. Moreover, when Aaron entered within the veil, which he did once every year, he was first sanctified, and afterwards he burnt incense till the smoke of the incense covered the mercy-seat; it is said that unless he did this he would have died. From this it is clearly evident that the testimony that was in the ark, and that was the law given on Mount Sinai and written on two tables of stone, signified the Lord Himself. [6.] That the law is called “the testimony” is evident in Moses:

“Thou shalt put into the ark the testimony which I shall give thee” (*Exod.* xxv. 16).

“He put the testimony into the ark” (*Exod.* xl. 20).

“The mercy-seat that is upon the testimony” (*Lev.* xvi. 13).

“Lay up” the rods of the tribes “before the testimony” (*Num.* xvii. 4).

That the tables and the ark were therefore called the tables and the ark of the testimony (*Exod.* xxv. 22; xxxi. 7, 18; xxxii. 15).

That the mercy-seat was placed upon it, and over the mercy-seat two sculptured cherubim (*Exod.* xxv. 17–22; xxvi. 34).

That the Lord spake with Moses and with Aaron between the two cherubim (*Exod.* xxv. 16, 21, 22; *Num.* xvii. 4; and elsewhere).

That they sanctified themselves before they entered thither, and that the smoke of the incense covered the mercy-seat lest they should die (*Lev.* xvi.).

[*d.*] [7.] That “testimony” signifies the Lord is evident also from this, that what was upon the ark was called the mercy-seat (*propitiatorium*), and the Lord is a propitiator; and the ark, from the testimony in it, was the holy of holies, both in the tabernacle

and in the temple, and from this the tabernacle was holy, and also the temple. The tabernacle represented heaven, also the temple, and heaven is heaven from the Lord's Divine Human; from this it follows that "testimony" signifies the Lord in respect to His Divine Human. (That "the tabernacle of meeting" represented heaven, see *A.C.*, n. 9457, 9481, 9485, 10545; likewise the temple, see above, n. 220; and that heaven is heaven from the Lord's Divine Human, see *Heaven and Hell*, n. 59-86.) The law proclaimed from Mount Sinai is called "the testimony" because that law, in a broad sense, signifies the whole Word, both historical and prophetic; and the Word is the Lord, according to these words in *John*:

"In the beginning was the Word, and the Word was with God, and the Word was God; . . . and the Word was made flesh" (i. 1, 14).

The Word is the Lord because the Word signifies Divine truth, and all Divine truth goes forth from the Lord, for it is the light that enlightens the minds of angels in heaven and also the minds of men, and gives them wisdom; this light in its essence is Divine truth going forth from the Lord as a sun (of which light, see *Heaven and Hell*, n. 126-140); therefore it is added, "the Word was with God, and the Word was God." It is also said in *John*:

"In Him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man coming into the world" (verse 4, 9, in that chapter).

[8.] This makes clear that the Lord is meant by "testimony;" for the law written on the two tables, which was called the "testimony," signifies the Word in the whole complex, and the Lord is the Word. (That "the law" in a broad sense, signifies the Word in the whole complex, in a sense less broad the historical Word, and in a strict sense the ten commandments of the decalogue, see *A.C.*, n. 6762.) This law was also called "a covenant," and so the tables on which it was written were called "the tables of the covenant," and the ark was called "the ark of the covenant"

(see *Exod.* xxxiv. 28; *Num.* xiv. 44; *Deut.* ix. 9, 15; *Apoc.* xi. 19; and elsewhere);

and this because "covenant" signifies conjunction, and the Word or Divine truth is what conjoins man with the Lord; this is the only ground of conjunction. (That "covenant" signifies conjunction, see *A.C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632.) This law is called both "a covenant" and "a testimony," because when called "a covenant" it means the Word by which there is conjunction; and when called "a testimony" it means the Lord

Himself who conjoins ; also on man's part, confession of the Lord and acknowledgment of His Divine in His Human, for these conjoin. From this it can be seen why the Word is called in the church "a covenant," the Word before the Lord's coming "the Old Covenant," and that after His coming "the New Covenant ;" it is called also "the Old and New Testament," but it might better be called "the Testimony."

[e.] [9.] That "testimony" signifies the Lord, and on man's part confession of the Lord and acknowledgment of His Divine in His human, is evident also from these passages in the Word. In the *Apocalypse* :

"They overcame" the dragon "by the blood of the Lamb, and by the Word of the testimony. . . . And the dragon was wroth, . . . and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ" (xii. 11, 17).

And elsewhere,

"I am a fellow-servant of thine, and of thy brethren that hold the testimony of Jesus. . . . The testimony of Jesus is the spirit of prophecy" (xix. 10).

"The testimony of Jesus is the spirit of prophecy" signifies that confession of the Lord and acknowledgment of His Divine in His Human is the life of all truth, both in the Word and in doctrine from the Word. [10.] And elsewhere,

"The souls of those slain with an axe for the testimony of Jesus, and for the Word of God, . . . received not the mark upon their forehead and upon their hand" (xx. 4).

These passages will be explained in what follows. In David :

"Jerusalem is builded as a city that is compact together : and thither the tribes go up, the tribes of Jah, a testimony to Israel, to confess to the name of Jehovah. For there are set thrones for judgment" (*Psalms* cxxii. 3-5).

"Jerusalem" signifies the church in relation to doctrine, which is said to be "builded" when it is established by the Lord ; "as a city that is compact together" signifies doctrine in which all things are in order, "city" meaning doctrine ; "thither the tribes go up, the tribes of Jah," signifies that in it are all truths and goods in the complex ; "a testimony to Israel, to confess to the name of Jehovah," signifies confession and acknowledgment of the Lord there ; "for there are set thrones for judgment" signifies that Divine truth is there according to which judgment is executed. That this is what "thrones" signify, see above (n. 253[a]). [11.] In the same,

Jehovah "hath set up a testimony in Jacob, and....a law in Israel
(*Psalm lxxviii. 5*).

"Jacob" and "Israel" signify the church, "Jacob" the external church, and "Israel" the internal church; and "testimony" and "law" signify the Word, "testimony" that in the Word which teaches goods of life, and "law" that in it which teaches truths of doctrine. Because those who are in the external church are in good of life according to truths of doctrine, and those who are in the internal church are in truths of doctrine according to which is the life, so "testimony" is predicated of Jacob, and "the law" of Israel. [12.] In the same,

"If thy sons shall have kept My covenant, and the testimony that I shall teach them, thy sons shall sit upon the throne for thee for evermore"
(*Psalm cxxxii. 12*).

This is said of David, but David here means the Lord; "his sons" mean those who do the Lord's commandments; of such it is said, "if thy sons shall have kept My covenant and My testimony," "covenant" meaning the same as "law" above, namely, truth of doctrine, and "testimony" the same as "testimony" above, namely, good of life according to truths of doctrine. Like things are signified by "covenant" and "testimonies" in David (*Psalm xxv. 10*). [13.] "Testimonies" are mentioned in many passages in the Word, together with "law," "precepts," "commandments," "statutes," and "judgments;" and "testimonies and commandments" there signify such things as teach life, "law and precepts" such as teach doctrine, "statutes and judgments" such as teach rituals; as in the following passages in David,

"The law of Jehovah is perfect, refreshing the soul; the testimony of Jehovah is sure, making wise the simple. The commandments of Jehovah are right, rejoicing the heart; the precept of Jehovah is pure, enlightening the eyes;...the judgments of Jehovah are truth, they are righteous altogether" (*Psalm xix. 7-9*).

In the same,

' Blessed are the upright in the way, who walk in the law of Jehovah. Blessed are they that keep His testimonies, that seek Him with the whole heart. Thou hast enjoined Thy commandments to be strictly kept. O that my ways may be directed for keeping Thy statutes! Then shall I not be ashamed, when I have respect unto all Thy precepts. I will confess to thee in uprightness of heart, when I shall have learned the judgments of Thy righteousness" (*Psalm cxix. 1-7*; in like manner in verses 12-15, 88, 89, 151-156, etc.).

393. [Verse 10.] "*And they were crying out with a great voice*" signifies *their grief of mind*.—This is evident from the

signification of “to cry out,” as meaning vehement grief of mind, for this manifests itself by the sound of crying out in speech; consequently “crying out” in the Word signifies grief. Moreover, every affection, whether of grief or joy, expresses itself by sounds, and ideas of thought by articulations in the sound. This is why sound in speech manifests both the quality and measure of the affection, and this more clearly in the spiritual world than in the natural world, for the reason that it is permitted there to show forth no affections except those that are the mind’s own. In the spiritual world, therefore, any one who is wise can hear and perceive the affection of another, solely from his speech. (That with spirits and angels sounds belong to affection, and words to ideas of the thought, see in *Heaven and Hell*, n. 241, and above, n. 323[a].) That “to cry out,” and “a crying out,” in the Word, signify grief, is evident from many passages, of which I will cite this only from *Isaiah*:

“Heshbon cried out, and Elealeh; their voice was heard even to Jahaz; therefore the armed men of Moab shall shout; his soul shall be sick within him. My heart crieth out over Moab: . . . for a crying out is gone round about the borders of Moab, the howling thereof even unto Eglaim” (xv. 4, 5, 8).

Because “crying out” signifies grief, it is customary to speak of “crying out unto God,” when the mind is in a state of grief

(as in *Isa.* xix. 20; xxx. 19; lxxv. 19; *Jer.* xiv. 2, and elsewhere).

That “crying out” in the Word is predicated of various affections, such as interior lamentation, beseeching and supplication from anguish, attestation and indignation, confession, supplication, and also exultation and other states (see *A.C.*, n. 2240, 2821, 2841, 4779, 7782, 5016, 5018, 5027, 5323, 5365, 5870, 6801, 6802, 6862, 7119, 7142, 8179, 8353, 9202).

394. “*Saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood upon those that dwell on the earth?*” signifies *sighings to the Lord, who is righteousness, respecting the judgment and removal of those who persecute and infest those who openly acknowledge the Lord and are in a life of charity.*—This is evident from the signification of “crying out and saying, How long, O Lord,” as meaning to pour out to the Lord sighs from grief, for these are the words of those that groan and sigh and supplicate for justice. Also from the signification of “who art holy and true,” as meaning the One who is Righteousness; for righteousness, when predicated of the Lord, signifies that He does not tolerate such things, and this because He is holy and true. Also from the signification of “to judge and avenge our

blood," as meaning the judgment and removal of those who persecute and infest those who openly acknowledge the Lord and are in a life of charity. This is the signification of these words because "blood" signifies all violence offered to Divine good and Divine truth, thus to the Lord; consequently violence offered to those who are in a life of charity and faith. To offer violence to such is to offer violence to the Lord Himself, according to the words of the Lord Himself in *Matthew*:

"Inasmuch as ye did it unto one of My brethren, even the least, ye did it unto Me" (xxv. 40, 45).

That this is signified by "blood" in this sense, may be seen above (n. 329[f,g]). Also from the signification of "those that dwell on the earth," as meaning those who were in "the former heaven" that afterwards passed away, for those dwelt in the spiritual world upon the earth, upon mountains, hills, and rocks, while those who acknowledged the Lord and were in a life of charity were retained under the earth, or under heaven, and were there concealed and preserved (see above, n. 391[a], 392[a]). [2.] From this the meaning of these words in their genuine sense can be seen; but no one can know that such things are meant unless it has been revealed to him. For otherwise who could know who are meant by "the souls of those slain," and what is meant by "to avenge their blood upon those that dwell on the earth?" One who does not know from revelation who these are must conclude that the martyrs only are meant, but these were not the martyrs, but all such as were persecuted and infested by those who were in the former heaven that passed away; for these were interiorly evil, and therefore such that they thrust out from themselves all who openly acknowledged the Lord and were in a life of charity (as has been said above, n. 391[a], 392[a]). To this I will add the following: All in the spiritual world who are interiorly evil, however moral a life in externals they may have lived in the world, are utterly unable to tolerate any one who worships the Lord and lives a life of charity; as soon as they see such, they infest and either do them injury or treat them shamefully. I have often wondered at this, and all who do not know about it must wonder, since these same persons, when in the world, tolerated preachings respecting the Lord and respecting charity, and themselves talked about these things doctrinally, yet when they become spirits they cannot tolerate them. The reason is that this aversion is inherent in the evil in which they are; for in their evil there is hostility, yea, hatred against

the Lord, and against those who are led by the Lord, who are such as are in a life of charity ; but this hostility and this hatred lie concealed in their spirit ; consequently when they become spirits they are in them ; then that aversion or antagonism inherent in evil comes forth. [3.] Take, for example, those in whom the love of ruling has predominated ; it is their delight to rule over others, and if possible over all ; this delight is in them after death, nor can it be removed, since every delight is of the love, and the predominant love constitutes the life of every one, and this life continues to eternity. When these have become spirits, they strive continually, from the delight of their love, to gain dominion over others as they did in the world ; and when they are unable to obtain it, they are enraged against the Lord ; and as they are unable to harm the Lord Himself, they are enraged against those who openly acknowledge Him ; for the delight of their love is contrary to the delight of heavenly love ; this delight is that the Lord may rule, while the other delight is that they themselves may rule ; this is why there is inherent in this delight a hatred against the Lord and against all who are led by Him, who are those who are in a life of charity. From this it can be seen why those who openly acknowledged the Lord and lived a life of charity were delivered by the Lord from the violence of such spirits, and were concealed in the lower earth, and there preserved until the judgment. But after the judgment those who had dwelt above the earth, upon the mountains, hills, and rocks, who were, as said above, interiorly evil, were cast out ; and those who had been hidden under the earth, or under heaven, were raised up and allotted an inheritance in the places that the former were cast out of. From this it can now be more fully comprehended what is meant by what is said to them in the next verse, that “they should rest yet a little time, until they should be fulfilled.”

395[a]. [Verse II.] “*And there were given to each of them white robes*” signifies *Divine truth from the Lord with them, and protection*.—This is evident from the signification of “a white robe,” as meaning Divine truth from the Lord, for “robe” signifies truth in general, because it is a general covering ; and “white” is predicated of truths which are from the Lord ; for whiteness pertains to light, and the light that goes forth from the Lord as a sun is in its essence Divine truth. That “there were given to each one of them white robes” signifies also protection, will be told further on ; let it first be told why “a white robe” signifies Divine truth from the Lord. All spirits and angels are clothed accord-

ing to their intelligence, that is, according to their reception of truth in the life, this constituting intelligence; for the light of their intelligence is formed into garments, and when these are thus formed they do not merely appear as garments, they are garments. For all things that have existence in the spiritual world, and appear before the eyes of those there, have their existence from the light and heat that go forth from the Lord as a sun; from that origin have been created and formed not only all things in the spiritual world, but all things in the natural world as well; for the natural world has existence and permanence by means of the spiritual world from the Lord. From this it can be seen that the appearances that have existence in heaven before the angels are entirely real; in like manner the garments. As spirits and angels are clothed according to intelligence, and all intelligence is of truth, and angelic intelligence is of Divine truth, so they are clothed according to truths; this is why "garments" signify truths; "garments" that are next to the body, that is, inner garments, signify interior truths; but garments that are outside of these and encompass them, signify exterior truths; therefore "a robe," "a mantle," and "a cloak," which are general coverings, signify truths in general, and "white robe" Divine truth in general which they have from the Lord. (But see what has been shown respecting The Garments with which Angels are Clothed, in *Heaven and Hell*, n. 177-182; and what has been said above about the signification of garments, n. 64, 65, 195, 271.) [2.] "There were given to those who were under the altar white robes" signifies also protection by the Lord, because "the white robes" given to them represented the presence about them of the Lord with Divine truth; and by means of Divine truth the Lord protects His own, for He surrounds them with a sphere of light, from which they have white robes; and when encompassed by this sphere they can no longer be infested by evil spirits; for, as said above, they were infested by evil spirits, and were therefore hidden by the Lord. This also takes place with those who are raised up by the Lord into heaven. They are then clothed with white garments, which is a proof that they are in Divine truth, and thus in safety. But respecting those who were clothed in white robes more will be shown in the explanation of the following chapter (at verses 9, 13-17).

[b.] [3.] That "robe," "mantle," and "cloak" signify Divine truth in general can be seen also from the following passages. In *Zechariah*:

"The prophets shall be ashamed every one of his vision which he hath prophesied; neither shall they wear a mantle of hair to deceive" (xiii. 4).

“Prophets” signify those who teach truths from the Word, and in an abstract sense, truths of doctrine from the Word; and because of this signification of “prophets” they were clothed with a mantle of hair, “mantle of hair” signifying Divine truth in outmosts, which is Divine truth in general, for the outmost contains all things interior; “hair,” too, signifies what is outmost. This is why

Elijah, from his mantle, was called “a hairy man” (2 *Kings* i. 7, 8);
And John the Baptist, who was as Elijah by reason of a like representation, had “a garment of camel’s hair” (*Matt.* iii. 4).

This makes clear the signification of “the prophets shall not wear a mantle of hair to deceive,” namely, that they shall not declare truths to be falsities, and falsities to be truths; this is what is signified by “deceiving.” [4.] Because Elijah represented the Lord in relation to the Word, which is the very doctrine of truth, and Elisha continued the representation, and because “mantle” signified Divine truth in general, which is the Word in outmosts, so the mantle of Elijah passed to Elisha; and moreover, Elijah’s mantle divided the waters of Jordan, according to these statements in the *Books of the Kings*:

When Elijah found Elisha “he cast his mantle upon him” (1 *Kings* xix. 19).

“Elijah took his mantle, and wrapped it together, and smote the waters” of Jordan, “and they were divided hither and thither, and they two went over on dry ground” (2 *Kings* ii. 8).

“Elisha seeing” when Elijah went up by a whirlwind into heaven, “took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle....and smote the waters,....and they were divided hither and thither, and he went over” (2 *Kings* ii. 12-14).

“Elijah’s casting his mantle upon Elisha” signified the transference to Elisha of the representation of the Lord in relation to the Word; and that “the mantle fell from Elijah when he was taken away, and was taken up by Elisha,” signified that this representation was then transferred to Elisha, for Elijah and Elisha represented the Lord in relation to the Word, and they were clothed according to what they represented, “the mantle” signifying the Word in outmosts, which is Divine truth in general, or Divine truth in the whole complex. “The dividing of the waters of Jordan by Elijah’s mantle,” first by Elijah and afterwards by Elisha, signified the power of Divine truth in outmosts; “the waters of Jordan” signifying, moreover, the first truths through which there is introduction into the church, and these first truths are such as are in the outmosts of the Word. From this, too, it can be seen that “a mantle”

and "a robe" signify Divine truth in general. (That "Elijah" represented the Lord in relation to the Word, so, too, "Elisha," see *A.C.*, n. 2762, 5247. That the outmost contains the interior things, and thus signifies all things in general, n. 634, 6239, 6465, 9215, 9216, 9828; that thus strength and power are in outmosts, n. 9836; that "Jordan" signifies entrance into the church, and thus "the waters of Jordan" signify the first truths through which there is entrance, n. 1585, 4255; and that "waters" mean truths, see above, n. 71.) First truths are also outmost truths, such as are in the sense of the letter of the Word, for through these entrance is effected, for these are first learned, and in them are all interior things which constitute the internal sense of the Word.

[c.] [5.] One who does not know what "robe" or "mantle" signifies, does not know what "cloak" signifies, for a cloak, as well as a mantle, was a general garment, encompassing the tunic or inner garment, therefore it has the same signification. Neither does he know what was signified by Saul's rending the skirt of Samuel's cloak; by David's cutting off the skirt of Saul's cloak; by Jonathan's giving David his cloak and garments; and by king's daughters being arrayed in cloaks of various colors; neither does he know the meaning of many other passages in which cloaks are mentioned in the Word. Of Saul's rending the skirt of Samuel's cloak, we read,

"Samuel turned about to go away, but he laid hold upon the skirt of his cloak, and it was rent. And Samuel said, Jehovah hath rent the kingdom of Israel from thee this day, and hath given it to thy companion, who is better than thou" (1 *Sam.* xv. 27, 28).

The words of Samuel make clear that "the rending of the skirt of the cloak" signified the rending of the kingdom from Saul, for he said after it was done, "Jehovah hath rent the kingdom of Israel from thee this day," "a king" and "his kingdom" signifying the Divine truth of the church, and "the skirt of a cloak" signifying Divine truth in outmosts, that is, all Divine truth in general; for the kings that were over the sons of Israel represented the Lord in relation to Divine truth, and their kingdom signified the church in relation to Divine truth; therefore this historical fact signifies that king Saul was such that he could no longer represent the Lord, and that the representation of the church would perish if the kingdom were not rent from him. (That "kings" represented the Lord in relation to Divine truth, and thus "a kingdom" signified the church in relation to Divine truth, see above, n. 29, 31.) [6.] The same is signified by David's cutting off the skirt of Saul's cloak, which is thus described,

David entered into the cave where Saul was, and cut off the skirt of his cloak, and when he afterwards showed it to Saul, Saul said, "Now I know that thou shalt reign, and the kingdom of Israel shall be established in thy hand" (1 *Sam.* xxiv. 3-5, 11, 20).

This was done by David of Divine Providence, that the same thing might be represented as above, “skirt of the cloak,” and “king Saul and his kingdom,” having the same meaning as above. [7.] That Jonathan the son of Saul stripped himself of his cloak and his garments, and gave them to David, which is described as follows, has the same signification,

“Jonathan stripped himself of the cloak that was upon him, and gave it to David, and his garments, and even his sword and his bow and his girdle” (1 *Sam.* xviii. 4).

This signified that Jonathan, the heir to the kingdom, transferred all his right to David; for all the things that Jonathan gave to David were representative of the kingdom, that is, of the Divine truth of the church, which is Saul represented; for as was said above, all the kings who were over the sons of Israel represented the Lord in relation to Divine truth, and their kingdom, represented the church in relation to Divine truth. [8.] Because “cloaks” and “robes” signified Divine truth in general,

“The king’s daughters that were virgins were clad in robes of divers colors” (2 *Sam.* xiii. 18).

“King’s daughters that were virgins” signified affections for truth, and thus the church, as can be seen from the many passages in the Word in which “king’s daughter,” “daughter of Zion,” “daughter of Jerusalem,” also “the virgin Zion,” and “the virgin Jerusalem” are mentioned; therefore “the king’s daughters” represented also the truths of such affection by their garments, and in general by their robes, which, were therefore variegated with divers colors. So also truths from good, or truths from affection, are represented by the garments of virgins in heaven; which truths are more fully described by

“The garments of the king’s daughter,” in David (*Psalms* xlv. 9, 10, 13, 14).

[d.] [9.] As mourning in the ancient churches signified spiritual mourning, which is from lack of truth, they represented this in their mourning by rending their mantles or cloaks, as is evident in *Job*:

When Job had lost all things, “then he arose, rent his mantle, . . . and said, Naked came I out of my mother’s womb, and naked shall I return” (i. 20, 21).

And in another place,

Job’s three friends, when they saw him, “wept and rent their cloaks” (ii. 12).

(That “rending garments” was a representative of mourning because of truth harmed or destroyed, see *A.C.*, n. 4763.) And again in *Ezekiel*:

"All the princes of the sea shall come down from their thrones, and shall cast away their cloaks and strip off their brodered garments; they shall be clothed with terrors; they shall sit upon the ground" (xxvi. 16).

This is said of Tyre, which signifies the church in respect to knowledges of truth and good; here the church where these are destroyed. That there are no longer any truths through which there can be a church, is signified by "all the princes of the sea shall come down from their thrones," "princes of the sea" meaning true primary knowledges (*scientifica*), "to come down from thrones" signifying that these have been destroyed, and consequently that there is no intelligence. The same is signified by "they shall cast away their cloaks and strip off their brodered garments," "cloaks" meaning truths in general, and "brodered garments" knowledges of truth; consequent damnation is signified by "they shall be clothed with terrors; they shall sit upon the ground." [10.] In *Micah*:

"My people have set up an enemy for themselves for the sake of a garment; ye draw off the mantle from them that pass by securely, returning from war" (ii. 8).

These words do not mean that the sons of Israel have set up an enemy for the sake of a garment, and have drawn off a mantle from those that pass by securely; but they mean that they held as enemies those who spoke truths, and took away all truth from those who had lived well and had shaken off falsities, "garment" meaning truth, "mantle" all truth because it means truth in general; "to pass by securely" means to live well; "men returning from war" mean those who have shaken off falsities, "war" meaning the combat of truth against falsity. Who cannot see that this is the spiritual meaning of the Word; and not that the people of Israel held some one as an enemy for the sake of a garment, or drew off a mantle from those who passed by? [11.] In *Matthew*:

The scribes and Pharisees "do all their works that they may be seen of men, and make broad their phylacteries, and enlarge the borders of their robes" (xxiii. 5).

This the scribes and Pharisees did, but it also represented and signified that they talked about, and applied to life and to their traditions many things from the outmosts of the Word, in order that they might appear holy and learned. "Their phylacteries," which they make broad, signify goods in outward form, for "phylacteries" were worn upon the hands, and "hands" signify deeds, because these are done by the hands; "the borders of their

robes," which they enlarge, signify external truths ; external truths are those that are in the outmost sense of the letter ; "robes" mean truths in general, and "borders" their outmosts. (That "borders of robes" signify such truths, see *A.C.*, n. 9917.)

[*e.*] [12.] In *Isaiah* :

"I will rejoice in Jehovah, my soul shall exult in my God ; for He hath clothed me with the garments of salvation ; He hath covered me with a robe of righteousness" (lxi. 10).

"To rejoice in Jehovah" signifies to rejoice in Divine good ; "to exult in God" signifies to exult in Divine truth ; for the Lord is called "Jehovah" from Divine good, and "God" from Divine truth, and from these is all spiritual joy. "To clothe with the garments of salvation" signifies to instruct and to gift with truths ; and "to cover with a robe of righteousness" signifies to fill with every truth from good, "robe" meaning all truth, because it means truth in general, and "righteousness" is predicated of good. [13.] In the same,

"He put on the garments of vengeance, and clothed Himself with zeal as with a robe" (lix. 17).

This is said of the Lord and of His combat with the hells ; for when He was in the world He reduced all things in the hells and in the heavens to order, and this by Divine truth from Divine love. "Garments of vengeance" signify the truths by which, and "zeal as a robe" the Divine love from which, this was done ; "robe" is mentioned to signify that it was done through Divine truths from Divine love. (But what "the robe of the ephod" signifies, in which Aaron was arrayed, and upon the borders of which were pomegranates and bells, (of which in *Exod.* xxviii. 31-35 ; *Levit.* viii. 7,) see *A.C.*, n. 9910-9928).

396. "*And it was said unto them that they should rest yet a little time*" signifies *some further continuance in that state*, as is evident without further explanation ; it means in that state, because time signifies state. (That time signifies state of life, see *Heaven and Hell*, n. 162-169.)

397. "*Until their fellow-servants as well as their brethren, who were to be killed, as they also were, should be fulfilled,*" signifies *until evils were consummated*.—This is evident from the signification of "until they should be fulfilled," as meaning until they were consummated ; also from the signification of "their fellow-servants as well as their brethren, who were to be killed, as they also were," as meaning evils, for to kill these denotes evil, "fellow-servants" meaning those who are in truths, and "brethren" those who are in goods, and "fellow-servants" and "brethren" together those who are in truths from good ; for in the internal sense the two are conjoined into one. "Consummation" is mentioned in

some passages in the Word, likewise “when evils are consummated,” but scarcely any one at this day knows what this signifies. In three articles above (n. 391, 392, 394) it is said that the former heaven consisted of such as had led a moral life in externals, and yet were internally evil, and that these dwelt in high places in the spiritual world, and therefore thought themselves to be in heaven. These, because they were interiorly evil, would not tolerate among them those that were interiorly good, and this because their affections and thoughts were discordant, for all consociations in the spiritual world are effected according to agreement of affections and thus of thoughts; for angels and spirits are nothing but affections and thoughts therefrom in a human form; and as those who were in the high places could not endure the presence of those who were interiorly good, they cast them out from among them, and wherever they saw them, treated them wrongfully and shamefully, consequently the good were delivered by the Lord from this violence and concealed under heaven and preserved; and this was taking place from the time when the Lord was in the world until this time when the judgment was accomplished; then those who were on high places were cast down, and those who were under heaven were raised up. The evil were tolerated so long on the high places, and the good were detained so long under heaven, in order that both “might be fulfilled,” which means that there might be a sufficient number of the good to form a new heaven, and also that the evil might sink down of themselves into hell; for the Lord casts no one into hell, but the evil itself which is with evil spirits casts them down (as may be seen in *Heaven and Hell*, n. 545-550). This takes place when evils are consummated, that is, are fulfilled. [2.] This is what is meant by the Lord’s words in *Matthew*:

“The servants of the householder coming, said, . . . Didst not thou sow good seed in thy field? whence then are the tares? . . . And they said, Wilt thou therefore that we go and gather them up? But he said, Nay, lest in gathering the tares ye root up at the same time the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into the barn. . . . So shall it be in the consummation of the age” (xiii. 27-30, 37-42).

“The consummation of the age” is the last time when judgment takes place; “the time of harvest” is when all things are consummated, that is, are fulfilled; “the tares” mean evils or those in whom evils are, and “the wheat” means goods or those in whom goods are. (But of these see further in the *Last Judgment* n. 65-72.) From

all this it can in some measure be known why it was said to them "that they should rest yet a little time, until their fellow-servants, as well as their brethren, who were to be killed, as they also were, should be fulfilled." "To be killed" has here the same signification as "to be slain" above (n. 392[a]), namely, to be rejected by the evil because of Divine truth, and because of their confession of the Lord. [3.] When this is known it can be known what is signified by "consummation" and by "iniquity consummated" in the following passages. In Moses :

Jehovah said, "I will go down and see whether they have made a consummation, according to the cry that is come unto Me" (*Gen.* xviii. 20, 21).

This is said of Sodom. In the same,

"For the iniquity of the Amorites is not yet consummated" (fulfilled) (*Gen.* xv. 16).

In *Isaiah* :

"A consummation and decision I have heard from the Lord Jehovih of hosts upon the whole earth" (xxviii. 22).

In the same,

"A consummation is determined, righteousness has overflowed. For the Lord Jehovih of hosts is making a consummation and a decision in the whole earth" (x. 22, 23).

In *Zephaniah* :

"In the fire of the zeal" of Jehovah of hosts "the whole land shall be devoured ; for He shall make a consummation, even a speedy one, with all the inhabitants of the land" (i. 18).

In *Daniel* :

"At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation" (ix. 27) ;

and elsewhere. "Consummation" and "decision" in these passages signify the last state of the church, a state in which there is no longer any truth because there is no good, or in which there is no longer any faith because there is no charity ; and when this is the state of the church, then comes the last judgment. The last judgment then comes, for the further reason that the human race is the basis or foundation of the angelic heaven, for the conjunction of the angelic heaven with the human race is unceasing, the one having subsistence by means of the other ; when therefore the basis does not correspond the angelic heaven totters ; consequently there must then be a judgment upon those who are in the spiritual world, that all things in the heavens as well as in the hells, may be reduced to order. (That the human race is the basis and foundation of the angelic heaven, and that the conjunction

is unceasing, see *Heaven and Hell*, n. 291-310.) From this it can be known that "consummation" means the last state of the church, when there is no longer any faith because there is no charity. This state of the church is also called in the Word "vastation" and "desolation," and by the Lord "the consummation of the age"

(*Matt.* xiii. 39, 40, 49 ; xxiv. 3 ; xxviii. 20).

VERSES 12-14.

398. "*And I saw when he had opened the sixth seal, and behold there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, as a fig-tree casteth her unripe figs when shaken by a great wind. And the heaven withdrew as a scroll rolled up; and every mountain and island were moved out of their places.*"

12. "*And I saw when he had opened the sixth seal*" signifies *still further prediction respecting the state of the church* [n. 399]; "*and behold there was a great earthquake*" signifies *the state of the church entirely changed* [n. 400]; "*and the sun became black as sackcloth of hair, and the moon became as blood,*" signifies *that all good of love was separated, and thus all truth of faith falsified* [n. 401].
13. "*And the stars of heaven fell unto the earth*" signifies *that knowledges of good and truth perished* [n. 402]; "*as a fig-tree casteth her unripe figs when shaken by a great wind*" signifies *which knowledges the natural man has swept away by reasonings* [n. 403].
14. "*And the heaven withdrew as a book rolled up*" signifies *that the spiritual man became closed up* [n. 404]; "*and every mountain and island were moved out of their places*" signifies *that every good of love and every truth of faith perished* [n. 405, 406].

399. [*Verse 12.*] "*And I saw when He had opened the sixth seal*" signifies *still further prediction respecting the state of the church*, as is evident from the signification of "opening the seals" of the book which was in the Lord's hand, as meaning to reveal things hidden, and to predict things future (of which above, n. 352, 361, 369, 378, 390).

400[a]. "*And behold, there was a great earthquake,*" signifies *the state of the church entirely changed*.—This is evident from the signification of "earthquake," as meaning a change of state of the church, "earth" meaning the church, and its "quaking" a change of state. (That "the earth" means the church, see above, n. 304; and that its "quaking" means a change of state, see *A.C.*, n. 1273-1275, 1377, 3356.) That this prediction, which is signified by "the sixth seal was opened," involves a total change in the state of the church, is evident from what has been said before, and from what follows in this chapter. In what precedes it was predicted that the understanding of the Word in relation to good, and afterwards in relation to truth, would perish, and that at length there would be no understanding of the Word in consequence of evils of life and

falsities of doctrine from them. The destruction of the understanding of the Word in relation to good was signified by “the red horse” that was seen to go forth from the opened seal of the book (of which above, n. 364); the destruction of the understanding of the Word in relation to truth was signified by “the black horse” that was seen (of which above, n. 372); and that in consequence of evils of life and falsities of doctrine there was no understanding of the Word was signified by “the pale horse” (of which above, n. 381); from this it follows that the state of the church was altogether changed. This is evident from what precedes; also from what follows, since it is said that “the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth,” with many other things, which signify that there was no longer any good of love nor any truth of faith, nor any knowledges of good and truth; which makes clear that “a great earthquake” here signifies a total change in the state of the church. [2.] It is evident, moreover, from many passages in the Word, that “an earthquake” signifies a change in the state of the church; and some of these shall be cited in what follows. This signification of “earthquake” is from appearances in the spiritual world. In that world, as well as in the natural world, there are lands, valleys, hills, mountains, and on them societies of spirits and angels dwell. Before the new heaven was formed upon these places, they were seen to undergo remarkable changes; some appeared to sink down, some to be agitated and shaken, and some appeared to be rolled up, as the scroll of a book is rolled up, and to be borne away; and some appeared to shake and tremble as by a great earthquake. Such things were often seen by me before the new heaven was formed, and were always signs of a change there in the state of the church. When there was a quaking and trembling as from an earthquake it was a sign that the state of the church was changed in that place, and the amount of change was made evident from the extent and character of the earth’s motion; and when the state of the church with them was completely changed from good into evil and from truth into falsity, the earth there appeared to be rolled up like the scroll of a book and to be taken away: this is what is meant by the words in verse 14 of this chapter, namely, “And the heaven withdrew as a book rolled up.” Like things appeared to John, for when he saw these things he was in the spirit, as he himself declares (i. 10; iv. 2); and he who sees in the spirit sees the things that come forth and appear in the spiritual world. All this makes clear that “an earthquake” signifies a change of state

of the church, that is, from good into evil, and from truth into falsity.

[**b.**] [**3.**] That “earthquakes” and “tremblings of the earth” have no other meaning in the Word can be seen from the following passages. In *Joel*:

“The earth was shaken before Him, the heavens trembled, the sun and the moon were blackened, and the stars withdrew their shining” (ii. 10).

“Earth and heavens” here, as often elsewhere, signify the church; “earth” the external church, and “heavens” the internal church. The external church means worship from good and truth in the natural man; and the internal church, the good of love and faith, which is in the spiritual man, from which is worship; for as there is an internal and an external man, or a spiritual and a natural man, so is it with the church, since the church is in man, and is made up of men in whom the church is. A change and perversion of the church is signified by “the earth was shaken, and the heavens trembled;” “the sun and the moon were blackened” signifies that there is no good of love or truth of faith; and “the stars withdrew their shining” signifies that there were no longer any knowledges of truth and good. [**4.**] In *Isaiah*:

“I will make a man (*virum hominem*) more rare than pure gold;.... therefore I will shake heaven, and the earth shall be shaken out of its place, in the indignation of Jehovah of hosts, and in the day of the wrath of His anger” (xiii. 12, 13).

“Man (*virum hominem*)” means intelligence, and “to make him more rare than pure gold” means that there is scarcely any intelligence left, intelligence meaning intelligence from truths, for all intelligence is from truths. “Therefore I will shake heaven, and the earth shall be shaken out of its place,” signifies that good of love and truth of faith and worship therefrom in externals are dispersed, “heaven and earth” signifying here, as above, the internal and external of the church; the internal of the church is good of love and good of faith, and its external is worship therefrom; for what the internal of the man of the church is such is his external, since the external goes forth solely from the internal. Apart from the internal, external worship is soulless, the voice is without spirit, and the thought from which is the voice, and the will from which is gesture, are without life, for there is nothing spiritual therein from which life can come. What is signified by “the indignation of Jehovah, and the wrath of His anger,” will be told in the explanation of verse 17, below. [**5.**] In the same,

“The flood-gates from on high were opened, and the foundations of the earth were shattered, in breaking the earth was broken, . . . in shaking the earth was shaken, in tottering the earth totters as a drunkard, . . . it sways like a hut ; and its transgression is heavy upon it ; and it shall fall and shall not rise again” (xxiv. 18-20).

This is most evidently said of the church, not of the earth ; for who can think that the foundations of the earth have been shattered, that the earth has been shaken, that it totters like a drunkard, that it, sways like a hut? But any one can understand these words when, instead of the earth, the church is thought of. These words evidently signify a change and perversion of the church, for it is said “its transgression is heavy upon it, and it shall fall and shall not rise again ;” “the flood-gates” that were opened from on high, also mean an inundation of evil and of falsity. [6.] In David :

“The earth was shattered and shaken : the foundations of the mountains trembled, . . . because He was wroth” (*Psalms* xviii. 7).

This does not mean that it was the earth and its foundations that were shattered and shaken, but the church and the truths upon which it is founded ; for “earth” signifies the church, and “foundations of the mountains” signify the truths on which the church is founded, which are truths from good ; “because He was wroth” has the same signification as “the wrath of Jehovah,” in the Word. Its being said that “the earth was shattered and shaken, and the foundations of the mountains trembled,” is from appearances in the spiritual world, where such things occur when the state of the church is changed with those who dwell there. Moreover, those who are in truths there dwell at the foot of mountains, for all dwelling-places of angels are so arranged that those who are in good of love to the Lord dwell upon mountains, and those who are in truths from that good dwell lower down. When the state of these in respect to truths is changed, their habitations, and thus the foundations of the mountains, tremble. That there are such things in the spiritual world, and that they have existence from changes of the state of the church there, no one except he to whom it is revealed can know. [7.] In *Nahum* :

“The mountains quake before” Jehovah, “and the hills melt, and the earth is burned before Him, and the world and all that dwell therein. . . . His wrath is poured out like fire, and the rocks are overturned before Him” (i. 5, 6).

“Mountains” signify the church in which there is love to the Lord, and “hills” the church in which there is love towards the neighbor ; so, too, “mountains” signify love to the Lord, and

“hills” love towards the neighbor, and for the reason that angels who are in love to the Lord dwell upon mountains, and those who are in love towards the neighbor dwell upon hills. When in place of love to the Lord love of self reigns, and in place of love towards the neighbor love of the world reigns, then the mountains are said “to quake,” and the hills “to melt;” for this occurs in the spiritual world, not with angels, who are in heaven, but with those spirits that made for themselves a semblance of heaven upon mountains and hills before the last judgment. Because love of self and the world is meant, it is said that “they melt,” and that “the earth is burned before Him, the world and all that dwell therein,” also that “His wrath is poured out like fire,” for “fire” signifies such loves, and “to melt” and “to be burned” signify to perish by them. “The rocks,” that are overturned, signify truths of faith, because those who are in faith, and do good from obedience, although not from charity, dwell in the spiritual world upon rocks. [8.] In *Job*:

Jehovah “who maketh the earth to quake out of its place, so that the pillars thereof tremble” (ix. 6).

And in *Jeremiah*:

“Jehovah is God in truth, He is the living God, and King of an age; by His anger the earth trembleth, and the nations are not able to abide His indignation” (x. 10).

Here, too, “the earth” signifies a church, but a church in which are falsities, which is said “to tremble” when falsities are believed and are called truths. “Nations” signify evils of falsity; the casting down into hell and destruction of these evils is signified by “the nations are not able to abide His indignation.” Because “the earth” here signifies a church in which are falsities, it is said “God in truth, He is the living God, and King of an age;” for Jehovah is called “God” and “King” from Divine truth, “living God” from Divine truth in the heavens, and “King of an age,” from Divine truth on the earth; and as good is treated of in the Word wherever truth is treated of, because of the heavenly marriage in every particular of the Word, and so on the other hand, where falsity is treated of, evil is also treated of, mention is made also of “the nations,” by which evils of falsity are signified. What the evils of falsity that flow from falsities of doctrine are, may be illustrated as follows: Where the doctrine prevails that faith alone and not good of life saves, also that to one who has faith nothing of evil is imputed, and that a man may be saved by faith alone, even at the end of his life, provided he then believes that the Lord has delivered all from the

yoke of the law by His fulfilment of it, and has made atonement by His blood, in that case the evils that a man does in consequence of such a faith are evils of falsity.

[c.] [9.] In *Ezekiel*:

“In the day in which Gog shall come upon the land of Israel, . . . in My anger wrath shall rise up, and in My zeal and in the fire of My indignation I will speak: Surely there shall be in this day a great earthquake upon the land of Israel, that the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every creeping thing that creepeth upon the earth, and every man who is upon the faces of the earth, may tremble before Me; and the mountains shall be overthrown, and the steps shall fall, and every wall shall fall in ruins to the ground” (xxxviii. 18–20),

“Gog” signifies external worship without internal; “land of Israel” signifies the church; this makes clear what is signified by “in that day Gog shall come upon the the land of Israel.” That “then there shall be a great earthquake” signifies a change of the church, even its overthrow; for external worship derives its whole character from internal worship, so that the external is just what the internal is, consequently where there is no internal worship the external worship is not worship but mere posture and speech; the thought that is present at the time is solely from the natural memory, and the affection is from the body, such as arises from habit before men. “The fishes of the sea, the bird of the heavens, the wild beast of the field, and every creeping thing that creepeth upon the earth, shall tremble,” signifies all things of man; for “fishes of the sea” signify natural things in general, and in particular, knowledges (*scientifica*) there, “birds of the heavens” signify in general intellectual things, in particular, thoughts from truths, but here from falsities, “the wild beast of the field” signifies affection and lust for falsity and evil, and “the creeping thing that creepeth upon the earth” signifies the sensual, which is the outmost of the natural, with its delights and knowledges (*scientifica*); and as these signify all things of man it is said, “and every man who is upon the faces of the earth,” “every man” in the spiritual sense meaning everything of man in respect to intelligence and wisdom. “The mountains shall be overthrown, and the steps shall fall, and every wall shall fall in ruins to the ground,” signifies that every good of love and every truth of that good shall perish, and thus every evil and falsity will break in unresisted; “mountains” signifying goods of love, “steps” truths therefrom, and “wall” defence; and where there is no defence there every evil and falsity breaks in unresisted. Who does not see that this does not mean that fishes of the sea, birds of the heavens, wild beast of the field, and creeping thing of the earth, are to tremble before Jehovah? [10.] In *Jeremiah*:

“At the sound of the fall” of Edom and of the inhabitants of Teman, “the earth trembled, there is a cry, and the sound of it was heard in the sea of Suph” (xlix. 21).

Here “Edom and the inhabitants of Teman” are not meant, but the evils and falsities that are opposed to the goods and truths of the celestial kingdom; therefore “at the sound of the fall of Edom and of the inhabitants of Teman the earth trembled,” signifies that the church was changed and perished by those evils and falsities; “a cry, and the sound of it was heard in the sea of Suph,” signifies their damnation, “sea of Suph” meaning damnation, “cry” is predicated of the damnation of evil, and “sound” of the damnation of falsity. (That “the sea of Suph” signifies damnation and hell, see *A.C.*, n. 8099.) [II.] In David:

“O God, Thou hast abandoned us, Thou hast made a breach in us, Thou hast been angry; restore rest to us. Thou hast made the earth to tremble; Thou hast rent it; heal the breaches thereof, for it is shaken” (*Psalms* lx. 1, 2).

“Breach” signifies a falling away of the church and consequent perversion of truth and breaking in of falsity; this therefore is signified by “Thou hast made the earth to tremble, Thou hast rent it,” also by “the earth is shaken,” “earth” meaning the church. [12.] In *Haggai*:

“Yet once, it is for a little while, when I shake the heavens and the earth and the sea and the dry land; and then I will shake all nations, that the choice of all nations may come: and I will fill this house with glory” (ii. 6, 7).

This is said of the rebuilding of the temple in Jerusalem, and the “new temple” there signifies a new church that is to be established by the Lord. This is meant by “Yet once, it is for a little while,” and by “then I will shake all nations, that the choice of all nations may come; and I will fill this house with glory,” “nations” and “the choice of nations” signifying all who are in good (see above, n. 175[a], 331), “house” signifying the church, and “glory” Divine truth. This new church is further described by “the temple” in that chapter thus,

“The glory of this latter house shall be greater than that of the former, . . . for in this place I will give peace” (verse 9).

The judgment in the spiritual world that will precede is described by “I shake the heavens and the earth and the sea and the dry land,” “heavens and earth” meaning all interior things of the church, and “sea and dry land” all exterior things of it. [13.] In the Gospels:

“Nation shall be stirred up against nation, kingdom against kingdom;

for there shall be pestilences, famines, and earthquakes, in divers places" (*Matt.* xxiv. 7; *Mark* xiii. 8; *Luke* xxi. 11).

"Nation shall be stirred up against nation, and kingdom against kingdom," signifies that evil is to fight with evil, and falsity with falsity, "nation" signifying the good of the church, and in a contrary sense its evil, and "kingdom" signifying the truth of the church, and in a contrary sense its falsity; "there shall be pestilences, famines, and earthquakes in divers places," signifies that there will no longer be any goods and truths, and knowledges of good and truth, and thus that the state of the church is changed, which is meant by "an earthquake." In these chapters of the Gospels the successive states of the church even to its consummation are foretold, but these are described by pure correspondences. (These are explained in *A.C.*, n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4434.)

[d.] [14.] It is recorded also in the Word that there was an earthquake when the Lord suffered upon the cross, and also when the angel descended and rolled away the stone from the mouth of the sepulchre; and each of these earthquakes signified a change in the state of the church. Of the earthquake that occurred when the Lord suffered it is thus written,

"The veil in the temple was rent in twain from the top to the bottom and the earth did shake, and the rocks were rent. . . . The centurion and they that were with him guarding Jesus, seeing the earthquake and the things that were done, feared exceedingly, saying, Truly this was the Son of God" (*Matt.* xxvii. 51, 54).

And of the earthquake that occurred when the angel descended and rolled away the stone from the mouth of the sepulchre it is said,

When "Mary Magdalene came and the other Mary to see the sepulchre, and behold, there was a great earthquake; for the angel of the Lord descended from heaven, and coming, rolled away the stone from the mouth, and sat upon it" (*Matt.* xxviii. 1, 2).

These earthquakes occurred to indicate that the state of the church was then changed; for the Lord by His last temptation, which He endured in Gethsemane and upon the cross, conquered the hells, and put in order all things there and in the heavens, and also glorified His Human, that is, made it Divine; for this reason "there was an earthquake, and the rocks were rent." "The veil of the temple was rent in twain from the top to the bottom" signified that His Human was made Divine; for within the veil was the ark in which was the testimony, and "the testimony" signified the Lord in respect to His Divine Human (see above, n. 392[b-e]). "The veil" signified the external of the church

as it was with the Jews and Israelites; and that covered their eyes that they might not see the Lord and Divine truth, or the Word in its own light. The "great earthquake" that occurred when the angel descended from heaven and rolled away the stone from the mouth of the sepulchre, has a like signification, namely, that the state of the church was completely changed; for the Lord then rose again, and in respect to His Human assumed all dominion over heaven and earth, as He Himself says in *Matthew* (xxviii. 18). "The angel rolled away the stone from the mouth and sat upon it" signifies that the Lord removed all the falsity that had shut off access to Him, and that He opened Divine truth, "stone" signifying Divine truth which the Jews had falsified by their tradition; for it is said that

The chief-priests and Pharisees "sealed the stone with a guard;" but that an angel from heaven removed it and sat upon it (*Matt.* xxvii. 66; xxviii. 2).

The things that have been said respecting these earthquakes, and the veil of the temple, and the stone before the mouth of the sepulchre, are but a few, but the things signified by them are many, for each and every thing that is written in the Gospels respecting the Lord's passion involves arcana and is significative. The earthquakes mentioned elsewhere in the *Apocalypse* also signify changes of the state of the church

(as chap. xi. 13; xvi. 17-19).

401[α]. "*And the sun became black as sackcloth of hair, and the moon became as blood,*" signifies that all good of love was separated, and thus all truth of faith falsified.—This is evident from the signification of "sun," as meaning in the highest sense the Lord in respect to Divine love, and so with man good of love to the Lord from the Lord (of which presently); also from the signification of "black as sackcloth of hair," as meaning separated; "black" is predicated of thick darkness, thus of what does not appear from any light. It is said "as sackcloth of hair," because it means the sensual of man, which is the lowest of the natural, and is thus round about the interiors, in which it induces thick darkness. Man has two minds, a spiritual and a natural; the spiritual mind thinks and perceives from the light of heaven, but the natural mind thinks and perceives from the light of the world; from the latter, man has a light that is called natural light (*lumen*). This natural mind is what is called the natural man, but the spiritual mind is what is called the spiritual man. As the natural mind is below or outside of the spiritual mind it is round about it,

for it enwraps it on every side ; therefore it is called “sackcloth of hair ;” for when the spiritual mind, which is the higher and interior mind, is closed, the natural mind, which is lower and outer, is in thick darkness in respect to all things of heaven and the church ; for all the light that the natural mind has, and that constitutes its intelligence, is from the light of his spiritual mind, and this light is the light of heaven. The sensual, which is the outmost of the natural, is also in the light of heaven like something hairy ; from this it is that “hair” signifies the outmost of the natural man, which is its sensual (see *A.C.*, n. 3301, 5247, 5569–5573). These things have been said to make known why it is said that “the sun became black as sackcloth of hair.” [2.] The above is evident also from the signification of the “moon” as meaning spiritual truth, which is called the truth of faith (of which presently) ; also from the signification of “became as blood,” as meaning that truth was falsified ; for “blood” in the genuine sense signifies Divine truth, and in the contrary sense, violence offered to Divine truth, thus Divine truth falsified (that this is the signification of “blood” in the Word, see above, n. 329[*f*]) ; this makes clear what “the moon became as blood” signifies. “The sun” signifies the Lord in respect to Divine love, and thus with man good of love to the Lord from the Lord, and “the moon” signifies spiritual truth, because the Lord in the heaven of celestial angels appears as a sun, and in the heaven of spiritual angels as a moon. His appearing as a sun is from His Divine love, for Divine love appears as a fire, from which angels in the heavens have their heat ; consequently celestial and spiritual “fire” means, in the Word, love. The Lord’s appearing as a moon is from the light that is from that sun, for the moon derives her illumination from that sun, and light in heaven is Divine truth, consequently “light” in the Word signifies Divine truth. (But of the Sun and the Moon in the Heavens, and the Heat and Light therefrom, see what is shown in *Heaven and Hell*, n. 116–125, 126–140.)

[*b.*] [3.] That in the Word “sun” signifies the Lord in respect to Divine love, and with man good of love to the Lord, and “moon” signifies the Lord in respect to Divine truth spiritual, is evident from the following passages. In *Matthew* :

When Jesus was transfigured before Peter, James and John, “His face did shine as the sun, and His garments became as light” (xvii. 1, 2).

Because the Lord was then seen in His Divine, He appeared in respect to His face “as the sun,” and in respect to His garments

“as the light,” because the face corresponds to love, and “garments” correspond to truths; and “His face did shine as the sun” because Divine love was in Him, and “His garments became as light” because Divine truth was from Him; the light in heaven is Divine truth going forth from the Lord as a sun. (That “the face” in reference to the Lord means love and every good, see *A.C.*, n. 5585, 9306, 9546, 9888; and that “garments” in reference to the Lord signify Divine truth, see above, n. 64, 195[*c*].) In like manner the Lord appears in heaven before angels when He manifests Himself before them, but He then appears out of the sun. He was therefore seen in like manner by John when he was in the spirit, as appears from the *Apocalypse*, where it is said that

The face of the Son of Man was seen “as the sun shineth in his power” (i. 16).

It was evidently the Lord who was seen (see above, n. 63). [4.] Likewise when the Lord was seen by John as an angel, respecting which we read,

“And I saw a mighty angel coming down out of heaven, encompassed with a cloud, and a rainbow about his head, and his face was as the sun” (*Apoc.* x. 1);

for “angels” in the Word in its spiritual sense does not mean angels, but something Divine from the Lord, since the Divine that appears from them is not theirs, but the Lord’s with them. So, too, the Divine truth they speak, which is full of wisdom, they do not speak from themselves but from the Lord, for they have been men, and men have all wisdom and intelligence from the Lord. This makes clear that in the Word “angel” means the Lord, who on this occasion appeared as a sun. (That in the Word, “angel” means something Divine from the Lord, see *A.C.*, n. 1925, 2821, 3039, 4085, 6280, 8192; that this is why in the Word, angels are called gods, n. 4295, 4402, 7268, 7873, 8301, 8192.) [5.] So, too, when the church was represented as a woman, the sun appeared around her; which is thus described in the *Apocalypse*:

“A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (xii. 1).

That “the woman” here signifies the church will be seen in the explanation that will be given in what follows. (That “woman” signifies the church, see *A.C.*, n. 252, 253, 749, 770.) And because the church is from the Lord she was seen encompassed with the sun. What is signified by “the moon under her feet, and upon her head a crown of twelve stars,” will also be shown in that explanation.

[6.] It is therefore said by David :

“The God of Israel said, the Rock of Israel spake to me, As the light of the morning when the sun riseth, a morning without clouds, from clear shining after rain” (2 *Sam.* xxiii. 3, 4).

“The God of Israel” and “Rock of Israel” here mean the Lord in relation to the church, and in relation to Divine truth therein, “the God of Israel” in relation to the church, and “Rock of Israel” in relation to Divine truth therein ; and as the Lord is the sun of the angelic heaven, and Divine truth going forth from Him is the light of that heaven, it is said of the Divine which He spake, which is Divine truth, that it is “as the light of the morning when the sun riseth ;” because this is pure, and goes forth from His Divine love, it is added, “a morning without clouds, from clear shining after rain,” for the brightness of the light, that is, of Divine truth going forth from Him, is from Divine love ; “after rain” signifies after communication and reception, for its brightness is then with angels and men to whom it is communicated and by whom it is received. (That “Rock of Israel,” and “Stone of Israel,” mean the Lord in relation to Divine truth, see *A.C.*, n. 6426, 8581, 10580 ; and that “light” is Divine truth going forth from the Lord as a sun, thus out of His Divine love, see *Heaven and Hell*, n. 126–140.) [7.] In like manner it is said of those who love Jehovah, in the *Book of Judges* :

“Let them that love Him be as the rising of the sun in his might” (v. 31).

That in the Word “Jehovah” means the Lord in relation to the Divine good of Divine love may be seen in the *Arcana Caelestia* (n. 1736, 2921, 3035, 5041, 6303, 6281, 8864, 9315, 9373, 10146). Of those who love Him it is said, “as the rising of the sun in his might,” which signifies the Lord’s Divine love in them. Of such it is also said that “they shall shine as the sun,” in *Matthew* :

“The righteous shall shine as the sun in the kingdom of My Father” (xiii. 43).

In the Word those are called “righteous” who love the Lord, that is, from love do His commandments ; and in respect to their faces they shine with an effulgence like that of the sun, because the Lord’s Divine love is communicated to them and received by them, whereby the Lord is in their midst, that is, in their interiors, which manifest themselves in the face. (That those who are in good of love to the Lord are called “righteous,” see above, n. 204[*b*].) [8.] In David :

“His seed shall be to eternity, and His throne as the sun before Me. It shall be steadfast as the moon to eternity, and as a faithful witness in the clouds” (*Psalms* lxxxix. 36, 37).

This is said of the Lord, and of His heaven and church, for by "David," who is here treated of in the sense of the letter, is meant the Lord (see above, n. 205); "his seed" which shall be to eternity signifies Divine truth, and also those who receive it; "his throne as the sun before Me" signifies the heaven and church of the Lord, which are in heavenly good, which is good of love; "the throne steadfast as the moon to eternity" signifies a heaven and a church that are in spiritual good, which is Divine truth; "a faithful witness in the clouds" signifies the Word in the sense of the letter, which is called "a witness" because it witnesses, "clouds" meaning the sense of the letter of the Word. [9.] In the same,

"They shall fear Thee with the sun and before the moon, a generation of generations. . . . In His days shall the righteous flourish; and much peace till the moon be no more. . . . His name shall be to eternity; before the sun shall the name of the Son be held; and all nations shall be blessed in Him" (*Psalms* lxxii. 5, 7, 17).

This, too, is said of the Lord, for this psalm treats of Him; and as the Lord appears in heaven to those who are in His celestial kingdom as a sun, and to those who are in His spiritual kingdom as a moon, it is said "they shall fear thee with the sun and before the moon, a generation of generations;" "in that day the righteous shall flourish, and much peace till the moon be no more," signifies that those who are in love to the Lord will be in truths from that good, for in those who are in the celestial kingdom, that is, in love to the Lord, truths are implanted, those are called "righteous" who are in good of love, and "peace" is predicated of that good. But that it may be known how this is to be understood, "till the moon be no more," it shall be told. The light that goes forth from the Lord as a sun differs from the light that goes forth from the Lord as a moon in the heavens, as the light of the sun in the world by day differs from the light of the moon in the world by night; the intelligence of those who are in the light of the sun of heaven differs in like manner from the intelligence of those who are in the light of the moon there; thus those who are in the light of the sun there are in pure Divine truth; but those who are in the light of the moon there are not in pure Divine truth, for they are in many falsities, which they have derived from the sense of the letter of the Word not understood, and yet these falsities appear to them as truths. From this it can be seen that "till the moon be no more" signifies till there no longer exists with them falsity appearing as truth, but pure truth which makes one with good of love. It must be noted however, that the falsities of those who are in the light of the

moon in the heavens are falsities in which there is no evil, and that such falsities, therefore, are accepted by the Lord as if they were truths (respecting these falsities, see *The Doctrine of the New Jerusalem*, n. 21). This, therefore, is what is signified by “till the moon be no more,” that is, with those who are meant by “the righteous in whom there is much peace.” But in the highest sense, by these words the Lord in relation to His Divine Human, that this shall become the Divine good of the Divine love, is meant, therefore it is added, “before the sun the name of the Son shall be held,” “Son” meaning the Lord’s Divine Human. And as “nations” mean all who are in good, or who receive good of love from the Lord, it is said, “and all nations shall be blessed in Him.” (That “nations” signify those who are in good, and “peoples” those who are in truths, may be seen above, n. 331.)

[c.] [10.] In *Isaiah*:

“There shall be upon every high mountain and upon every lofty hill brooks, streams of waters, in the day of the great slaughter, when the towers shall fall. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days” (xxx. 25, 26).

This is said of the last judgment, which is meant by “the day of the great slaughter, when the towers shall fall,” “the towers” that shall fall meaning those who are in evils and in falsities therefrom, in particular, those who are in a love of ruling by means of the holy things of the church (see *Last Judgment*, n. 56, 58). That to those who are in love to the Lord and in charity towards the neighbor it shall then be given to understand truths, is signified by “there shall be upon every high mountain and upon every lofty hill brooks, streams of waters.” Those “upon a high mountain” mean those who are in good of love to the Lord, “high mountain” signifying that good; those “upon a lofty hill” mean those who are in good of charity towards the neighbor, “hill” signifying that good; “brooks and streams of waters” signify intelligence from truths. That there shall then be truth in the Lord’s spiritual kingdom, as before there was truth in the celestial kingdom, and that the truth in the celestial kingdom shall then become good of love is meant by “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days;” for “light” means Divine truth going forth from the Lord, “light of the moon” Divine truth in the spiritual kingdom, and “light of the sun” Divine truth in the celestial kingdom; “sevenfold” signifies full and perfect, and truth is full and perfect when it becomes good, that is, good in form. It can be seen that this

means, not the sun and moon on the earth, but the sun and moon in the heavens. It is to be noted, that when a last judgment is being effected the Lord appears in the heavens in much greater effulgence and splendor than at other times, and this because the angels there must then be more powerfully defended ; for lower things, with which the exteriors of the angels have communication, are then in a state of disturbance. Therefore, as the last judgment is here treated of it is said, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days ;" and it is also said that "there shall be brooks, streams of waters, upon every high mountain, and upon every lofty hill," which signifies abundant intelligence with those who are upon the higher mountains and higher hills, for on the lower mountains and hills is where the judgment takes place. (That the Lord appears to those who are in His celestial kingdom as a sun, and to those who are in His spiritual kingdom as a moon, see *Heaven and Hell*, n. 116-125 ; and that the light from these is Divine truth, n. 127-140.) [II.] In the same,

"Thy sun shall no more go down, and thy moon shall not withdraw :
for Jehovah shall be unto thee for a light of eternity, and the days
of thy mourning shall be fulfilled" (lx. 20).

This treats of the Lord, and of a new heaven and new earth, that is, of a church to be established by Him. That to those in that church good of love to the Lord and good of charity towards the neighbor should not perish is meant by "thy sun shall no more go down, and thy moon shall not withdraw ;" for to those who are in good of love to the Lord He appears as a sun, and to those who are in truths from good of charity towards the neighbor He appears as a moon ; so "thy sun" signifies good of love to the Lord, and "thy moon" good of charity, which, in its essence, is truth from good. That they shall continue to eternity in truths from good of love, and in truths from good of charity is meant by "Jehovah shall be unto thee for a light of eternity, and the days of thy mourning shall be fulfilled," "light of eternity" is predicated of those who are in good of love to the Lord, and "fulfilling the days of mourning" of those who are in good of charity towards the neighbor, or in truths from good ; for with those who were of the ancient churches, "mourning" represented grief on account of the loss or destruction of truth and good ; "fulfilled" signifies ended, thus that they shall be in truths from good. From all this the signification of "the sun became as sackcloth of hair, and the moon became as blood," can be seen, namely, that good of love to the Lord was separated, and thus

truth was falsified. [12.] Nearly the same is signified in the following passages. In *Isaiah*:

“Behold the day of Jehovah cometh, cruel with indignation and wrath of anger, to lay the earth waste ; and He shall destroy its sinners out of it. For the stars of the heavens and the constellations thereof do not give their light ; the sun is darkened in its rising, and the moon maketh not her light to shine. I will visit wickedness upon the world, and upon the wicked their iniquity” (xiii. 9-11).

“The day of Jehovah, cruel with indignation and wrath of anger,” signifies the day of the last judgment ; “the stars of the heavens and the constellations thereof do not give their light, the sun is darkened in its rising, and the moon maketh not her light to shine,” signifies that the knowledges of good and truth have perished, as well as good of love to the Lord, and good of charity towards the neighbor, and thus the truth that is called truth of faith ; for “stars” signify knowledges of good, “constellations” knowledges of truth, “the sun” good of love to the Lord, and “the moon” good of charity towards the neighbor, which, in its essence, is truth from good, and is called truth of faith. The sun is said “to be darkened in its rising,” and the moon “not to make her light to shine ;” not that the sun and moon in the angelic heavens are darkened, for the sun there is always in its effulgence, and the moon in its splendor ; but before those who are in evils and in falsities therefrom, goods and truths are thus obscured ; it is therefore according to the appearance that it is so said, for those who are in evils and in falsities therefrom turn themselves away from good of love and charity, consequently from the Lord, and then they will nothing but evil and think nothing but falsity, and those who so will and think see nothing but thick darkness and darkness in such things as pertain to heaven and the church. Because such are meant by those with whom “the sun is darkened, and the moon maketh not her light to shine,” it is said, “to lay the earth waste, and He shall destroy its sinners out of it,” and afterwards, “I will visit wickedness upon the world, and upon the wicked their iniquity,” “earth” and “world” signifying the church, “laying it waste” signifying that there is no longer any good, and “visiting wickedness upon the world, and upon the wicked their iniquity,” signifying the last judgment. [13.] In *Ezekiel*:

“When I shall extinguish thee I will cover the heavens and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not make her light to shine ; all luminaries of light in the heavens will I make dark over thee, and I will set darkness upon thy land” (xxxii. 7, 8).

This is said of Pharaoh king of Egypt, by whom is here signified

the natural man separate from the spiritual ; which when it is separated is wholly in thick darkness and in darkness in regard to all things of heaven and the church, and so far as it is separated denies them ; for the natural man sees nothing in such things from itself, but only through the spiritual man from the Lord, since the natural man is in the heat and light of the world, while the spiritual man is in the heat and light of heaven. From this it is clear what is meant by the particulars here, namely, "When I extinguish thee I will cover the heavens" signifies the interiors which are in the light of heaven ; "I will make the stars thereof dark" signifies knowledges of good and truth ; "I will cover the sun with a cloud" signifies good of love to the Lord ; "the moon shall not make her light to shine" signifies good of charity towards the neighbor and truth of faith therefrom ; "all luminaries of light will I make dark over thee" signifies all truths ; and "I will set darkness upon thy land" signifies falsities. [14.] In *Joel*:

"The day of Jehovah cometh. A day of darkness and of thick darkness, a day of cloud and obscurity. Before Him the earth was shaken, the sun and the moon were darkened, and the stars withdrew their shining" (ii. 1, 2, 10).

In the same,

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh" (ii. 31).

In the same,

"The day of Jehovah is near in the valley cut off. The sun and the moon were darkened, and the stars withdrew their shining" (iii. 14, 15).

In the Gospels :

"Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (*Matt.* xxiv. 29 ; *Mark* xiii. 24, 25).

In the *Apocalypse* :

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; and the third part of them was darkened, and the day shone not for the third part of it, and the night likewise" (viii. 12).

In another place,

"Out of the pit of the abyss there went up a smoke as the smoke of a great furnace ; and the sun was darkened and the air by the smoke" (ix. 2).

It is clear from what has been said above, that in these passages "the sun and moon darkened (*atratos et obtenebratos*)" means that there was no longer any good or any truth ; therefore they are not further explained.

[d.] [15.] Because such things are signified by “the sun darkened,” the sun was darkened when the Lord was upon the cross, because He was entirely rejected by the church that then existed among the Jews, who were consequently in dense darkness, that is, in falsities. This is thus described in *Luke*:

“At the sixth hour darkness came over all the land until the ninth hour, for the sun was darkened” (xxiii. 44, 45).

This was done as a sign and token that the Lord was denied, and that thus there was no good nor truth with those who were of the church; for with them all signs from the heavens represented and signified such things as are of the church, because the church with them was a representative church, that is, it consisted of such things in externals as represented and thus signified the internal things of the church. That “darkness came over all the land” signified that with those who were of the church there was nothing except falsities of evil, “all the land” meaning all the church, and “darkness” signifying falsities; that it continued for three hours, namely, “from the sixth to the ninth hour,” signifies that there remained mere falsity, and no truth whatever, for “three” signifies full, whole, and entirely, and “six” and “nine” signify all things in the complex, here falsities and evils; and because there were falsities and evils with them, from the Lord’s having been denied, it is said, “and darkness came, and the sun was darkened,” “the sun” that was darkened meaning the Lord, who is said to be “darkened” when falsities so prevail in the church that He is not acknowledged, and evils so prevail that He is crucified. (That each and every thing related in the Word concerning the Lord’s passion is significative may be seen above, n. 64, 83, 195[c] at the end.)

[16.] In *Micah*:

“Jehovah said against the prophets that lead the people astray, . . . It shall be night unto you for vision; and darkness shall arise to you for divination; and the sun shall go down over the prophets, and the day shall grow black over them” (iii. 5, 6).

What these words signify in the spiritual sense, may be seen above (n. 372[a]), where they are explained. In *Amos*:

“It shall come to pass in that day, . . . that I will cause the sun to set at noon, and I will darken the earth in a day of light” (viii. 9).

This signifies that in the church, where the Word is from which it might be known what is good and true, there is nevertheless nothing but evil and falsity. “To cause the sun to set,” and “to darken the earth,” signify evil of life, and falsity of doctrine in the church; for “the rising of the sun” signifies good of love,

which is good of the life, and "the setting of the sun" signifies evil of love, which is evil of the life; and "the darkening of the earth" signifies consequent falsity of doctrine, "darkness" signifying falsities, and "the earth" the church, "at noon," and "in a day of light," signify when there might be knowledges of good and truth, because they have the Word, "noon" signifying where there are knowledges of good, and "day of light" where there are knowledges of truth. Such knowledges as are from the Word are meant, because it is the church where the Word is that is here treated of. [17.] In *Hakakuk*:

"The mountains were moved; the overflowing of waters passed by. . . .
The sun and moon stood in their habitation; thine arrows go forth
in light, the lightning of thy spear in splendor" (iii. 10, 11).

This chapter treats of the Lord's coming and of a last judgment then accomplished by Him; "the mountains were moved, the overflowing of waters passed by," signifies that those who were in the love of self and the world were cast out because of the falsities of evil into which they were let, "mountains" signifying the loves of self and the world, and "the overflowing of waters" to be let into falsities from those loves, "waters" meaning falsities, and "overflowing" to be let into them. That by those in that state genuine truths and goods are not seen, but instead of these, illusive truths and goods, which in themselves are falsities and evils, is signified by, "thine arrows go forth in light, the lightning of thy spear in splendor," "arrows" or "lightnings" signifying illusive truths, which in themselves are falsities, and "the lightning of the spear" signifying illusive goods which in themselves are evils of falsity. Moreover, such signs appear in the spiritual world, in the case of those who are in falsities from the loves of self and the world, when the final judgment takes place, and these are cast out. [18.] As in this prophecy it is said, "The sun and moon stood in their habitation," the significance of the sun's resting in Gibeon, and the moon in the valley of Aijalon shall also be explained, which is thus described in *Joshua*:

"Then spake Joshua to Jehovah, . . . and he said in the eyes of Israel, Sun, rest thou in Gibeon; and thou, moon, in the valley of Aijalon; and the sun rested, and the moon stayed, until the nation was avenged upon its enemies. Is not this written upon the Book of the Upright? And the sun stood in the midst of heaven, and hasted not to go down about a whole day" (x. 12, 13).

That the sun is said to have stood in Gibeon, and the moon in the valley of Aijalon, signifies that the church was wholly vastated in respect to all good and truth, for a battle was then going on against the king of Jerusalem and the kings of the Amorites; and

“the king of Jerusalem” signifies the truth of the church wholly vastated by falsities, and “the kings of the Amorites” signify the good of the church vastated by evils; therefore those kings were smitten with hailstones, which signify the dire falsities of evil. It is said that the sun and the moon stood in their place, that is, before the sons of Israel, that they might see their enemies; but this, although it is told as history, is a prophecy, as is evident from its being said, “Is not this written upon the *Book of the Upright?*” which was a prophetic book from which this was taken; so it was from the same book that it was said, “Until the nation was avenged upon its enemies,” and not, Until the sons of Israel were avenged upon their enemies, the term “nation” being used prophetically. This is evident also from the fact that if this miracle had occurred just in this way, the whole cosmical order would have been overthrown, which is not the case with the other miracles recorded in the Word. That it might be known, therefore, that this was said prophetically, it is added, “Is not this written upon the *Book of the Upright?*” And yet without doubt there was given to them a light out of heaven, a light in Gibeon like that of the sun, and a light in the valley of Aijalon like that of the moon. [19.] In *Jeremiah*:

“She that hath borne seven shall languish, she shall breathe out her soul; her sun shall go down while it is yet day, it shall be ashamed and blush; and the residue of them will I deliver to the sword before their enemies” (xv. 9).

“She that hath borne seven shall languish, she shall breathe out her soul,” signifies that the church to which the Word is given and through it all truths, is about to perish, “to bear seven” meaning to be gifted with all the truths of the church (as in the *First Book of Samuel*, ii. 5, see above, n. 257). “Her sun shall go down while it is yet day” signifies that the good of the church is about to perish, although the church has the Word, and might through the Word be in light. “It (that is, the sun) shall be ashamed and blush” signifies because good and truth are not received, but evil and falsity (as is evident also from the next quotation from *Isaiah*); “the residue of them will I deliver to the sword before their enemies” signifies that all the remaining good and truth will perish through falsity from evil, “residue” meaning all that remains, “to be delivered to the sword” meaning to perish on account of falsities, “enemies” meaning evils. [20.] In *Isaiah*:

“Jehovah will visit upon the host of the height in the height, and upon the kings of the earth who are upon the earth. . . . Then the moon shall blush, and the sun be ashamed” (xxiv. 21, 23).

“To visit” signifies to destroy, because visitation precedes judgment, when those who are in evils and in falsities therefrom are destroyed; “the host of the height in the height” signifies all evils that are from the love of self, “host” signifying all evils; “kings of the earth” falsities of every kind, and “the earth” the church. This makes clear the signification of “Jehovah will visit upon the host of the height in the height, and upon the kings of the earth who are upon the earth.” It is said “upon the host of the height in the height” because those who are in the love of self seek in the spiritual world high places. “Then the moon shall blush, and the sun be ashamed,” signifies that there is no longer any reception of Divine truth and Divine good, “moon” and “sun” signifying the truth of faith and the good of love, and these are said “to blush and be ashamed” when they are no longer received, but falsity and evil are received in their place. [21.] In David:

Jehovah, “who hath made the heavens by His intelligence, . . . who hath stretched out the earth above the waters; . . . who hath made great luminaries, . . . the sun for rule by day, . . . the moon and stars for rule by night: . . . Who hath smitten Egypt in their first-born, . . . and hath brought out Israel from the midst of them” (*Psalms* cxxxvi. 5-11).

He who knows nothing of the spiritual sense of the Word must believe that there is nothing involved in these words except what appears in the sense of the letter; and yet every particular involves such things as pertain to angelic wisdom, which are all celestial Divine and spiritual Divine things. This describes the new creation, that is, regeneration of men of the church, of whom the church consists: “the heavens,” which Jehovah hath made by His intelligence, signify the internal things of men of the church, which, in one expression, are called the spiritual man, where intelligence has its seat, and where their heaven is; “the earth,” which He hath stretched out above the waters, signifies the external of the church, which in one expression, is called the natural man; this is said to be “stretched out above the waters” because there the truths are by which man is regenerated, “waters” meaning truths. “The great luminaries, the sun, moon, and stars,” signify the good of love, truth from that good, and knowledges of good and truth, “the sun,” good of love, “the moon” truth from that good, and “the stars” knowledges of good and truth. The sun is said to have been made “for rule by day,” because “day” signifies the light of the spiritual man, for the spiritual man has enlightenment and perception from good of love; the moon and the stars are said to have been made “for rule by

night," because "night" signifies the light of the natural man, and its light, as compared with the light of the spiritual man, is like the light of night from the moon and the stars as compared with the light of day from the sun. Because this treats of the regeneration of the men of the church it is added, "who hath smitten Egypt in their first-born, and hath brought out Israel from the midst of them," "Egypt" signifying the natural man, such as it is by birth, namely, in mere falsities from evil, "their first-born" mean primary things, the destruction of these while man is being regenerated is meant by "who hath smitten Egypt in their first-born." "Israel" signifies the spiritual man; and "to bring him out from the midst of them" signifies to open the spiritual man, and thus to regenerate; for the Lord regenerates the man of the church by dispersing the falsities from evils that are in the natural man, and by opening the spiritual man, and this is effected by the Lord by means of spiritual light, which is Divine truth.

[e.] [22.] Like things are signified by these words in *Genesis* :

"God made two great luminaries; the great luminary to rule by day, and the lesser luminary to rule by night, and the stars" (i. 16).

This chapter treats of the new creation, that is, the regeneration of the men of whom the Most Ancient church consisted, and this is described in the sense of the letter, by the creation of heaven and earth. Like things are signified, too, by these words in *Jeremiah* :

"Thus saith the Lord Jehovih, who giveth the sun for light by day, and the ordinances of the moon and stars for light by night" (xxxi. 35).

"The ordinances of the moon and stars" signify all things that are done in the natural man according to the laws of order.
[23.] In David :

"Praise ye Jehovah, all His angels; praise ye Him, all His hosts; praise Him, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens" (*Psalms* cxlviii. 2-4).

"To praise Jehovah" signifies to worship Him; "angels" signify those who are in Divine truths from the good of love, for such are angels; "all the hosts" signify goods and truths in the whole complex; "sun and moon" signify the good of love and truth from that good; "stars of light" signify knowledges of truth from good; "heavens of heavens" signify goods and truths both internal and external; and as man worships the Lord from those things that are in him from the Lord, thus from the goods and

truths that are in him, and as man is a man from these, it is said to them, namely, to the sun, moon, and stars, which signify goods and truths, that they "shall praise," that is, worship, Jehovah. Who does not know that the sun, moon, and stars do not praise, that is, worship? [24.] In Moses:

"Of Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath, and for the precious things of the products of the sun, and for the precious things of the produce of the months" (*Deut.* xxxiii. 13, 14).

This is said in the blessing of the sons of Israel by Moses; and because "Joseph" means the spiritual-celestial, who are those that are highest in the spiritual kingdom, and thus most closely communicate with those who are in the Lord's celestial kingdom, "his land" signifies that spiritual kingdom, likewise a church that consists of such; "the precious things of heaven, the dew, and the deep that lieth beneath," signify things spiritual-celestial in the internal and external man. "The precious things of the products of the sun, and the precious things of the produce of the months," signify all things that go forth from the Lord's celestial kingdom, and all things that go forth from His spiritual kingdom, thus the goods and truths therefrom, "the sun" signifying the good of love to the Lord from the Lord which is the good that those have who are in the Lord's celestial kingdom, "its products" signifying all things that go forth from it; "the produce of the months" signifies all things that go forth from the Lord's spiritual kingdom, "months" here signifying the same as "the moon," namely, truths from good, for the same word is used for both in the original. But all this that has been said must seem obscure to one who knows nothing about the two kingdoms of heaven, the celestial and the spiritual, and about their conjunction by intermediates. (But respecting these kingdoms and the intermediates, see what is said in *Heaven and Hell*, n. 20-28.) [25.] In *Isaiah*:

I will make thy suns of rubies, and thy gates of carbuncles, and all thy border of stones of desire" (*liv.* 12).

This is said of the nations outside of the church, from whom a new church was to be established by the Lord. "I will make thy suns like rubies" signifies that goods will be brilliant from the fire of love, "suns" here meaning goods of love, and "the ruby" meaning a brilliance as from fire. "I will make thy gates of carbuncles" signifies that truths will be resplendent from good, "gates" meaning introductory truths, in particular the doctrines

that are from good, for all truths of doctrine that are genuine go forth from good, and are of good; and “carbuncles” signify the brightness of these from good; in fact, all precious stones signify truths from good, and their color, brightness, and fire indicate the quality of the truth from good. “I will make all their border of stones of desire” signifies that true knowledges (*scientifica*), which belong to the natural man, will be pleasant and enjoyable from good; for “border” has the same meaning as “foundation,” and this means the natural man, for in the things in it the goods and truths of the spiritual man are terminated, and “stones of desire” mean truths pleasant and enjoyable from good; by these are meant the goods and truths of the Word which those who constitute the new church will have, and which will be such. That the “sun” signifies good of love is evident, too, from their being called “suns,” in the plural. [26.] In *Job*:

“Did I rejoice because my means were great, and because my hand had found much? did I behold the light that it shone, and the moon that it walked in brightness? and hath my heart secretly misled itself, and my hand kissed my mouth?” (xxx. 25–28.)

These words mean in the spiritual sense that he had not acquired for himself intelligence from what was his own (*ex proprio*), and had taken no merit to himself for his intelligence, and had not gloried in it; for “Did I rejoice because my means were great, and because my hand had found much?” signifies, had he gloried over having intelligence, and having acquired it for himself from what was his own (*ex proprio*)? “means” signify knowledges of good and truth, by which intelligence is gained; “and because my hand had found much” signifies to have acquired from what is one’s own (*ex proprio*). “Did I behold the light that it shone, and the moon that it walked in brightness,” signifies to have spiritual truths, which constitute intelligence, “light” and the “moon” signifying spiritual truths. “Hath my heart secretly misled itself, and my hand kissed my mouth?” signifies, have I therefore gloried inwardly, and have I claimed them to myself? [27.] In *Matthew*:

“That ye may be sons of your Father who is in the heavens; who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (v. 45).

This treats of charity towards the neighbor, as is evident from what here precedes and follows, and, in particular, of the Jews, who accounted the nations as enemies, and their own people as friends. That they ought to love the nations the same as their own people the Lord makes clear by this comparison; but as all comparisons in the Word are from correspondences, and from that

are significative, as other things are that are not said comparatively, so is it with this comparison; and "the Father in the heavens maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," signifies that the Lord flows in from heaven with the Divine good of love and with Divine truth, with those who are outside of the Jewish church as much as with those who are within it, "sun" here signifying good of love, and "rain" Divine truth. "The evil and the unjust" signify in the internal sense those who were of the Jewish church, since they did not receive; and "the good and the just" signify those who were outside of the church and did receive. In general, all the evil and the good, and the just and the unjust, are here meant, for the Lord flows in with good and truth equally with all, but all do not receive equally. [28.] Because "the sun" signifies the Lord in relation to Divine love, He is called "the Sun of righteousness"

(in *Malachi* iv. 2);

and "a Sun and Shield"

(in David, *Psalms* lxxxiv. 11).

Because "the sun" signifies the good of love to the Lord with man, "from the rising of the sun unto its going down" signifies all who are in good of love to the Lord, from the first to the last, "from the rising of the sun" meaning from the first, and "unto the going down of the sun" meaning to the last, as in the following passages. In *Malachi*:

"From the rising of the sun even unto its going down is My name great among the nations" (i. 11).

In David:

"From the rising of the sun unto its going down the name of Jehovah is to be praised" (*Psalms* cxiii. 3).

In the same,

"God, Jehovah God, speaketh, and shall call the earth from the rising of the sun unto its going down" (*Psalms* l. 1).

In *Isaiah*:

"That they may know from the rising of the sun, and from its going down, that there is none beside Me" (xlv. 6).

In the same,

"From the going down of the sun shall they fear the name of Jehovah, and His glory from the rising of the sun" (lix. 19).

In the same,

"I will raise up one that shall come from the north, and that shall call upon My name from the rising of the sun" (xli. 25).

“From the rising of the sun unto its going down” signifies all, from the first to the last, who are in good of love to the Lord, because all in heaven dwell according to quarters. Those who are in good of love to the Lord dwell from the east to the west; those who dwell in the east are those who are in a clear good of love, and those who dwell in the west are those who are in an obscure good of love. This is why “from the rising of the sun unto its going down” signifies all, from the first to the last, who are in the good of love. The words in *Isaiah*, “I will raise up one that shall come from the north and from the rising of the sun” signify those who are outside of the church, and those who are inside of it; for “the north” signifies obscurity of truth, thus those who are outside of the church, because they are in obscurity in regard to truths from not having the Word, and thus not knowing anything about the Lord; and “the rising of the sun” signifies those who are within the church, because they have the Word in which the Lord is always present, and so in His rising. (That “the east” or “the rising of the sun,” and “the west” or “the setting of the sun,” mean the good of love in clearness and the good of love in obscurity, see *Heaven and Hell*, n. 141, 148-150; and that “the north” means truth in obscurity, in the same chapter, n. 148-150; for the Four Quarters in the Spiritual World are there treated of.)

[f.] Again, “the setting of the sun” signifies the state of the church when it is in ignorance, which is its first state; and “the rising of the sun” signifies its state when it is in light. “The setting of the sun” signifies also the state of the church when it is in evils and in falsities therefrom; and “the rising of the sun” when it is in goods and in truths therefrom. [29.] The first state of the church, when it is still in ignorance, is signified by the commencement of the passover in the evening when the sun was set, according to these words of Moses:

“Thou shalt sacrifice the passover at even, when the sun shall have set in the stated time of thy going forth out of Egypt” (*Deut.* xvi. 6)

For “the feast of the passover” signified the celebration of the Lord on account of deliverance from damnation, which is effected by regeneration; and in the highest sense a recalling of the glorification of the Lord’s Human, because deliverance is from that (see *A.C.*, n. 7093, 7867, 9286-9292, 10655). And because the first state of regeneration is a state of ignorance, the beginning of that feast was “at even, when the sun had set.” Again, that state is signified by “the going forth of the sons of Israel out of Egypt,” for in Egypt they were in a servile state, and thus in a state of ignorance; therefore it is said, “in the stated time of the going forth out of Egypt.” [30.] The last state of the church, when the church

is in falsities and evils, for this state is its last, is signified by "the setting of the sun" in Moses :

"When the sun was near its setting a deep sleep fell upon Abram ; and lo, a horror and great darkness fell upon him. . . . At length, when the sun had set and it had become dark, behold a furnace of smoke and a torch of fire that passed through between these pieces" (*Gen.* xv. 12, 17).

These things are said of the posterity of Abram from Jacob, that is, of the Israelitish and Jewish nation ; and "when the sun was near its setting," and "at length, when the sun had set," signify the last state of the church in that nation, that they were in mere falsities and evils ; "great darkness" and "furnace of smoke," signify falsities from evil ; and "torch of fire" signifies the dire love of self, from which came their evils and falsities.

[g.] [31.] As most things in the Word have also a contrary sense, so have "sun" and "moon" and in that sense "sun" signifies love of self, and "moon," falsities therefrom. "Sun and moon" have this signification because those who are in natural thought only, and not in spiritual thought, do not think beyond nature ; therefore when they see that from these two luminaries, or from their light and heat, all things arise and, as it were, live upon the earth, they suppose that these luminaries rule the universe ; above this they do not raise their thoughts. This is true of all who are in the love of self and in evils and falsities therefrom, for such are merely natural and sensual men, and the merely natural and sensual man does not think beyond nature, for what he does not see and touch he believes to be nothing. With the ancients, all things of the church consisted of representatives of spiritual things in natural ; with them, therefore, "the sun" signified the Lord in relation to Divine good, and "the moon" the Lord in relation to Divine truth, consequently in worship they turned their faces to the rising of the sun ; and those among them who were in love of self, and were therefore merely natural and sensual, began to worship as their chief gods the sun and the moon that they saw with their eyes ; and because those alone did this, or persuaded others to do it, who were in the love of self and in evils and falsities therefrom, so "the sun" signifies the love of self, and "the moon" falsity therefrom. This becomes still more evident in the case of spirits in the other life who in the world had been of this character ; these turn the face away from the Lord, and turn it towards something there that is dark and gloomy which is in the place of the sun and moon of the world, over against the sun and moon of the angelic heaven (on which

more may be seen in *Heaven and Hell*, n. 122, 123). By persons like this the worship of the sun and moon was instituted in ancient times, when all Divine worship was representative; but at this day, when representatives have ceased, the worship of the sun and moon does not exist in the Christian world, but in its place the worship of self, which exists with those in whom the love of ruling predominates. This makes clear the signification of "sun and moon" in the contrary sense. [32.] That in ancient times the sun and moon were worshipped is evident from the fact that the Gentiles dedicated shrines to them, which are referred to in many histories. That the Egyptians as well as the Jews and Israelites worshipped the sun and moon is evident from the Word. That the Egyptians did, see in *Jeremiah*:

The king of Babylon "shall come, and shall smite the land of Egypt, . . . and shall break in pieces the pillars of the house of the sun in the land of Egypt" (xliii. 11, 13).

That the Jews and Israelites did, see in *Ezekiel*:

I beheld "their faces towards the east; and the same bowed themselves towards the rising of the sun" (viii. 16).

This treats of the abominations of Jerusalem. In the *Second Book of Kings*:

Josiah the king "put down the idolatrous priests, . . . them that burned incense unto Baal, to the sun, to the moon, and to the stars, and to all the host of the heavens. . . . He furthermore took away the horses that the kings of Judah had set up to the sun at the entering in of the house of Jehovah, . . . and burned the chariots of the sun with fire" (xxiii. 5, 11).

In *Jeremiah*:

"They shall bring out the bones of the kings of Judah, the bones of his princes, and the bones of his priests, and the bones of his prophets, and the bones of the inhabitants of Jerusalem; . . . and they shall spread them to the sun and the moon and all the host of the heavens, which they have loved, and which they have served" (viii. 1, 2);

and also

Jer. xliv. 17-19, 25; *Deut.* iv. 19; xvii. 3, 5.

[33.] Because "Moab" in the Word signifies those who are in a life of falsity from the love of self, and their worship signifies the worship of self, so when the Israelitish people drew near to the worship of the Moabitish people, it was commanded that the chiefs of the people should be hung up before the sun; respecting which it is thus written in Moses:

The daughters of Moab "called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. Especially did Israel join himself unto Baalpeor; . . . therefore Jehovah said unto Moses, Take all the chiefs of the people, and hang them up before the sun" (*Num.* xxv. 1-4).

“Moab” signifies those who are in a life of falsity from love of self, and who consequently adulterate the goods of the church (see *A.C.*, n. 2468, 8315). [34.] From this it is clear that the sun of the world signifies love of self. Because love of self lets man down into what is his own (*proprium*), and holds him there, for it looks continually to self, and man’s own is nothing but evil, and from evil comes every falsity, so “the heat of the sun” signifies adulterated truth, which in its essence is the falsity of evil. This is signified by “the heat of the sun” in the following passages. In the *Apocalypse* :

‘ The fourth angel poured out his bowl upon the sun ; and it was given unto him to scorch men with fire ” (xvi. 8).

And elsewhere,

“ They shall hunger no more, . . . neither shall the sun fall on them, nor any heat ” (vii. 16).

In David :

“ The sun shall not smite thee by day, nor the moon by night. Jehovah shall guard thee from all evil ; He shall guard thy soul ” (*Psalms* cxxi. 6, 7).

The “sun” here means the love of self, and the “moon” falsity therefrom ; because from that love is all evil, and from evil all falsity, it is said, “ Jehovah shall guard thee from all evil, and He shall guard thy soul,” “soul” signifying a life of truth. [35.] In *Matthew* :

“ Other ” seeds “ fell upon the rocky places, where they had not much soil ; . . . and when the sun was risen they were scorched, and because they had no root they withered away ” (xiii. 5, 6 ; *Mark* iv. 5, 6).

“Seeds” signify truths from the Word, that is, the truths man receives from the Lord, for it is afterwards said, that it is “the Son of Man” that soweth. “Rocky places” signify an historical faith, which is another’s faith in oneself, which is believing a thing to be true, not because one so sees it in himself, but because another in whom he has confidence has said it. “Soil” signifies spiritual good, because this receives truths as soil does seeds. “The sun’s rising” signifies the love of self ; and “to be scorched” and “to wither away” signify to be adulterated and to perish. This makes clear what is signified by these words of the Lord in connection, namely, that the truths that are implanted from infancy from the Word or from preaching, when man begins to think from himself, are adulterated and perish by lusts from the love of self. All things in the Word are, indeed, truths, but they are adulterated by the ideas of thought concerning them, and by the

way they are applied, consequently in such case truths are not truths except in respect to the mere utterance of them. This is so because all the life of truth is from spiritual good, and spiritual good has its seat in the higher or interior mind, which is called the spiritual mind. This mind cannot be opened in those who are in the love of self, for they in everything look to self. If they lift their eyes to heaven, still the thought of their spirit is held in the consideration of self; consequently from the fire of its own glory it incites the external and corporeal sensual things which have been taught from childhood, to the imitation of such affections as belong to the spiritual man.

[h.] [36.] It is written in *Jonah* that “the gourd that came up over him withered, and that the sun beat upon his head, so that he fell sick.” As this cannot be understood without explanation by the internal sense, it shall be explained in a few words. It is thus told in *Jonah*:

Jehovah “prepared a gourd that came up over Jonah, that it might be a shadow over his head to turn away his evil, and Jonah rejoiced over the gourd. . . . And God prepared a worm, when the morning rose the next day, and it smote the gourd that it withered. It also came to pass when the sun arose that God prepared a scorching east wind; and the sun beat upon the head of Jonah, and he fell sick so that he asked that his soul might die. . . . Then God said to Jonah, Is it right for thee to be angry over the gourd? He said, It is right for me to be angry, even unto death. Jehovah said, Thou hast had pity over the gourd, for which thou hast not labored, nor didst thou make it complete, because thou didst become a son of night, and a son of night perisheth; shall not I have pity upon Nineveh, a great city, in which are more than six score thousand of men?” (iv. 6–11.)

This is a description of the genius of the Jewish nation, that they are in the love of self and in falsities therefrom. Jonah was of that nation, and therefore was sent to Nineveh; for the Jewish nation had the Word, and were therefore able to teach those who were outside of the church, and who are called Gentiles; these are signified by “Nineveh.” Because the Jewish nation was, above others, in the love of self and in falsities from that love, they wished well to none but themselves, thus not to the Gentiles, but these they hated. Because the character of that nation was such, and Jonah represented it, he was very angry that Jehovah should spare Nineveh, for it is said,

“Jonah was sick with a great sickness, so that he was angry,” and from the sickness of anger he said, “Take, O Jehovah, my soul from me, for my death is better than my life” (verses 1, 3).

This evil in that nation is signified by the gourd which the worm smote so that it withered. “The sun that beat upon the head

of Jonah" signifies the love of self which prevailed in that nation; and "the scorching east wind" falsity therefrom; and "the worm that smote the gourd" signifies the destruction of this evil and its falsity. That this is the signification of "the gourd" is evident from its being said in this description that Jonah at first "rejoiced over the gourd," and after the gourd had been smitten by the worm and had withered that "he was angry over it, even unto death," and also from its being said that "he had pity over the gourd." That the Jewish nation, because it was in such a love and in such falsity therefrom, was liable to damnation, is meant by these words to Jonah, "thou didst not make it complete, because thou didst become a son of night, and a son of night perisheth." (That such was the character of the Jewish nation, see *Doctrine of the New Jerusalem*, n. 248.) [37.] The love of self is signified here and in the preceding passages, because "the sun" in the genuine spiritual sense signifies love to the Lord, and the love of self is the opposite of this love. Moreover, the Lord's Divine love, which is present with every one, is turned into the love of self with the evil; for everything that flows in is changed in the recipient subject into what agrees with its own nature; as the pure heat of the sun is turned into an offensive smell in subjects of such a nature, and the pure light of the sun into hideous colors in objects of such reception; this is why "the sun that beat upon the head of Jonah" signifies the love of self, that is, in him; likewise "the sun that was risen" by which the seeds were scorched upon the rocky places, mentioned in *Matthew*. [38.] In the *Apocalypse*:

"The city" New Jerusalem "hath no need of the sun and moon to shine in it, for the glory of God doth lighten it, and the Lamb is the lamp thereof" (xxi. 23; xxii. 5).

"The sun" here, of which the city New Jerusalem shall have no need, signifies natural love, which, viewed in itself, is the love of self and the world; and "the moon" signifies natural light, for natural light, viewed in itself, is from natural love, and the quality of the light is according to the quality of the love; while spiritual love and spiritual light are signified by "the glory of God shall lighten it, and the Lamb is the lamp thereof." [39.] That such is the sense of these words is very evident from the following from *Isaiah*:

"The sun shall be no more a light to thee by day, and for brightness the moon shall not give light unto thee; but Jehovah shall be unto thee for a light of eternity, and thy God for thy glory. Thy sun shall no more go down, and thy moon shall not withdraw; for Jehovah shall be unto thee for a light of eternity, and the days of thy mourning shall be fulfilled" (lx. 19, 20).

In the first part of this passage “the sun and moon” have the same meaning as above in the *Apocalypse*, namely, “the sun” signifies merely natural love, and “the moon” natural light therefrom; but in the latter part of the passage “the sun and moon” mean the sun and moon of the angelic heaven, and that sun signifies the Lord’s Divine love, and the moon Divine truth, as was explained above. For it is first said, “the sun shall be no more a light to thee by day, and for brightness the moon shall not give light unto thee;” and afterwards it is said, “thy sun shall no more go down, and thy moon shall not withdraw.” From all this it is now evident what “sun and moon” signify in both senses.

402. [Verse 13.] “*And the stars of heaven fell unto the earth*” signifies *that knowledges of good and truth perished*.—This is evident from the signification of “stars,” as meaning knowledges of good and truth (see above, n. 72); also from the signification of “falling unto the earth,” as meaning to perish; for when stars fall to the earth they perish. The same is signified by

The “stars shall fall from heaven” (*Matt.* xxiv. 29; and *Mark* xiii. 25).

Any one can see that “stars” here do not mean stars, for these cannot fall from heaven, for they are fixed or established in their place, and cannot fall to the earth, because they are larger than the earth; consequently by them are signified such things as belong to heavenly light, and give light, which are knowledges of good and truth. Moreover, stars appear in the angelic heaven, but they are appearances from knowledges of good and truth, therefore they appear about those who are in such knowledges, especially when they turn them over in the mind, and are desirous of knowing them.

403[a]. “*As a fig tree casteth her unripe figs when shaken by a great wind*” signifies *which knowledges the natural man has swept away by its reasonings*.—This is evident from the signification of “fig tree,” as meaning the natural man (of which presently); from the signification of “her unripe figs,” as meaning the things that are in the natural man, which especially are knowledges implanted in the natural man from infancy, and that are not yet mature, having been merely heard and thus accepted; also from the signification of “shaken by a great wind,” as meaning, which the natural man has laid waste by reasonings. “To be shaken by a great wind” here signifies reasonings from the falsities of evil, for “great” in the Word is predicated of good and of evil, “wind”

of truth and of falsity, and “to be shaken thereby,” of reasoning therefrom. Such is the signification of these words, although they are used comparatively, because in the Word all comparisons, like all other things, are significative, for they are equally correspondences. With respect to these things, the case is this: every man is born natural from his parents, but becomes spiritual from the Lord, which is called to be born anew or to be regenerated; and because he is born natural, the knowledges that he imbibes from infancy, before he becomes spiritual, are implanted in his natural memory; but as he advances in years and begins to consider rationally the knowledges of good and truth that he has imbibed from the Word or from preaching, if he is then leading an evil life he eagerly adopts and is imbued with the falsities that are opposite and contrary to these knowledges, and then, because he is endowed with ability to reason, he reasons from falsities against the knowledges of his infancy and childhood, in consequence of which these are cast out, and falsities take their place; this, therefore, is what is signified by “the stars shall fall to the earth as a fig tree casteth her unripe figs when shaken by a great wind.” [2.] That “the fig tree” signifies the natural man is from correspondence; for in heaven gardens and paradises are seen, where there are trees of every kind, and each tree signifies something of the Divine that is communicated to angels by the Lord. In general, “the olive” signifies the celestial, which is of the good of love; “the vine” the spiritual, which is of truth from that good; and “the fig tree,” the natural, which is derived from the spiritual or the celestial. And as these trees have this signification they also signify the angel or man in whom such things exist. But in a general sense they signify a whole society, because every society in the heavens is so formed as to present the image of a single man. In the spiritual sense, however, these trees signify the church, “the olive” the celestial church, “the vine” the spiritual church, and “the fig tree” the natural church, which is the external church corresponding to the internal. From all this it can be seen why “the fig tree” is said to signify the natural man, that is, the natural with man.

[b.] [3.] That “the fig tree” signifies this, and, in general, the external church, is evident also from other passages in the Word, where it is mentioned, as from the following. In *Isaiah*:

“All the host of the heavens shall waste away, and the heavens shall be rolled up as a book; and all their host shall fall down as the leaf falleth off from the vine, and as that which falleth from the fig tree” (xxxiv. 4).

This is said of the day of the last judgment, which was to come,

and which did come ; for the last judgment foretold by the prophets of the Old Testament was accomplished by the Lord when He was in the world ; and as the things then done were like those done in the last judgment that is foretold in the *Apocalypse*, and has at this day been accomplished by the Lord, so nearly the same things are said ; as in the prophet *Isaiah*, that “all the host of the heavens shall fall down, as the leaf falleth off from the vine, and as that which falleth from the fig tree,” likewise that “the heavens shall be rolled up as a scroll ;” and in the *Apocalypse*, that “the stars shall fall unto the earth, as a fig tree casteth her unripe figs,” and that “the heaven shall depart as a book rolled up.” “All the host of the heavens shall waste away” signifies that all goods and truths that are of love and faith are corrupted, “host of the heavens” meaning all goods and truths that are of love and faith ; for the sun, moon, and stars, by which these are signified, are called “the host of the heavens.” “The heavens shall be rolled up as a book” signifies dispersion ; “all the host shall fall down as the leaf from the vine, and as that which falleth from the fig tree,” signifies a laying waste from the falsities of evil. [4.] In *Jeremiah* :

“In consuming I will consume them ; . . . there shall be no grapes on the vine nor figs on the fig tree, and the leaf shall fade” (viii. 13).

“No grapes on the vine” signifies that there is no spiritual good, for “the vine” signifies the spiritual man, and “the grape,” as being its fruit, signifies the good of that man, which is called spiritual good ; “nor figs on the fig tree” signifies that there is no natural good, for “the fig tree” signifies the natural man, and “the fruit of the fig tree” signifies the good of that man which is called natural good. Evidently “the vine” does not mean a vine, nor “the fig tree” a fig tree, for it is said, “In consuming I will consume them, there shall be no grapes on the vine nor figs on the fig tree,” for they would not be consumed on that account. Moreover, the vastation of the church is what is treated of, as is clearly evident from what here precedes and follows. [5.] In *Hosea* :

“I will also make all her joy to cease, her feast, her new moon, her sabbath. . . . And I will lay waste her vine and her fig tree, whereof she hath said, These are the rewards of my whoredom ; . . . and I will make them a forest, and the wild beast of the field shall eat them” (ii. 11, 12).

This treats of the churches and of the falsification of truth therein. That the church is treated of is evident from the second verse of this chapter, where it is said, “Plead with your mother ; for she is not my wife, and I am not her husband,” “mother” and “wife”

meaning the church. Moreover, the holy things of the church, from which worship is performed, and the worship itself, are signified by "the feast, the new moon, and the sabbath," which shall cease; therefore "I will lay waste her vine and her fig tree" signifies that both spiritual good and natural good are to perish. That "they will be made a forest, and the wild beast of the field shall eat them" signifies that both will be merely natural, and that the spiritual will be consumed by falsities and lusts; "forest" signifying the merely natural, and "wild beast of the field" falsities and lusts. And as falsities in the church are especially falsified truths, and these are treated of in this chapter, it is said, "whereof she hath said, These are the rewards of my whoredom," "rewards of whoredom" signifying falsification. [6.] In *Joel*:

"A nation shall come up upon My land, strong, and without number, its teeth are the teeth of a lion, and it hath the great grinding teeth of a lion. It hath reduced My vine to a waste, and My fig tree to froth; [in stripping it hath stripped it and cast it away;] the branches thereof are made white. . . . The vine is withered, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are withered" (i. 6, 7, 12).

This whole chapter treats of a devastated church; and "the nation that comes up upon the land, strong and without number, having the teeth of a lion, and the great grinding teeth of a lion," does not signify any nation of such a description, but direful evil and falsity therefrom; "the land" upon which it comes up signifies the church; "the teeth of a lion" signify the falsities of such evil; and because these destroy all the goods and truths of the church, they are called "the great grinding teeth of a lion," "lion" signifying [falsity] which destroys. Therefore "it hath reduced My vine to a waste, and My fig tree to froth," signifies that the church internal and external is thereby vastated, "vine" signifying the internal church, and "fig tree" the external, "froth" signifying where there is inwardly no truth; "in stripping it hath stripped it, and cast it away," signifies that there is no longer any good or truth that is not destroyed, "to strip," that is, of fruits and leaves, means of goods and truths, and "to cast away" means to destroy entirely; "the branches thereof are made white" signifies that there is no longer anything spiritual. "The pomegranate, the palm, and the apple, and all the trees of the field, that are withered," signify kinds of goods and truths of the church, and its knowledges, which are consummated by evils and falsities, "trees of the field" signifying in general knowledges of good and truth. [7.] In the same,

“Be not afraid, ye beasts of My fields; for the dwelling-places of the desert are made grassy, for the tree beareth her fruit, the fig tree and the vine shall yield their strength” (ii. 22).

This treats of the establishment of the church, therefore “the beasts of the field” do not mean beasts of the field, but affections for good in the natural man, consequently those in whom are such affections. Who does not see that it cannot be beasts to whom it is said, “Be not afraid, ye beasts of My fields?” “The dwelling-places of the desert are made grassy” signifies that with such there will be knowledges of truth where there were none before, “dwelling-places of the desert” meaning the interiors of the mind of those in whom these did not exist before, “grassy” signifying the increase and multiplication of these; “for the tree beareth her fruit, the fig tree and the vine shall yield their strength,” signifies that they have natural good and spiritual good, “strength” here meaning the production of fruit. [8.] In *Amos*:

“Your many gardens and your vineyards, and your fig-trees and your olive trees, the palmer-worm hath devoured; yet have ye not returned unto Me” (iv. 9).

“Gardens” signify all things of the church that constitute intelligence and wisdom; “vineyards” spiritual goods and truths; “fig trees” natural goods and truths; “olive-trees” celestial goods and truths; “the palmer-worm” means the falsity that destroys; “the fig tree,” “the vine,” and “the olive” properly signify the church and the man of the church; but as the church is a church and man is a man from goods and truths, so these also are signified by those trees, goods by their fruits, and truths by their branches and leaves. [9.] In *Haggai*:

“Set your heart from this day and onwards. . . . Is not the seed yet in the barn, even to the vine and fig tree, and the pomegranate and the olive tree?” (ii. 18, 19.)

These words in the spiritual sense mean that there are goods and truths yet remaining; all goods and truths from first to last are meant by “the vine, the fig tree, the pomegranate, and the olive tree,” “the vine” meaning spiritual good and truth; “the fig tree” natural good and truth; “the pomegranate” in general that which belongs to knowing and perceiving, and in particular, knowledges and perceptions of good and truth; and “the olive tree” the perception of celestial good and truth; “the barn” signifies where all these are,—either the church or the man in whom the church is, or the mind of the man which is the subject. [10.] In *Habakkuk*:

“The fig tree shall not blossom, neither shall there be produce on the vines ; the labor of the olive shall promise falsely, and the fields shall yield no food” (iii. 17).

“The fig tree shall not blossom” signifies that there shall be no natural good ; “neither shall there be produce on the vines” signifies that there shall be no spiritual good ; “the labor of the olive shall promise falsely” signifies that there shall be no celestial good ; “the fields shall yield no food” signifies that there shall be no spiritual nourishment. [II.] In Moses :

“Jehovah God . . . bringeth thee to a good land, a land of brooks of water, of fountains and depths springing out of valley and mountain ; a land of wheat and barley, and of vine and fig tree and pomegranate ; a land of oil-olive and honey” (*Deut.* viii. 7, 8).

“The good land” to which they shall be led means the land of Canaan, which signifies the church ; here, therefore, “vine,” “fig tree,” “pomegranate,” and “olive,” have the same signification as above. (The remainder may be seen explained before, n. 374[c].)

[c.] Because “the land of Canaan” signifies the church, and “the vine,” “the fig tree,” and “the pomegranate,” signify the internal and external things of the church, so it came to pass that the explorers of that land brought away such things from it, respecting which it is thus written in Moses :

The explorers of the land of Canaan “came to the brook Eshcol, and cut down from thence a branch with one cluster of grapes, which they bare upon a pole between two ; they brought also of the pomegranates and of the figs” (*Num.* xiii. 23).

[12.] Because “the vine” and “the fig tree” signify such things, it is said in the Word of those who are in the goods and truths of the church, and thus in safety from evils and falsities, that “they shall sit safely under their own vine and under their own fig tree, and none shall make afraid.” Thus in the *First Book of Kings* :

“Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon” (iv. 25).

In *Zechariah* :

“I will remove the iniquity of this land in one day. In that day . . . ye shall cry every man to his companion, to the vine and to the fig tree” (iii. 9, 10).

And in *Micah* :

“In the end of the days it shall be that the mountain of the house of Jehovah shall be established on the top of the mountains ; . . . nation shall not lift up sword against nation, neither shall they learn war any more ; but they shall sit every man under his vine and under his fig tree ; and none shall make afraid” (iv. 1, 3, 4).

These things are said respecting the Lord's kingdom, which is in those in the heavens and on the earth who are in love to Him. The Lord's kingdom is signified by "the mountain of Jehovah, which is established on the top of the mountains," for "mountain of Jehovah" signifies the Lord's kingdom constituted of those who are in love to Him; and as these dwell above the others in the heavens, it is said that this mountain "shall be established on the top of the mountains" (see *Heaven and Hell*, n. 188). And as such have truths inscribed on their hearts, and therefore do not dispute about them, it is said that "nation shall not lift up sword against nation, neither shall they learn war any more," which signifies that in that kingdom there shall be no disputation about truths (see in the same work, n. 25, 26, 270, 271). That through the truths and goods they possess, they shall be safe from evils and falsities is signified by "they shall sit under their own vine and under their own fig-tree, and none shall make afraid." [13.] In *Jeremiah*:

"Lo, I will bring upon you a nation from afar, . . . which shall eat up thy harvest and thy bread; and it shall eat up thy sons and thy daughters; it shall eat up thy flock and thy herd; it shall eat up thy vine and thy fig tree" (v. 15, 17).

"A nation from afar" signifies the evil opposed to celestial good, "from afar" signifying apart and remote from, also opposed to, goods and truths; "which shall eat up thy harvest and thy bread" signifies that it will destroy all truths and goods by which there is spiritual nourishment; "which shall eat up thy sons and thy daughters" signifies all spiritual affections for truth and good; "which shall eat up thy flock and thy herd" signifies truths and goods internal and external; "which shall eat up thy vine and thy fig tree" signifies, thus the internal and the external of the church. [14.] In *Hosea*:

"I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree in its first season" (ix. 10).

"Israel" and "the fathers" do not mean here the fathers of the tribes of the sons of Jacob, but those who were of the Ancient church, because they were in good (see *A.C.*, n. 6050, 6075, 6846, 6876, 6884, 7649, 8055); because these were in good, but at the beginning in ignorance of truth, through which, however, good comes, it is said, "I found Israel like grapes in the wilderness; I saw your fathers as a fig tree in its first season," "grapes" signifying spiritual good, "wilderness" signifying ignorance of truth, and "the first ripe in the fig tree" signifying natural good from spiritual good in infancy. [15.] In *Luke*:

"When these things begin to come to pass, look up, and lift up your heads. . . . And He spake a parable : Behold the fig tree and all the trees ; when now they shall have shot forth ye see and shall know of your own selves that summer is now near. So ye also, when ye shall see these things coming to pass, know that the kingdom of God is nigh" (xxi. 28-31 ; *Matt.* xxiv. 32 ; *Mark* xiii. 28, 29).

This treats of the consummation of the age, which is a final judgment, and the signs which precede are enumerated, which are meant by "when all these things begin to come to pass;" that a new church is then to begin, which in its beginning will be external, is signified by "Behold the fig tree and all the trees, when they have shot forth." This parable or similitude was related because "the fig tree" signifies an external church, and "trees" signify knowledges of truth and good ; "the kingdom of God," which then is near, signifies a new church of the Lord ; for at the time of a final judgment the old church perishes and a new begins. [16.] In *Luke* :

"Every tree is known by its own fruit ; for from thorns men do not gather figs, nor from a bramble bush gather they the grape" (vi. 44 *Matt.* vii. 16) ;

As "fruit" signifies good of life, and good of life is external good from internal, or natural good from spiritual, and as from this good man is known, so the Lord says, "Every tree is known by its own fruit ; from thorns men do not gather figs, nor from a bramble bush gather they the grape," "fig" here meaning the good of the external or natural man, and "the grape" the good of the internal or spiritual man, "thorns" and "bramble-bush" mean the evils opposed to these goods. [17.] Because the kings of Judah and Israel represented the Lord in relation to Divine truth, and Divine truth with man endures pain and distress, as it were, when the life is not according to it and when it is not made good of life, but when it is made good of life it lives, so this was signified by the following :

By command of Jehovah they brought to Hezekiah king of Judah, when he was sick, a lump of figs, and placed it as a plaster upon his boil, and so he lived (2 *Kings* xx. 7 ; *Isaiah* xxxviii. 21).

From all this it can be seen that "the fig tree," in the genuine sense, signifies the natural man in respect to good and truth, the fig itself as a tree the natural man, the fig as a fruit the good of the natural man, and its leaf the truth of that good.

[18.] But that "the fig tree" in the contrary sense signifies the natural man in respect to evil and falsity, the fig as a tree the natural man itself, the figs of it as fruit, the evil of that natural

man, and its leaf the falsity of that evil, is evident from the following passages. In *Jeremiah*:

“Jehovah showed me, and behold, two baskets of figs set before the temple of Jehovah, . . . one basket of very good figs, as of fig trees bearing the first fruits; and the other basket of very bad figs, that could not be eaten for badness. . . . Jehovah said, . . . As the good figs, so will I recognize the removal of Judah . . . into the land of the Chaldeans for good; and I will set Mine eye upon them for good, and I will bring them again upon this land; and I will build them, . . . and I will plant them. . . . And as the bad figs, . . . so will I give . . . them that are left in this land . . . to commotion, and to evil to all nations; . . . and I will send among them the sword, the famine, and the pestilence, that they may be consumed” (xxiv. 1-10);

“The captivity of the Jews in the land of the Chaldeans” means the same as the spiritual captivity or removal of the good from the evil in the spiritual world, according to what has been said above (n. 391[*a*], 392[*a*], 394, 397), namely, that those who were inwardly evil, and yet were able to maintain a moral life externally like a spiritual life, remained upon the earth in the spiritual world, and made habitations for themselves there upon the higher places; while those who were inwardly good were removed from them, and concealed by the Lord in the lower earth; this was what was represented by the carrying away of the Jews into the land of the Chaldeans, and by the continuance of the rest of them in the land; therefore it is said concerning those who suffered themselves to be carried away into the land of the Chaldeans, “I recognize the removal of Judah into the land of the Chaldeans for good; and I will set Mine eye upon them for good, and I will bring them again upon this land; and I will build them, and I will plant them;” while of those that remained it is said “I will give them that are left in this land to commotion, and to evil to all nations; and I will send among them the sword, the famine, and the pestilence, that they may be consumed.” That this is what was represented is evident also from this, that the temple of Solomon was destroyed before they were carried away, and a new one was built when they returned, “temple” signifying Divine worship, and “a new temple” worship restored. [19.] From all this it can be seen what is signified by “the two baskets of figs set before the temple of Jehovah, in one of which were very good figs, as of fig-trees bearing the first-fruits, and in the other very bad figs, that could not be eaten for badness,” namely, that those who are inwardly good, of whom a new heaven must be formed, are meant by “the basket of good figs;” and those who are inwardly evil, who are to be cast down

into hell, are meant by "the basket of bad figs;" wherefore it is said of the latter that "they could not be eaten for badness," signifying that such are inwardly evil, while of the former it is said that they were "as fig trees bearing the first fruits," signifying that such are inwardly good, so that a new heaven may be formed out of them; for "the fig," as a fruit, signifies good of life both in its internal and its external form, and in the contrary sense it signifies good of life merely in its external form, which is evil of life, because inwardly it is evil, every external deriving its quality from its internal, as it is an effect of it. With such, evil appears in externals as good, because they feign good for the sake of the evil that is within, in order to obtain some end, which the seeming good serves as a means. The like is said of those who remained in the land of Canaan elsewhere in the same prophet:

"Thus said Jehovah concerning the king, . . . and all the people that dwell in this city . . . that are not gone forth with you into captivity: . . . Behold, I will send upon them sword, famine, and pestilence, and I will make them like vile figs, that cannot be eaten for badness" (xxix. 16, 17).

[e.] [20.] That "the fig," as a tree, in the contrary sense signifies a merely natural man, and a church constituted of such, or those with whom there is no natural good because there is no good within, is evident in *Luke*:

Jesus "spake this parable: A certain man had a fig tree planted in his vineyard; he therefore came seeking fruit thereon, but found none. He said unto the vine-dresser, Behold, three years I come seeking fruit on this fig tree, but find none; cut it down, why also doth it make the ground unfruitful? But he answering said, Lord, let it alone this year also, till I shall dig about it and dung it, if indeed it will bear fruit; but if not, after that thou shalt cut it down" (xiii. 6-9).

"The vineyard in which was the fig tree" signifies the church, which contains also such as are in externals; for in the Lord's church there is both an internal and an external; the internal of the church is charity and the faith therefrom, while the external of the church is goodness of life. The works of charity and faith, which are goodness of life, belong to the natural man, while charity itself and faith therefrom belong to the spiritual man, therefore "a vineyard" signifies the internal of the church, and "a fig-tree" its external. With the Jewish nation there was only the external of the church, since it was in external representative worship; therefore "a fig tree" means the church with that nation; but because they were in external worship and in no internal,

being inwardly evil, and external worship without internal is no worship, and with the evil is evil worship, so with them there was nothing of natural good. It is said that “for three years he found no fruit on the fig tree, and that he commanded the vine dresser to cut it down,” which signifies that from beginning to end there was no natural good with that nation, “three years” signifying a whole period, or the time from beginning to end, and “the fruit of the fig tree” signifying natural good; by natural good is meant spiritual-natural good, that is, good in the natural from the spiritual. And because a church composed of such as are not in natural good, as was the Jewish nation, is not a church, it is also said “why also doth it make the ground unfruitful?” “ground” meaning the church. “The vine dresser begging that it should still be left, and he would dig about it,” signifies that the nation would remain, and that they would hereafter be instructed by Christians, in the midst of whom they would be; but no answer being made to this means that the fig tree would still produce no fruit, that is, that no good proceeding from anything spiritual would be done by the Jewish nation. [21.] This is the signification of “the fig-tree that withered away” when the Lord found no fruit on it, in *Matthew*:

“In the morning” Jesus “returning into the city, hungered. And seeing a fig tree by the way, He came to it, but found nothing thereon but leaves, therefore He said unto it, Let nothing grow on thee henceforward for ever: therefore from that time the fig tree withered away” (xxi. 18, 19; *Mark* xi. 12-14).

Here, too, “the fig tree” means the church with the Jewish nation. That with that nation there was no natural good, but only truth falsified, which in itself is falsity, is signified by “the Lord came to the fig tree, but found nothing thereon but leaves,” “the fruit” which He did not find signifying natural good such as was described above, and “the leaf” signifying truth falsified, which in itself is falsity, for in the Word “leaf” signifies truth, but the leaf of a tree that is without fruit signifies falsity, and with that nation truth falsified, because they had the Word in which truths are, but falsified them by application to themselves, which was the source of their traditions. That no natural good from a spiritual origin, which is called spiritual-natural good, would be done by that nation is signified by the words that the Lord spoke respecting it, “Let nothing grow on thee henceforward for ever; therefore from that time it withered away” “to wither away” signifying that there was no longer any good or any truth. The Lord

saw the fig tree and said this when He was returning into the city, and hungered, because "the city of Jerusalem" signifies the church, and "hungering," in reference to the Lord, signifies to desire good in the church (as may be seen above, n. 386[4]). One who does not know the signification of "fig tree," and that this fig tree meant the church with that nation, has no other idea than that the Lord did this in anger because he was hungry; but it was not done for that reason, but that it might be signified that such was the quality of the Jewish nation; for all the Lord's miracles involve and signify such things as belong to heaven and the church, whence those miracles were divine (see *A.C.*, n. 7337, 8364, 9051 at the end). [22.] A perverted church, or the man of the church perverted in respect to his natural or external man, is also signified by the fig tree, in David:

"He gave them hail for their rain, a fire of flames in their land; and He smote their vine and their fig tree; He brake the tree of their border" (*Psalms* cv. 32, 33).

This was said of Egypt, which signifies the natural man that is in falsities and evils; and "vine," "fig tree," and "tree of the border," signify all things of the church, "vine" the internal or spiritual things thereof, "fig tree" the external or natural things thereof, and "tree of the border" every thing pertaining to knowing and perceiving, "the border" signifying the outmost in which interior things close, and in which they are together, and "trees" signifying knowledges and perceptions. Because all these things were perverted and therefore damned, it is said that they were "smitten and broken," which signifies destruction and damnation; that this was done by falsities of evil which are from love of the world is signified by "hail for their rain, a fire of flames in their land," "rain as hail" signifying falsities of evil, and "fire of flames" love of the world. [23.] In *Nahum*:

"All thy strongholds shall be like fig trees with the first ripe figs, if they be shaken they fall upon the mouth of the eater" (iii. 12).

This is said of "a city of bloods," which signifies doctrine in which truths are falsified and goods adulterated. This is compared to "fig trees with the first ripe figs, if they be shaken they fall upon the mouth of the eater," and this signifies that the goods therein are not goods, however much they may appear to be goods; and that such are not received, or if received are received only in the memory and not in the heart. That "if they be shaken they fall" signifies that they are not goods although they

appear to be goods, because they are “the first ripe figs;” and their falling “upon the mouth of the eater” signifies that they are not received even in the memory. That “the mouth of the eater” signifies non-reception is evident from appearances in the spiritual world; for those who commit anything to memory appear to receive with the mouth; so “to fall upon the mouth” signifies not to receive even in the memory but only to hear, but if they do receive, that it is only in the memory and not in the heart. “Fig trees with their first ripe figs” may also mean genuine goods, of which the same is true as of those who are in falsities of evil.

404. [Verse 14.] “*And the heaven withdrew as a book rolled up*” signifies *that the spiritual man became closed up*.—This is evident from the signification of “heaven,” as meaning the church in general and in particular; for the church is the heaven of the Lord on the earth; moreover, the church makes one with heaven by conjunction; therefore when “heaven and earth” are mentioned in the Word, the church internal and external is meant, for the internal of men of the church is heaven with them, and their external is the world with them; and as “heaven and earth” signify the church internal and external, so they signify the internal and external man, or the spiritual and natural man; for as man in whom is the good of love and of faith is a church, so the church has existence from men in whom the church is. This makes clear why it is that “heaven” here means the internal or spiritual man. It is said *the spiritual man*, by which is meant the spiritual mind, which is the higher or inner mind of man, while the lower or outer mind is called the natural man. The above is evident also from the signification of “withdrew as a book rolled up,” as meaning that it became closed up; for the spiritual mind, which is, as was said, the higher or inner mind with man, is opened by truths applied to life, thus by goods, but it is closed up by falsities applied to life, thus by evils; and the closing up is as the rolling up of the scroll of a book. That this is so was made very clear by the appearances in the spiritual world when the last judgment was accomplished; for the mountains and the hills there then appeared sometimes to be rolled up as the scroll of a book is rolled up, and those that were upon them were then rolled down into hell. The cause of this appearance was this: that the interiors of their minds, through which somewhat of light from heaven had before flowed in, were then closed up. What takes place in general with many, takes place with every one in

particular of a like character, for in the spiritual world such as the general is, such is the particular (see *Heaven and Hell*, n. 73). By "book" is meant a scroll, because in ancient times there were no types and thus no books like those at the present day, but there were scrolls of parchments ; so "books" in the *Apocalypse* mean scrolls, and "heaven withdrew as a book rolled up" means as a scroll rolled up ; the same as in *Isaiah* :

"All the host of the heavens shall waste away, and the heavens shall be rolled up as a book" (xxxiv. 4).

405[α]. "*And every mountain and island were moved out of their places*" signifies *that every good of love and every truth of faith perished*.—This is evident from the signification of "a mountain," as meaning good of love to the Lord (of which presently) ; from the signification of "island" as meaning truth of faith (of which in the next article) ; and from the signification of "to be moved out of their places," and meaning to be taken away and to perish, since good of love and truth of faith are meant, for when these are moved out of their places, evils and falsities take their place, and through evils and falsities goods and truths perish. "Mountain" signifies good of love, because in heaven those who are in the good of love to the Lord dwell upon mountains, and those who are in charity towards the neighbor dwell upon hills ; or what is the same, those who are of the Lord's celestial kingdom dwell upon mountains, and those who are of His spiritual kingdom dwell upon hills ; and the celestial kingdom is distinguished from the spiritual kingdom in this, that those who are of the celestial kingdom are in love to the Lord, and those who are of the spiritual kingdom are in charity towards the neighbor (but of the latter and the former, see *Heaven and Hell*, n. 20–28). This is why "mountain" signifies good of love to the Lord. [2.] Good of love to the Lord is meant in an abstract sense by "mountain," because all things in the internal sense of the Word are spiritual, and spiritual things must be understood in a sense abstracted from persons and places ; consequently, because angels are spiritual they think and speak abstractedly from these, and thereby have intelligence and wisdom ; for an idea of persons and places limits the thought, since it confines it to persons and places, and thus limits it. This idea of thought is proper to the natural, while an idea abstracted from persons and places extends itself into heaven in every direction, and is no otherwise limited than the sight of the eye is limited when it looks up into the sky without intervening objects ; such an idea is proper to the spiritual. This is why "a mountain" in the spiritual sense of the Word signifies good of

love. It is the same with the signification of “the earth,” as meaning the church; for thought abstracted from places, and from nations and peoples upon the earth, is thought respecting the church there or with these; this, therefore, is signified by “earth” in the Word. It is the same with the other things that are mentioned in the natural sense of the Word, as with hills, rocks, valleys, rivers, seas, cities, houses, gardens, woods, and other things.

[b.] [3.] That “mountain” signifies love to the Lord, and thus all good that is from that, which is called celestial good, and in the contrary sense signifies love of self, and thus all the evil that is from that, is evident from the following passages in the Word. In *Amos*:

“Dispose thyself towards thy God, O Israel; for lo, He is the Former of the mountains, and the Creator of the spirit, and declareth unto man what is his thought” (iv. 12, 13).

God is here called “the Former of the mountains” because “mountains” signify the goods of love, and “the Creator of the spirit” because “spirit” signifies life from such goods; and because through these He gives intelligence to man it is added, “and declareth unto man what is his thought,” for the intelligence that man has is of his thought, which flows in from the Lord through the good of love into his life, so “to declare” here means to flow in. [4.] In David:

God “who setteth fast the mountains by His strength; He is girded with power” (*Psalms* lxxv. 6).

Here, too, “mountains” signify the goods of love; these the Lord “setteth fast” in heaven and in the church through His Divine truth, which has all power, therefore it is said “He setteth fast the mountains by His strength; He is girded with power.” In the Word “God’s strength” signifies Divine truth; and “power” in reference to the Lord signifies all power, that is, omnipotence. (That all power is in the Divine truth that goes forth from the Lord may be seen in *Heaven and Hell*, n. 228–233; and above, n. 209, 333; and that power in reference to the Lord is omnipotence, see above, n. 338.) [5.] In the same,

“I lift up mine eyes to the mountains, whence cometh help” (*Psalms* cxxi. 1).

“Mountains” here mean the heavens; and as in the heavens those who are in the goods of love and charity dwell upon mountains and hills, as was said above, and the Lord is in these goods, “to lift up the eyes to the mountains” means to the Lord, from whom is all help. When “mountains,” in the plural, are mentioned, both mountains and hills are meant, consequently both

the good of love to the Lord and the good of charity towards the neighbor. [6.] In *Isaiah*:

“There shall be upon every high mountain and upon every lofty hill brooks, streams of waters, in the day of the great slaughter, when the towers shall fall” (xxx. 25).

The last judgment, which is here treated of, is meant by “the day of great slaughter, when the towers shall fall,” “great slaughter” meaning the destruction of the evil, “the towers” which shall fall, the falsities of doctrine that are from love of self and the world. That this is what “towers” signify is from appearances in the spiritual world, for those who seek to rule by such things as pertain to the church build towers for themselves in high places (see *Last Judgment*, n. 56, 58). That such as are then in love to the Lord and in charity towards the neighbor are raised up into heaven and imbued with intelligence and wisdom, is meant by “there shall be upon every high mountain and upon every lofty hill brooks, streams of waters,” “high mountain” signifying where those are who are in love to the Lord, and “lofty hill” where those are who are in charity towards the neighbor, “brooks” wisdom, and “streams of waters” intelligence, for “waters” mean truths, from which are intelligence and wisdom. [7.] In *Joel*:

“It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters” (iii. 18).

This treats of the Lord’s coming and of the new heaven and new earth at that time; “the mountains shall drop down new wine” means that all truth shall be from good of love to the Lord; “the hills shall flow with milk” means that there shall be spiritual life from good of charity towards the neighbor; and “all the streams of Judah shall flow with waters” means that there shall be truths from the particulars of the Word, through which there is intelligence. (But these things may be seen more fully explained above, n. 376[6].)

[8.] In *Nahum*:

“Behold upon the mountains the feet of him that proclaimeth good tidings, that [publisheth peace]” (i. 15).

In *Isaiah*:

“How joyous [upon the mountains] are the feet of him that proclaimeth good tidings, that maketh peace to be heard....; that saith unto Zion, Thy King reigneth” (lii. 7).

In the same,

“O Zion, that proclaimest good tidings, get thee up into the high mountain; O Jerusalem, that proclaimest good tidings, lift up thy voice with strength” (xl. 9).

This is said of the Lord's coming, and of the salvation at that time of those who are in the good of love to Him, and thus in truths of doctrine from the Word; and as the salvation of these is treated of, it is said, "Behold upon the mountains the feet of him that publisheth peace," and "O Zion, that proclaimest good tidings, get thee up into the high mountain," "to publish peace" signifying to preach the Lord's coming, for "peace" in the highest sense signifies the Lord, and in the internal sense every good and truth that is from the Lord (see above, n. 365); and "O Zion, that proclaimest good tidings," means a church that is in the good of love to the Lord; and "O Jerusalem, that proclaimest good tidings," a church that is thus in truths of doctrine from the Word. [9.] In *Isaiah*:

"I will make all My mountains for a way, and My highways shall be exalted. . . . Sing O heavens, and rejoice O earth, and resound with singing O mountains; for Jehovah hath comforted His people" (xlix. 11, 13).

"Mountains," in the plural, mean both mountains and hills, thus both good of love and good of charity. "Mountains and hills shall be made for a way, and highways shall be exalted," signifies that those who are in these goods shall be in genuine truths, "to be made for a way" signifying to be in truths, and "highways being exalted" signifying to be in genuine truths; for "ways and highways" signify truths, which are said to be exalted by good, and the truths that are from good are genuine truths. Their joy of heart on this account is signified by "Sing O heavens, rejoice O earth," internal joy by "Sing O heavens," and external joy by "rejoice O earth." Confessions from joy originating in the good of love are signified by "resound with singing O mountains;" that this is on account of reformation and regeneration is signified by "for Jehovah hath comforted His people." Evidently mountains in the world are not here meant; for why should mountains be made for a way, and highways be exalted, and mountains resound with singing? [10.] In the same,

"Sing ye heavens, . . . shout ye lower parts of the earth, resound with singing ye mountains, O forest and every tree therein; for Jehovah hath redeemed Jacob, and hath shown Himself glorious in Israel" (xliv. 23).

"Sing ye heavens, shout ye lower parts of the earth, resound with singing ye mountains," has the same signification as just above; but here "mountains" signify the goods of charity; therefore it is also said, "O forest and every tree therein," for "a forest" means the external or natural man in respect to all things thereof, and "every tree" means the knowing faculty therein (*cogni-*

tivum et scientificum); the reformation of these is signified by "Jehovah hath redeemed Jacob, and hath shown Himself glorious in Israel;" "Jacob and Israel" meaning the church external and internal; thus the external and internal in those in whom the church is. [11.] In the same,

"The mountains and hills shall resound....with singing, and all the trees of the field shall clap their hands" (lv. 12).

In David:

"Praise Jehovah,.... mountains and hills, tree of fruit and all cedars" (*Psalms* cxlviii. 7, 9).

This describes joy of heart from good of love and charity; and "mountains," "hills," "trees," "cedars," are said "to resound with singing," "to clap their hands," and "to praise," because these signify the goods and truths that cause joys in man; for man does not rejoice from himself, but from the goods and truths that are in him; these rejoice because they make joy for man. [12.] In *Isaiah*:

"The desert and its cities shall lift up their voice, and the villages that Arabia doth inhabit; the inhabitants of the rock shall sing, they shall shout from the top of the mountains" (xlii. 11).

"Desert" signifies obscurity of truth; "its cities" signify doctrinals, "villages" natural knowledges (*cognitiones et scientifica*), "Arabia" the natural man, for "an Arabian in the wilderness" means the natural man; "inhabitants of the rock" signify the goods of faith, or those who are in goods of faith; "top of the mountains" signifies good of love to the Lord. This makes clear what the particulars signify in their order, namely, confession and joyful worship from good of love in such things as are mentioned; for "to shout from the top of the mountains" means to worship from the good of love.

[c.] [13.] In David:

"A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan; why leap ye, ye mountains, ye hills of the mountain? God desireth to dwell in it; yea, Jehovah will dwell for ever" (*Psalms* lxviii. 15, 16).

"The mountain of Bashan" signifies voluntary good, such as exists in those who are in the externals of the church; for Bashan was a region beyond Jordan, which was given as an inheritance to the half tribe of Manasseh, as may be seen in *Joshua* (xiii. 29-32); and "Manasseh" signifies the voluntary good of the external or natural man. This voluntary good is the same as the good of

love in the external man, for all good of love is of the will, and all truth therefrom is of the understanding ; therefore “Ephraim,” his brother, signifies the intellectual truth of that good. Because “the mountain of Bashan” signifies that good, “the hills” of that mountain signify goods in act. Because it is the will that acts—for every activity of the mind and body is from the will, as every activity of thought and speech is from the understanding—the joy arising from the good of love is described and meant by “skipping” and “leaping;” this makes clear what is signified by “a mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan; why leap ye, ye mountains, ye hills of the mountain?” Because the Lord dwells in man in his voluntary good, from which are goods in act, it is said, “God desireth to dwell in it; yea, Jehovah will dwell for ever.” [14.] In the same,

“Judah became the sanctuary of Jehovah[, and Israel His domain]. The sea saw it and fled; the Jordan turned itself back. The mountains leaped like rams, the hills like the sons of the flock. What to thee, O sea, that thou fleest? O Jordan, that thou turnest back? ye mountains, that ye leap like rams; ye hills, like sons of the flock? Before the Lord thou art in travail, O earth, before the God of Jacob; who turned the rock into a pool of waters, the flint into a fountain of waters” (*Psalms* cxiv. 2-8).

This describes the departure of the sons of Israel out of Egypt; and yet without explanation by the internal sense no one can know what this signifies, as that “the mountains then leaped like rams, and the hills like the sons of the flock,” likewise what is meant by “the sea saw it and fled, and the Jordan turned itself back,” it shall therefore be explained. The establishment of the church, or the regeneration of men of the church, is here meant in the internal sense, for the church that was to be established is signified by the sons of Israel, its establishment by their departure, the shaking off of evils by the passage through the sea of Suph, which is said “to have fled,” and introduction into the church by the crossing of the Jordan, which is said to have “turned itself back.” But for the particulars: “Judah became a sanctuary, and Israel a domain,” signifies that good of love to the Lord is the very holiness of heaven and the church, and that truth from that good is that by which there is government; for “Judah” signifies celestial good, which is the good of love to the Lord; “sanctuary” the very holiness of heaven and the church; “Israel” spiritual good, which is truth from that good, by which there is government, for all government pertaining to the Lord is a government of Divine truth going forth from Divine good.

"The sea saw it and fled, the Jordan turned itself back," signifies that when evils and falsities which are in the natural man had been shaken off, true knowledges (*scientifica*) and knowledges (*cognitiones*) of truth and good took their place; "the mountains leaped like rams, the hills like sons of the flock," signifies that celestial good, which is good of love, and spiritual good, which is truth from that good, do good acts or come into effect with joy, "mountains" signifying good of love, "hills" goods of charity, which in their essence are truths from that good; and "to leap," because it is predicated of these, signifies to do good acts with joy. It is said "like rams," and "like sons of the flock," because "rams" signify goods of charity, and "sons of the flock" truths therefrom. The establishment of the church by these, that is, the regeneration of men of the church, is signified by, "before the Lord thou art in travail, O earth, before the God of Jacob; who turned the rock into a pool of waters, and the flint into a fountain of waters," "earth" meaning the church; and this is said "to be in travail" when it is established, or when the man of the church is born anew; it is said "before the Lord" and "before the God of Jacob," because where the good of love is treated of in the Word the Lord is called "the Lord;" and when goods in act are treated of He is called "the God of Jacob." Regeneration by truths from goods is signified by "He turned the rock into a pool of waters, and the flint into a fountain of waters," "pool of waters" signifying knowledges of truth, and "fountain of waters" the Word from which these are, and "rock" the natural man in respect to truth before reformation, and "flint" the natural man in respect to good before reformation. [15.] In the same,

"Thou hast caused a vine to go forth out of Egypt; Thou hast cast out the nations and planted it. The mountains were covered by its shadow, and the cedars of God by its branches" (*Psalm lxxx. 8, 10*).

"A vine out of Egypt" signifies a spiritual church which has its beginning with man by means of knowledges (*scientifica et cognitiones*) in the natural man, "vine" meaning a spiritual church, and "Egypt" the knowing faculty (*scientificum*) which is in the natural man. "Thou hast cast out the nations, and planted it," signifies that when evils had been cast out therefrom the church was established, "nations" meaning evils, and "to plant a vine" meaning to establish a spiritual church. "The mountains were covered by its shadow, and the cedars of God by its branches," signifies that the whole church is from spiritual goods and truths, "mountains" meaning spiritual goods, and "cedars of God" spiritual truths. Evidently the bringing forth of the sons of Israel out of Egypt

and their introduction into the land of Canaan, from which the nations were expelled, is what is meant by these words; and yet the same words, in the internal sense, mean such things as have been explained; nor was anything else represented and signified by the introduction of the sons of Israel into the land of Canaan, and by the expulsion of the nations from it; for all the historical parts of the Word, as well as its prophetic parts, involve spiritual things. [16.] In *Isaiah*:

“As to all mountains that shall be weeded with the hoe, there shall not come thither the fear of briars and brambles; but there shall be the sending forth of the ox and the treading of the sheep” (vii. 25).

“Mountains that shall be weeded with the hoe” mean those who do what is good from a love of good. (What the remainder signifies see above, n. 304[c], where it is explained.) In the same,

“I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, that My chosen may possess it and My servants dwell there” (lxv. 9).

“Jacob” and “Judah” signify the church, “Jacob” the external church, which is in knowledges of good and truth” and “Judah” the [internal] church which is in the good of love to the Lord; therefore “a seed out of Jacob” signifies knowledges of good and truth, and thus such as are in these; and “the mountains” whose inheritor shall be out of Judah, signify good of love to the Lord, and thus such as are in it; “the chosen” who shall possess the mountain, signify those who are in good, and “the servants” those who are in truths from good. [17.] In *Jeremiah*:

“I will bring” the sons of Israel “again upon their land. . . . Behold, I will send to many fishers, who shall fish them; and I will send to many hunters, who shall hunt them upon every mountain and upon every hill and out of the holes of the rocks” (xvi. 15, 16).

This treats of the establishment of a new church, which was represented and signified by the bringing back of the Jews from captivity out of the land of Babylon into the land of Canaan. He who does not know what is signified by “fishing and hunting,” by “mountain,” “hill,” and “holes of the rocks,” can gather nothing from these words that he can comprehend. That a church was to be established from those who are in natural good and in spiritual good is meant by “I will send fishers who shall fish them, and hunters who shall hunt them.” To gather together those who are in natural good is meant by “sending fishers who shall fish them;” and to gather together those who are in spiritual good is meant by “sending hunters who shall hunt them;” because such are meant it is added, “upon every mountain and

upon every nill, and out of the holes of the rocks," those "upon a mountain" meaning those who are in good of love, "those upon a hill" those who are in good of charity; and "those out of the holes of the rocks" those who are in obscurities respecting truth.

[18.] In *Ezekiel*:

"Ye mountains of Israel, ye shall shoot forth your branch, and yield your fruit to My people Israel, when they draw near to come" (xxxvi. 8).

"Mountains of Israel" signify goods of charity; that from these are truths of faith and goods of life, is signified by "ye shall shoot forth your branch, and yield your fruit;" "branch" meaning truth of faith, and "fruit" good of life. [19.] In *Amos*:

"Behold, the days come, . . . that the ploughman shall overtake the reaper, and the treader of grapes him that soweth; and the mountains shall drop new wine, and all the hills shall melt; for I will bring again the captivity of My people" (ix. 13, 14).

What these words signify may be seen above (n. 376[b]), where they are explained. "The mountains" are said "to drop new wine," and "the hills to melt," because "mountains" signify good of love to the Lord, and "hills" good of charity towards the neighbor, and "new wine" truths; therefore these words signify that from these two goods they shall have truths in abundance, for the bringing back of the people from captivity, about which this is said, signifies the establishment of a new church.

[d.] [20.] In David:

Jehovah, "Thy righteousness is like the mountains of God; Thy judgments like a great deep" (*Psalms* xxxvi. 6).

Because "righteousness," in the Word, is predicated of good, and "judgment" of truth, it is said that "the righteousness of Jehovah is like the mountains of God, and His judgments like a great deep," "mountains of God" signifying good of charity, and "deep" truths in general, which are called truths of faith. (That "righteousness" is predicated of good, and "judgment" of truth, see *A.C.*, n. 2235, 9857.) [21.] In the same,

Jehovah "hath founded the earth upon its foundations; . . . Thou hast covered it with the deep as with a garment; the waters stand above the mountains. At Thy rebuke they flee; at the voice of Thy thunder they haste away. The mountains arise, the valleys sink down unto the place which Thou hast founded for them. Thou hast set a bound, they pass it not; they return not again to cover the earth. He sendeth forth springs into the streams, they run between the mountains. . . . He watereth the mountains from His chambers; the earth is satisfied with the fruit of Thy works" (*Psalms* civ. 5-10, 13).

This, understood in the spiritual sense, describes the process of regeneration, or of the formation of the church with man; and

“He hath founded the earth upon its foundations” signifies the church in man with its boundaries and closings; “Thou hast covered it with the deep as with a garment” signifies with knowledges (*scientifica*) in the natural man, by which knowledges the interiors of the natural man, where the spiritual things of the church have their seat, are encompassed, “deep” signifying knowledges in general, and “garment” true knowledges encircling and investing. “The waters stand above the mountains” signifies falsities above the delights of natural loves, which delights are in themselves evils; “mountains” meaning the evils of those loves, and “waters” falsities therefrom. “At Thy rebuke they flee, at the voice of Thy thunder they haste away,” signifies that falsities are dispersed by truths, and evils by goods from heaven; “the mountains arise, and the valleys sink down unto the place which Thou hast founded for them,” signifies that in place of natural loves and of evils therefrom there are inserted heavenly loves and goods from them, and in place of falsities general truths are admitted; “Thou hast set a bound, they pass it not, they return not again to cover the earth,” signifies that falsities and evils are kept without, separated from truths and goods, and held within bounds that they may not flow in again and destroy; “He sendeth forth springs into the streams, they run between the mountains,” signifies that the Lord, out of the truths of the Word, gives intelligence, all things of which are from the good of celestial love; “springs” signifying the truths of the Word, “springs sent into streams” intelligence therefrom, and their “running between the mountains” that they are from the goods of celestial love, “mountains” meaning such goods. “He watereth the mountains from His chambers” signifies that all goods are by means of truths from heaven; “to water” is predicated of truths, because “waters” mean truths; “mountains” mean goods of love; and “chambers” the heavens from which these are. “The earth is satisfied with the fruit of Thy works” signifies that from the Divine operation the church continually increases with man, “fruit of works” meaning, in reference to the Lord, the Divine operation, and “the earth” the church in man, the formation of which is here treated of; and the church is said “to be satisfied” by continual increase. These are the arcana that are hid in these words; but who can see them unless he knows them from the internal sense, and unless he is in knowledges, in this case, unless he is in knowledge respecting the internal and external man, and the goods and truths that constitute the church in these? [22.] In *Zechariah*:

“I lifted up mine eyes and looked, when behold, four chariots coming out from between...the mountains; and the mountains were mountains of brass” (vi. 1).

A new church to be established among the nations is treated of in this chapter, for a new temple is treated of, which signifies a new church. "Chariots coming out from between the mountains" signify doctrine, which must be formed out of good by means of truths, "chariots" signifying doctrinals, "mountains" goods of love, and "between mountains" truths from goods; for "valleys," which are between mountains, signify lower truths, which are the truths of the natural man. To indicate that "mountains" here signify the goods of the natural man, it is said, "and the mountains were mountains of brass," "brass" signifying the good of the natural man. [23.] In *Zechariah*:

"Jehovah shall go forth and fight against the nations; . . . His feet shall stand in that day upon the Mount of Olives, before the faces of Jerusalem from the east; and the Mount of Olives shall be cloven asunder, a part thereof toward the east and toward the sea with a great valley, and a part of the mountain shall withdraw toward the north, and a part of it toward the south. Then shall ye flee through the valley of My mountains; and the valley of the mountains shall reach towards Azel" (xiv 3-5).

This is said of a final judgment, which was accomplished by the Lord when He was in the world; for when the Lord was in the world He reduced all things to order in the heavens and in the hells, therefore He then wrought a judgment upon the evil and upon the good. This judgment is what is meant in the Word of the Old Testament by "the day of indignation," "of anger" "of wrath," "of the vengeance of Jehovah," and by "the year of retributions" (on this judgment see *Last Judgment*, n. 46). That the Lord's coming and the judgment that then took place are treated of in this chapter, is evident from these words in it,

"Then Jehovah my God shall come, all the holy ones with Thee. And there shall be in that day no light, brightness, nor gleaming; and it shall be one day that shall be known to Jehovah, not day nor night; for about the time of evening there shall be light" (verses 5-7).

"Time of evening" means the last time of the church, when judgment takes place; then it is "evening" to the evil, but "light" to the good. As soon as these things are known, it becomes plain, through the spiritual sense, what the particulars here signify, namely, "Jehovah shall go forth and fight against the nations" signifies a final judgment upon the evil, "to go forth and fight" means to execute judgment, and "nations" the evil; "His feet shall stand upon the Mount of Olives, before the faces of Jerusalem from the east," signifies that this is effected from the Divine love by means of Divine truths going forth from His Divine good, "Mount of Olives" signifying, in reference to the Lord,

the Divine love, "Jerusalem," the church in respect to truths, and therefore the Divine truths of the church, and "the east" the Divine good. "The Mount of Olives shall be cloven asunder, a part thereof toward the east and toward the sea with a great valley," signifies the separation of those who are in good from those who are in evil; for "the Mount of Olives," as was said, means the Divine love; "the east" means where those are who are in Divine good, and "the sea" where those are who are in evil, for in the western quarter of the spiritual world a sea is what separates. "A part of the mountain shall withdraw toward the north, and part of it toward the south," signifies the separation of those who are in falsities of evil from those who are in truths of good, "the north" meaning where those are who are in falsities of evil, since they are in darkness, and "the south" where those are who are in truths of good, since they are in light. "Then shall ye flee through the valley of My mountains" signifies that then those who are in truths from good shall be rescued, "to flee" signifying to be rescued, "valley of the mountains" signifying where those are who are in knowledges of truth, and thus in truths from good, for those who are in knowledges of truth dwell in valleys, and those who are in good upon mountains. "And the valley of the mountains shall reach even unto Azel" signifies separation from falsities of evil, "Azel" signifying separation and liberation. [24.] Because "the Mount of Olives," which was before Jerusalem eastward, signified the Divine love, and "Jerusalem from the east" Divine truth going forth from Divine good, as was said above, the Lord was accustomed to stay on that mount, as is evident in *Luke*:

Jesus "every day was teaching in the temple; and every night He went out and lodged in the mount that is called the Mount of Olives" (xxi. 37; xxii. 39; *John* viii. 1).

It was here, too, that He talked with His disciples about His coming and the consummation of the age, that is, about the last judgment

(*Matt.* xxiv. 3, seq.; *Mark* xiii. 3, seq.).

It was from here, also, that He went to Jerusalem and suffered

(*Matt.* xxi. 1; xxvi. 30; *Mark* xi. 1; xiv. 26; *Luke* xix. 29, 37; xxi. 37; xxii. 39);

signifying thereby that He did all things from the Divine love, for "the Mount of Olives" signified that love; for whatever the Lord did in the world was representative, and whatever He spoke was significative. The Lord when in the world was in represent-

atives and significatives, in order that He might be in the outmosts of heaven and the church, and at the same time in their firsts, and thus might rule and dispose outmosts from firsts, and all intermediates from firsts through outmosts ; representatives and significatives are in outmosts.

[e.] [25.] Because "a mountain" signified the good of love and in reference to the Lord, the Divine good of the Divine love, from which good Divine truth goes forth, so Jehovah, that is, the Lord, descended upon Mount Sinai and promulgated the law. For it is said that

He came down upon that mount, to the top of the mount (*Exod.* xix. 20 ; xxiv. 16, 17) ; and that He promulgated the law there (*Exod.* xx.) :

Therefore Divine truth from Divine good is signified in the Word by "Sinai," and also by "the law" there promulgated. So, too,

The Lord took Peter, James, and John into a high mountain, when He was transfigured (*Matt.* xvii. 1 ; *Mark* ix. 2) ;

and when He was transfigured He appeared in Divine truth from Divine good, for "His face which was as the sun" represented the Divine good, and "His raiment which was as the light" the Divine truth ; and "Moses and Elias," who appeared, signified the Word, which is Divine truth from the Divine good. [26.] Since "a mountain" signified good of love, and in the highest sense, the Divine good, and from the Divine good Divine truth goes forth, so Mount Zion was situated above Jerusalem, and in the Word "Mount Zion" signifies a church that is in the good of love to the Lord, and "Jerusalem" a church that is in truths from that good, that is, the church in respect to doctrine. For the same reason Jerusalem is called "a mountain of holiness," also "a hill;" for "mountain of holiness," the same as "hill," signifies spiritual good, which in its essence is truth from good, as can be seen from the following passages. In *Isaiah*:

"It shall come to pass in the future of days that the mountain of the house of Jehovah shall be [firm] on the head of the mountains, and shall be exalted above the hills ; whence all nations shall flow unto it ; and many peoples shall go and say, Come ye, let us go up to the mountain of Jehovah, to the house of the God of Jacob" (ii. 2, 3).

In the same,

"In that day a great trumpet shall be blown, and the perishing in the land of Assyria shall come, and the outcasts in the land of Egypt, and they shall bow down to Jehovah in the mountain of holiness at Jerusalem" (xxvii. 13).

In *Joel*:

“Blow ye the trumpet out of **Zion**, and cry aloud in the mountain of holiness” (ii. 1).

In *Daniel*:

“Let Thine anger and Thy wrath be turned away from Thy city **Jerusalem**, the mountain of Thy holiness” (ix. 16).

In *Isaiah*:

“They shall bring all your brethren out of all nations . . . unto **Jehovah**, . . . unto the mountain of My holiness, **Jerusalem**” (lxvi. 20).

In the same,

“He that putteth His trust in Me shall possess the land for a heritage, and shall receive as an inheritance the mountain of My holiness” (lvii. 13).

In *Ezekiel*:

“In the mountain of My holiness, in the mountain of the height of **Israel**, . . . there shall all the house of **Israel**, all of them in the land, serve Me” (xx. 40).

In *Micah*:

“In the end of days it shall be that the mountain of the house of **Jehovah** shall be established on the top of the mountains, and shall be exalted above the hills; and the peoples shall flow unto it” (iv. 1).

Besides many passages elsewhere in which “mountain of holiness,” “Mount **Zion**,” and “mountain of **Jehovah**” are mentioned:

“Mountain of holiness” in *Isa.* xi. 9; lvi. 7; lxv. 11, 25; *Jer.* xxxi. 23; *Ezek.* xxviii. 14; *Dan.* ix. 20; xi. 45; *Joel* ii. 1; iii. 17; *Obad.* verse 16; *Zeph.* iii. 11; *Zech.* viii. 3; *Psalms* xv. 1; xliii. 3).

And “Mount **Zion**” is mentioned *Isa.* iv. 5; viii. 18; x. 12; xviii. 7; xxiv. 23; xxix. 8; xxxi. 4; xxxvii. 32; *Joel* iii. 5; *Obad.* verses 17; 21; *Micah* iv. 7; *Lam.* v. 18; *Psalms* xlviii. 11; lxxiv. 2; lxxviii. 68, cxxv. 1.

Because “Mount **Zion**” signified Divine good and the church in respect to Divine good, it is said in *Isaiah*:

“Send ye [the lamb of] the ruler of the land from the rock towards the desert, unto the mountain of the daughter of **Zion**” (xvi. 1).

And in the *Apocalypse*:

“A lamb standing upon the Mount **Zion**, and with him a hundred forty and four thousand” (xiv. 1).

[27.] From this it can also be seen why the New **Jerusalem**, in which was a temple, was seen by **Ezekiel** built upon a high mountain, respecting which it is thus written,

“In the visions of God I was brought unto the land of **Israel**; he set me down upon a very high mountain, whereon was as it were the building of a city on the south” (*Ezek.* xl. 2).

Respecting this, much is said in the chapters that follow. In David :

“Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness ; beautiful in situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces as a refuge” (*Psalm* xlviii. 1-3).

This describes the worship of the Lord from truths that are from good. The worship of Him from spiritual truths and goods and the consequent pleasure of the soul is signified by “Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness, beautiful for situation ;” worship is meant by “to be great,” and “greatly to be praised ;” spiritual truth that is from spiritual good by “in the city of our God, the mountain of His holiness ;” and the consequent pleasure of the soul by “beautiful for situation ;” worship of the Lord from celestial goods and truths is described by “the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King ;” worship from celestial good is meant by “the joy of the whole earth is Mount Zion ;” and truths from that good by “on the sides of the north, the city of the great King,” “sides of the north” meaning truths from celestial good, and “city of the great King” doctrine of truth therefrom. That truths are inscribed on those who are in celestial good is signified by “God is known in her palaces.” “The sides of the north” signify truths from celestial good, because those who are in the Lord’s celestial kingdom dwell in the east in heaven ; and those who are in truths from that good, towards the north there. [28.] In *Isaiah* :

O Lucifer, “thou hast said in thine heart, I will ascend into the heavens ; I will exalt my throne above the stars of God ; and I will sit on the mount of the assembly, on the sides of the north” (xiv. 13).

“Lucifer” means Babylon, as is evident from what precedes and follows in this chapter ; his love of ruling over heaven and the church is described by “I will ascend into the heavens, and will exalt my throne above the stars of God ;” which means a striving for dominion over those heavens that constitute the Lord’s spiritual kingdom, for truths and knowledges of truth appear to such as stars. “I will sit on the mount of assembly, on the sides of the north,” signifies a striving for dominion over the heavens that constitute the Lord’s celestial kingdom, “mount of assembly” and “sides of the north” meaning the goods and truths there (as above). The fact that Mount Zion and Jerusalem were built as far as possible according to the form of heaven makes clear what the

words cited above signify, from David, "Mount Zion on the sides of the north, the city of the great King;" and from *Isaiah*, "The mount of assembly, on the sides of the north." [29.] In *Isaiah*:

Sennacherib the king of Assyria said, "By the multitude of my chariots I will come up to the height of the mountains, to the sides of Lebanon; where I will cut down the height of its cedars, the choice of its fir trees" (xxxvii. 24).

This describes, in the internal sense, the haughtiness of those who wish to destroy the goods and truths of the church by reasonings from falsities; "the king of Assyria" signifies the rational perverted; "the multitude of his chariots" signifies reasonings from falsities of doctrine; "to come up to the height of the mountains, to the sides of Lebanon, and to cut down the height of its cedars, and the choice of its fir trees," signifies the endeavor to destroy the goods and truths of the church, both internal and external; "mountains" meaning the goods of the church, "the sides of Lebanon" meaning where goods are conjoined with truths, "Lebanon" the spiritual church, "cedars" its internal truths which are from good, and "fir trees" its external truths, also from good. This is the meaning of these words in the spiritual sense, consequently in heaven. [30.] "Mountain" and "mountains" signify the goods of love and charity in the following passages also. In David:

Jehovah "who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains" (*Psalms* cxlvii. 8).

"The clouds," with which Jehovah covers the heavens, signify external truths, such as are in the sense of the letter of the Word; for the truths in that sense are called in the Word "clouds," while the truths in the internal sense are called "glory;" "the heavens" mean internal truths, because those who are in the heavens are in such; "the rain which He prepares for the earth" signifies influx of truth, "the earth" meaning the church, and thus those there who receive truth, for the church consists of such; "the mountains" on which He makes grass to grow signify the goods of love, and thus those who are in goods of love, "grass" signifying the spiritual nourishment that such have; for grass for beasts is meant, and "beasts" signify the affections for good of the natural man.

[*f*.] [31.] In Moses:

"Of Joseph he said, Blessed of Jehovah be the land (of Joseph), for the precious things of heaven, for the dew, and for the deep that lieth

beneath ; . . . for the first fruits of the mountains of the east, and for the precious things of the hills of an age " (*Deut.* xxxiii. 13-15).

This is the blessing of Joseph, or of the tribe named from Joseph, by Moses ; and this blessing was pronounced upon Joseph because "Joseph" signifies the Lord's spiritual kingdom, and the heaven there that most nearly communicates with the Lord's celestial kingdom ; "the land of Joseph" means that heaven, and also the church that consists of those who will be in that heaven. "The precious things of heaven, the dew, and the deep that lieth beneath," signify Divine-spiritual and spiritual-natural things from a celestial origin, "the precious things of heaven" Divine-spiritual things, "the dew" spiritual things communicating, and "the deep that lieth beneath" spiritual-natural things. "The first fruits of the mountains of the east, and the precious things of the hills of an age," signify genuine goods, both of love to the Lord and of charity towards the neighbor, "mountains of the east" meaning goods of love to the Lord, "first-fruits" genuine goods, and "hills of an age" goods of charity towards the neighbor. Those who are ignorant of what is represented by "Joseph" and "his tribe," and also by "dew," "the deep that lieth beneath," "mountains of the east," and "hills of an age," can apprehend scarcely anything of what such words involve, and, in general, can apprehend scarcely anything of the significance of what is said by Moses in this whole chapter respecting the tribes of Israel, and of what is said by Israel the father in *Genesis* xlix. [32.] In *Matthew* :

"Ye are the light of the world : a light that is set on a mountain cannot be hid" (v. 14).

This was said to the disciples, by whom the church which is in truths from good is meant ; therefore it is said, "Ye are the light of the world," "light of the world" meaning the truth of the church. That it is not truth unless it is from good is signified by "a light that is set on a mountain cannot be hid," "light on a mountain" meaning truth from good. [33.] In the same,

"If any man have a hundred sheep, and one of them be gone astray, will he not leave the ninety and nine in the mountains, and going seek that which is gone astray?" (xviii. 12.)

It is said "will he not leave the ninety and nine in the mountains?" for "sheep in the mountains" signify those who are in the good of love and charity ; but "the one that is gone astray" signifies one who is not in that good, because he in falsities from ignorance ; for where falsity is, there good is not, because good is of truth. [34.] In the Gospels :

“When ye shall see the abomination of desolation, spoken of by Daniel the prophet, . . . then let them that are in Judaea flee to the mountains ; and let him that is on the roof not go down into the house ” (*Mark* xiii. 14, 15 ; *Matt.* xxiv. 15-17 ; *Luke* xxi. 21).

In these chapters the Lord describes the gradual vastation of the church, but it is described by pure correspondences. “When ye shall see the abomination of desolation” signifies when the disciples, that is, those who are in truths from good, perceive the church to be devastated, which takes place when there is no longer any truth because there is no good, or no faith because there is no charity ; “then let them that are in Judaea flee to the mountains” signifies that those who are of the Lord’s church are to remain in the good of love, “Judaea” signifying the Lord’s church, and “mountains” goods of love ; “to flee to them” means to remain in those goods. “Let him that is on the roof not go down into the house” signifies that he that is in genuine truths should remain in them, “house” signifying a man in respect to all interior things which belong to his mind, and “roof of the house” signifying therefore the intelligence that is from genuine truths, thus the genuine truths through which there is intelligence. Unless the particulars of what the Lord said in these chapters of the Gospels are elucidated by the spiritual sense, scarcely anything that is contained there can be known, thus why it is said “let him that is on the roof not go down into the house,” or in another place, “let not him that is in the field return back to take his garments ;” and many other things.

[*g*.] [35.] Thus far it has been shown that “mountains” signify in the Word goods of love ; but as most things in the Word have also a contrary sense, so do “mountains,” which in that sense signify evils of the love, or the evils that spring forth from the loves of self and the world. Mountains are mentioned in this sense in the following passages in the Word. In *Isaiah* :

“A day of Jehovah of hosts shall come upon every one that is proud and lofty, . . . and upon all the high mountains, and upon all the hills that are lifted up” (ii. 12, 14).

“A day of Jehovah of hosts” means the last judgment, when the evil were cast down from the mountains and hills which they occupied in the spiritual world, as was described in the beginning of this article. It is because such before the last judgment dwelt upon mountains and hills, that “mountains and hills” mean the loves and the evils therefrom in which they were, “mountains” the evils of love of self, and “hills” the evils of love of the world. It is to be noted that all who are in the love of self, especially those who are in the love of ruling, when they come into the spiritual world, are in the greatest eagerness to raise themselves into

high places ; this desire is inherent in that love ; and this is why "to be of a high or elated mind" and "to aspire to high things" are expressions in common use. The essential reason that there is this eagerness in the love of ruling is that they wish to make themselves gods, and God is in things highest. That "mountains and hills" signify these loves, and thus the evils of these loves, is clear from its being said, "a day of Jehovah of hosts shall come upon every one that is proud and lofty, and upon all the high mountains, and upon all the hills that are lifted up ;" what otherwise could be meant by "coming upon mountains and hills?" [36.] In the same,

"The voice of him that crieth in the desert, Prepare ye the way of Jehovah, make level . . . a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low" (xl. 3, 4).

This, too, treats of the Lord's coming and of a final judgment at that time ; and "the voice of him that crieth in the desert, Prepare ye the way of Jehovah, and a highway for our God," signifies that they should prepare themselves to receive the Lord, "desert" signifying where there is no good because there is no truth, thus where there is as yet no church ; "every valley shall be exalted, and every mountain and hill shall be made low," signifies that all who are humble in heart, that is, all who are in goods and truths, are received, for such as are received by the Lord are raised up to heaven ; while "every mountain and hill shall be made low" signifies that all who are elated in mind, that is, who are in the love of self and the world, shall be put down. [37.] In *Ezekiel*:

"For I will make the land a desolation and wasteness, that the pomp of strength may cease ; and the mountains of Israel have been laid waste, that none may pass through " (xxxiii. 28).

This describes the desolation and wasteness of the spiritual church, which the Israelites represented ; for the Jews represented the Lord's celestial kingdom, or the celestial church, while the Israelites represented the Lord's spiritual kingdom, or the spiritual church. Its "desolation and wasteness" signifies the last state of the spiritual church, which was when there was no longer any truth because there was no good, or, when there was no faith because no charity ; "desolation" is predicated of truth which is of faith, and "wasteness" of good which is of charity. Boasting and elation of mind from falsities that are called truths, is signified by "the pomp of strength," "strength" and "power" having reference to truths from good, because all strength and all power belong to such truths ; here, however, they have reference to falsities, because of the boasting and elation of mind. That

there was no longer any good of charity and faith is signified by, “the mountains of Israel have been laid waste;” that there was no good whatever, but only evil, is signified by “that none may pass through.” [38.] In the same,

“Son of man, set thy faces toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord Jehovih; Thus said the Lord Jehovih to the mountains and to the hills, to the channels and to the valleys: Behold I bring a sword upon you” (vi. 2, 3).

Here, too, “mountains of Israel” signify the evils that go forth from the love of self and of the world, which exist with those who are in a spiritual church, when they no longer have any good of life, but only evil of life and falsity of doctrine therefrom; “mountains,” “hills,” “channels,” and “valleys,” signify all things of the church, both interior or spiritual and exterior or natural, “mountains and hills” signifying things interior or spiritual, “channels and valleys” things exterior or natural; that these will perish through falsities is signified by “Behold I will bring a sword upon you,” “sword” meaning the destruction of falsity by truths, but in a contrary sense, as here, the destruction of truth by falsities. [39.] In the same,

“In the day in which Gog shall come upon the land of Israel, . . . the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every creeping thing that creepeth upon the earth, and every man who is upon the faces of the earth, shall tremble before Me, and the mountains shall be overthrown, and the steps shall fall, and every wall shall fall to the ground; then I will call for a sword against him unto all My mountains” (xxxviii. 18, 20, 21).

What all this signifies see above (n. 400[*c*]), where it is explained, namely, what is signified by “Gog,” by “fishes of the sea,” “bird of the heavens,” “wild beast of the field,” “creeping thing that creepeth upon the earth;” also that “the mountains of Israel” signify the goods of spiritual love, but here, the evils of love that are opposed to those goods. [40.] In *Micah*:

“Arise, contend thou with the mountains, that the hills may hear thy voice. Hear, O ye mountains, the controversy of Jehovah, and ye strong foundations of the earth; for Jehovah hath a controversy with His people, and He pleadeth with Israel” (vi. 1, 2).

This, too, was said of a spiritual church, which was represented by the Israelites when separated from the Jews; and “mountains” mean the goods of charity, and “hills” the goods of faith; but here, the evils and falsities that are the opposites of these goods: therefore it is said, “contend thou with the mountains, and let the hills hear thy voice.” “The strong foundations of the earth” mean the principles of falsity in that church, “the earth” meaning the church, and “foundations” the principles upon which the

other things are founded. It is said, "with His people," "with Israel," because "people" means those who are in truths, or those who are in falsities; and "Israel" those who are in goods, or those who are in evils. [41.] In *Jeremiah*:

"Behold, I am against thee, O destroying mountain, . . . destroying the whole earth; and I will stretch out the hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning" (li. 25).

This was said of Babylon, by which those who are in falsities of evil and in evils of falsity from the love of self are meant, for such misuse the holy things of the church as a means of ruling; it is from that love and the falsities and evils therefrom that Babylon is called "a destroying mountain, destroying the whole earth," "the earth" meaning the church. The destruction and damnation of such by falsities of evil is signified by "I will roll thee down from the rocks," "rocks" meaning where truths of faith are, here, where falsities of evil are; while the destruction and damnation of such by evils of falsity is signified by "I will make thee a mountain of burning," "burning" having reference to the love of self, because "fire" signifies that love (see *Heaven and Hell*, n. 566-573). This makes clear that "mountains" signify the evils of love of self and the world, since Babylon is called "a destroying mountain," and is to be made "a mountain of burning." In *Nahum*:

"The mountains quake before Him, and the hills melt, and the whole earth is burned up before Him. . . . Who can stand before His rebuking?" (i. 5, 6.)

What this, in connection, signifies, may be seen above (n. 400[b]), where the particulars are explained; showing that "mountains and hills" here mean the evils of love of self and the world.

[h.] [42.] In *Micah*:

"Jehovah going forth out of His place cometh down and treadeth upon the high places of the earth. Therefore the mountains are melted under Him, and the valleys are cleft, as wax before the fire, as waters poured down a steep place; on account of the transgressions of Jacob is all this, and on account of the sins of the house of Israel" (i. 3-5).

This, too, was said of the last judgment, and of those who then made for themselves a semblance of heaven upon mountains and hills (who have been treated of above, in several places). The last judgment is meant by "Jehovah going forth out of His place, cometh down and treadeth upon the high places of the earth," "upon the high places of the earth" signifying upon those who were in the high places, that is, upon whom judgment was executed, for in the spiritual world, just as in the natural world, there are lands, mountains, hills, and valleys. The destruction of those who

are upon the mountains and in the valleys, who are such as are in evils from love of self and the world and in falsities therefrom, is signified by “the mountains are melted under Him, and the valleys are cleft, as wax before the fire, as waters poured down a steep place,” “mountains” signifying the evils of the loves of self and of the world, and “valleys” falsities therefrom; of these evils of the loves of self and of the world that are signified by “mountains” it is said that they are melted “as wax before the fire,” since “fire” signifies those loves; and of the falsities that are signified by “valleys” it is said “as waters poured down a steep place,” since “waters” signify falsities. This was evidently because of evils and falsities, for it is said, “on account of the transgressions of Jacob is all this, and on account of the sins of the house of Israel.” [43.] In *Jeremiah*:

“I looked at the earth, and lo, it is void and empty; and towards the heavens, and they have no light. I beheld the mountains, and lo, they are moved, and all the hills are overturned. I beheld, and lo, there is no man, and every bird of every bird of heaven hath fled” (iv. 23-35).

“The moving of the mountains” signifies the destruction of those who are in the evils of the love of self, and “the overturning of the hills,” the destruction of those who are in the evils of the love of the world, and in falsities. (The remainder may be seen explained above, n. 280[b], 304[b].) In *Isaiah*:

O Jehovah, “that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down before Thee” (lxiv. 1).

These words have the same signification as those in *Micah* (i. 3-5) which have been explained above. [44.] In David:

“Bow Thy heavens, O Jehovah, and come down; touch the mountains that they may smoke. Cast forth lightning and scatter them” (*Psalms* cxliv. 5, 6).

“To bow the heavens and come down” means the same as “to rend the heavens and come down,” “to go forth out of His place, and to come down and tread upon the high places of the earth,” quoted above, namely, to visit and judge. “To touch the mountains that they may smoke” signifies to destroy by His presence those who are in the evils of the loves of self and of the world, and in falsities therefrom; “to smoke” signifies to be let into the evils of these loves and into their falsities, for “fire” signifies these loves, and “smoke” their falsities. “Cast forth lightning and scatter them” signifies the Divine truth by which they are dispersed, for it is by the presence of Divine truth that evils and falsities are disclosed, and from the collision then there are appearances like lightnings. [45.] In Moses:

“A fire hath been kindled in Mine anger, and shall burn even unto the lowest hell, and it shall consume the earth and its produce, and shall set on fire the foundations of the mountains” (*Deut.* xxxii. 22).

It is said that “a fire hath been kindled in Jehovah’s anger, which shall burn even unto the lowest hell,” although Jehovah has no fire of anger, much less one that burns to the lowest hell; for Jehovah, that is, the Lord, is angry with no one, and does evil to no one, neither does He cast any one into hell, as may be seen in *Heaven and Hell* (n. 545-550); but it is so said in the sense of the letter of the Word, because it so appears to an evil man, and also to a simple man, for the Word in the letter is in accord with the appearance, because in accord with the apprehension of natural men. But as angels, who are spiritual, see the truths themselves of the Word, not apparently according to the apprehension of man, but spiritually, so with angels the sense of such expressions is inverted, and this is the internal or spiritual sense, that is, that the infernal love with man is such a fire, and burns even to the lowest hell; and as that fire, that is, that love, destroys all things of the church with man, from the very foundation, it is said that “it shall consume the earth and its produce, and shall set on fire the foundations of the mountains,” “the earth” meaning the church, “its produce” everything of the church, “foundations of the mountains” the truths upon which the goods of love are founded, and these are said “to be set on fire” by the fire of love of self and the world. In David:

“Then the earth shook and was shaken, and the foundations of the mountains trembled and were shaken, because He was wroth” (*Psalms* xviii. 7).

The meaning here is the same, but for an explanation of the particulars see above (n. 400[b]). In the same,

“God is a refuge for us. . . . Therefore will we not fear when the earth shall be changed, and when the mountains shall be shaken in the heart of the seas; the waters thereof shall be stirred up, shall be made turbid, the mountains shall tremble in the pride thereof” (*Psalms* xli. 1-3).

This, too, may be seen explained above (n. 304[c]), where it may be seen what is signified by “the mountains shall be shaken in the heart of the seas,” and “the mountains shall tremble in pride,” namely, that the evils of the loves of self and of the world will cause distress according to their increase. [46.] In *Isaiah*:

“The anger of Jehovah is against all nations, and His wrath upon all their host; He hath devoted them, He hath delivered them to the slaughter, that their slain may be cast out; and the stink of their carcasses shall come up, and the mountains shall be melted by their blood” (xxxiv. 2, 3).

This is said of the last judgment; and “the anger of Jehovah is against all nations, and His wrath upon all their host,” signifies the destruction and damnation of all who are in evils and their falsities from purpose and from the heart; “nations” signifying these evils, and “host” all falsities therefrom. That such as are in evils and falsities must be damned and will perish is signified by “He hath devoted them, and hath delivered them to the slaughter.” The damnation of those who will perish through falsities is signified by “their slain shall be cast out;” those are said in the Word “to have been slain” who have perished through falsities; and “to be cast out” signifies to be damned. The damnation of those who would perish by evils is signified by “the stink of their carcasses shall come up;” those are called in the Word “carcasses” who have perished by evils, and “stink” signifies their damnation. “The mountains shall be melted by their blood” signifies that evils of the loves with such are full of falsities, “mountains” meaning the evils of the loves of self and of the world, and “blood” falsity. [47.] In the same,

“I will make waste mountains and hills, and dry up all their herbage; and I will make the rivers islands, and I will dry up the pools” (xlii. 15).

“To make waste mountains and hills” signifies to destroy all good of love to the Lord and towards the neighbor; “to dry up all herbage” signifies the consequent destruction of all truths, “herbage” signifying truths springing from good; “to make the rivers islands, and to dry up the pools,” signifies to annihilate all understanding and perception of truth, “rivers” signifying intelligence which is of truth, “islands” where there is no intelligence, “pools” perception of truth. Understanding of truth is from the light of truth, but perception of truth is from the heat or love of truth.

[48.] In the same,

“Behold,” O Jacob, “I have made thee into a new threshing instrument having sharp teeth, that thou mayest thresh the mountains, and beat them small, and make the hills as chaff. Thou shalt scatter them, that the wind may carry them away and the tempest disperse them” (xli. 15, 16).

“Jacob” means the external church in respect to good and truth, and thus external good and truth, which are good and truth from the sense of the letter of the Word. Those who are of the external church are in such good and truth. These are compared to “a new threshing instrument having sharp teeth,” because a threshing instrument beats out wheat, barley, and other grain from the ears, and these signify the goods and truths of the church (see above, n. 374,

375[*a,b*]) ; so because evils and falsities are what are to be crushed and broken up it is said "a threshing instrument having sharp teeth, that thou mayest thresh the mountains and beat them small, and make the hills as chaff," which signifies the destruction of the evils arising from the love of self and the world, and of the falsities therefrom ; and it is added "thou shalt scatter them, that the wind may carry them away and the tempest disperse them," which signifies that they shall be of no account ; both "wind" and "tempest" are mentioned because both evils and falsities are meant, "wind" having reference to truths, and in the contrary sense to falsities, and "tempest" to the evils of falsity. [49.] In the same,

"The mountains shall depart, and the hills be removed, but My mercy shall not depart from with thee" (liv. 10).

"The mountains shall depart, and the hills be removed," does not mean that the mountains and hills that are on the earth are to depart and be removed, but those who are in evil loves and in falsities therefrom, for this chapter treats of the nations from which a new church is to be formed, therefore "mountains and hills" mean, in particular, those of the former church, consequently the Jews with whom were mere evils of falsity and falsities of evil, because they were in the loves of self and of the world. [50.] In *Jeremiah*:

"For the mountains will I take up a weeping and wailing, and for the habitations of the desert a lamentation, because they are laid waste so that no man passeth through" (ix. 10).

"The mountains" for which there is weeping and lamentation, mean evils of every kind springing forth from the two loves just mentioned ; and "the habitations of the desert" signify falsities therefrom, for "desert" signifies where there is no good because there is no truth, and "habitations" where falsities are ; so here "habitations of the desert" mean falsities from the evils above described ; that there is no good or truth whatever is meant by "they are laid waste so that no man passeth through." Where vastation is treated of in the Word, "so that no man passeth through" is a frequent expression, and it signifies that there is no longer any truth, and consequently no intelligence. It is evident that it is not mountains and habitations of the desert for which there is weeping and wailing. [51.] In the same,

"My people have been lost sheep ; their shepherds have caused them to go astray, the mountains have turned away ; they have gone from mountain to hill, they have forgotten their resting place" (l. 6).

In *Ezekiel*:

“My sheep wander on all the mountains and upon every high hill ; and My sheep were scattered upon all the faces of the earth, and there is none that searcheth or seeketh ” (xxxiv. 6).

That “the sheep have gone from mountain to hill,” and that “they wander on all the mountains and upon every high hill” signifies to seek goods and truths, but not to find them, but that evils and falsities are seized upon instead. “The mountains have turned away” signifies that instead of goods there are evils. [52.] In *Jeremiah* :

“Give glory to Jehovah our God, before He cause darkness and before our feet stumble upon the mountains of twilight ” (xiii. 16).

This signifies that Divine truth must be acknowledged, that falsities and evils therefrom may not break in from the natural man ; “to give glory to God” signifies to acknowledge the Divine truth, “glory” in the Word signifying Divine truth, and to acknowledge it and live according to it is the glory which the Lord desires, and which is to be given to Him. “Before He cause darkness” signifies lest falsities take possession, “darkness” meaning falsities ; “and before our feet stumble upon the mountains of twilight” signifies lest evils therefrom out of the natural man take possession, “mountains of twilight” meaning evils of falsity, for “mountains” mean evils, and it is “twilight” when truth is not seen, but falsity instead, and “feet” signify the natural man, for all evils and the falsities therefrom are in the natural man, because that man by inheritance is moved to love himself more than God, and the world more than heaven, and to love the evils adhering to those loves from parents. These evils and the falsities therefrom can be removed only by means of Divine truth and a life according to it ; by these means the higher or interior mind of man, which sees from the light of heaven, is opened, and by this light the Lord disperses the evils and falsities therefrom that are in the natural mind. (That “feet” signify the natural man, see above, n. 65, 69 ; and *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952.)

[1.] [53.] In the Gospels :

Jesus saith unto the disciples, “Have the faith of God ; verily I say unto you, Whosoever shall say unto [this] mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, what he hath said shall be done for him ” (*Mark* xi. 22, 23 ; *Matt.* xvii. 20).

One who is ignorant of the arcana of heaven and of the spiritual sense of the Word might believe that the Lord said this, not of saving faith, but of another faith that is called historical and miraculous ; but the Lord said this of saving faith, which faith makes

one with charity and is wholly from the Lord, therefore the Lord calls this faith "the faith of God;" and because it is by this faith, which is the faith of charity from Him, that the Lord removes all evils flowing from the loves of self and of the world and casts them into hell from which they came, so He says, "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, what he hath said shall be done;" for "mountain" signifies the evils of those loves, and "sea" signifies hell; therefore "to say to a mountain, Be thou taken up," signifies the removal of those evils, and "to be cast into the sea" signifies to be cast down into hell from which they came. Because of this signification of "mountain" and "sea," this came to be a common expression with the ancients when the power of faith was the subject of discourse; not that that power can cast the mountains on the earth into the sea, but it can cast out evils that are from hell. Moreover, the mountains in the spiritual world upon which the evil dwell are often overturned and cast down by faith from the Lord; for when the evils with such are cast down, the mountains upon which they dwell are also cast down, as has been frequently said before; and this has often been seen by me. That no other faith than the faith of charity from the Lord is here meant is evident from what follows in the Lord's discourse in *Mark*, where it is said:

"Therefore I say unto you, All things whatsoever that praying ye ask for, believe that ye are to receive, and it shall be done for you. But when ye stand suplicating, forgive, if ye have aught against any, that your Father also who is in the heavens may forgive you your trespasses. But if ye shall not forgive, neither will your Father who is in the heavens forgive your trespasses" (xi. 24-26).

This makes evident that "the faith of God," of which the Lord here speaks, is the faith of charity, that is, the faith that makes one with charity, and is therefore wholly from the Lord. Moreover, the Lord said these things to the disciples when they supposed that they could do miracles from their own faith, thus from themselves; nevertheless such things are done by faith from the Lord, thus by the Lord (as is evident from *Matthew* xvii. 19, 20, where like things are said). [54.] Because "mountains" signified the goods of celestial love, and "hills" the goods of spiritual love, the ancients, with whom the church was representative, had their Divine worship upon mountains and hills, and Zion was upon a mountain, and Jerusalem on high places below it. But that the Jews and Israelites, who were given to idolatry, might not turn Divine worship into idolatrous worship, it was commanded them that they should have their worship in Jerusalem only, and not else-

where ; but because they were idolaters at heart they were not content to have their worship in Jerusalem, but after a custom of the nations derived from the ancients they everywhere held worship upon mountains and hills, and sacrificed and burnt incense thereon ; and because this was idolatrous with them, worship from evils and falsities was signified by their worship upon other mountains and hills ; as in the following passages. In *Isaiah* :

“ Upon a high and lofty mountain hast thou set thy bed ; thither also wentest thou up to sacrifice sacrifices ” (lvii. 7).

In *Hosea* :

“ They sacrifice upon the tops of the mountains, and burn incense upon the hills ” (iv. 13).

In *Jeremiah* :

“ Backsliding Israel is gone away upon every high mountain and under every green tree, and thou hast played the harlot ” (iii. 6).

“ To play the harlot ” signifies to falsify worship ; that this was idolatrous is evident from these words in Moses :

“ Ye shall destroy the places wherein the nations . . . served their gods, upon the [high] mountains, and upon the hills, and under every green tree ” (*Deut.* xii. 2).

In these passages, therefore, worship upon mountains and hills signifies worship from evils and falsities. From this, also, it came that the nations in Greece placed Helicon on a high mountain, and Parnassus on a hill below it, and believed that their gods and goddesses dwelt there ; this was derived from the ancients in Asia, and especially those in the land of Canaan, who were not far away, with whom all worship consisted of representatives. [55.] It is said in the Gospels :

The devil took Jesus up into a high mountain, and showed Him all the kingdoms of the world and their glory, and tempted Him there (*Matt.* iv. 8 ; *Luke* iv. 5).

This signifies that the devil tempted the Lord through the love of self, for this is what “ a high mountain ” signifies ; for the three temptations described in these passages signify and involve all the temptations that the Lord endured when He was in the world ; for the Lord, by temptations admitted into Himself from the hells and by victories in them, reduced all things in the hells to order, and also glorified His Human, that is, made it Divine. All the Lord’s temptations were described so briefly, since He has revealed them in no other way ; but yet they are fully described in the in-

ternal sense of the Word. (Respecting the Lord's temptations see what is cited in *The Doctrine of the New Jerusalem*, n. 201, 293, 302.)

406[a]. Thus far it has been shown what "mountain" signifies; it remains to be shown what "island" signifies, for it is said, "Every mountain and island were moved out of their places;" and elsewhere,

"Every island fled away, and the mountains were not found" (*Apoc.* xvi. 20).

"Islands" in the Word do not mean islands nor those who dwell upon islands, but the natural man in respect to the truths that are in it is meant, and thus, in an abstract sense, the truths of the natural man are signified. The truths of the natural man are true knowledges (*scientifica*), which are under the cognizance of the rational man, and knowledges of truth which are under the cognizance of the spiritual man; knowledges of truth are such as the natural man knows from the Word, while true knowledges (*scientifica*) are such as the natural man sees from the rational, and by which he is accustomed to corroborate the truths of the church. There are in man two minds, one higher or interior which is called the spiritual mind, and the other lower or exterior which is called the natural mind. The natural mind is first opened and cultivated with men, because this is most nearly connected with the world; and afterwards the spiritual mind is opened and cultivated, but only to the extent that man receives in the life knowledges of truth out of the Word, or out of doctrine from the Word; consequently with those who do not apply knowledges to the life it is not opened. But when the spiritual mind is opened the light of heaven flows in through that mind into the natural mind and enlightens it, whereby the natural mind becomes spiritual-natural; for the spiritual mind then sees in the natural almost as a man sees his face in a mirror, and accepts the things that are in agreement with itself. But when the spiritual mind is not opened, as is the case with those who do not apply to their life the knowledges of truth and good that are in the Word, there is nevertheless formed in man a mind in the inward part of the natural; but this mind consists of mere evils and falsities; because the spiritual mind, by which the light of heaven is let into the natural by a direct way is not opened; and [light is let in] only through chinks round about; from this a man has an ability to think, reason, and speak, and an ability to understand truths, but not an ability to love them, or to do them from affection. For the ability to love truths because they are truths is possible only through an influx of the light of heaven through the spiritual mind; for the light of heaven through the

spiritual mind is conjoined with the heat of heaven, which is love, which is comparatively like the light of the world in the time of spring; but the light of heaven flowing only through chinks into the natural is a light separated from the heat of heaven which is love, and this light is comparatively like the light of the world in the time of winter. This makes clear that a man in whom the spiritual mind is opened is like a garden and a paradise; but a man in whom the spiritual mind is not opened is like a wilderness, and like land covered with snow. Because the mind makes the man (the mind consisting of understanding and will) it is the same whether you say the mind or the man, thus whether you say the spiritual and natural mind or the spiritual and natural man.

[*b.*] The natural mind or natural man, in respect to its truths or its falsities, is signified by “islands” in the Word, in respect to truths in those in whom the spiritual mind is opened, and in respect to falsities in those in whom the spiritual mind is closed. [2.] That these are signified by “islands” can be seen from the following passages in the Word. In *Ezekiel*:

“Thus said the Lord Jehovih to Tyre: Shall not the islands tremble at the sound of thy fall, when the wounded shall groan, when the slaughter shall be accomplished in the midst of thee? And all the princes of the sea shall come down from their thrones. . . . The islands shall tremble in the day of thy fall, and the islands that are in the sea shall be troubled at thy departure. . . . All the inhabitants of the islands were amazed at thee, and their kings were horribly afraid, their faces were troubled” (xxvi. 15, 16, 18; xxvii. 35).

These two chapters treat of Tyre, which signifies the church in respect to knowledges of truth and good, and in an abstract sense knowledges of truth and good. In the first place the intelligence and wisdom of men of the church through knowledges of truth and good from the Word is treated of, and afterwards the church vastated in respect to these. The church vastated in respect to these, that is, where knowledges of truth and good have perished, is described by what is said by the prophet in these verses; the vastation of knowledges of truth and good by “when the wounded shall groan, and when the slaughter shall be accomplished in the midst of thee,” “the wounded” meaning those in whom truths are extinguished, and “slaughter” meaning the very extinction of truth and good. That all knowledges that man from his infancy has imbibed from the Word, also all true knowledges (*scientifica*) by which he has corroborated them, are then disturbed, moved out of their place, and recede, is signified by “the islands shall tremble, and all the princes of the sea shall come down from their thrones,” also by “the islands shall tremble in the day of thy fall, and the islands that are in

the sea shall be troubled," "islands" meaning these knowledges (*cognitiones et scientifica*) in the natural man; "princes of the sea" primary things therein, "sea" signifying the natural man and all things therein in general. That all goods of truth of the natural man, because of the vastation of knowledges of truth, shall be changed as to their state, is signified by "all the inhabitants of the islands were amazed at thee, and their kings were afraid, their faces were troubled," "inhabitants of the islands" mean goods of truth of the natural man, for "to inhabit," in the Word, signifies to live, and "inhabitants" goods of life; "kings" mean all truths from good; "faces" signify the interiors and the affections; "to be amazed," "afraid," and "troubled," signify to be entirely changed as to state. This makes clear what these things involve in the internal sense, namely, that all knowledges of truth and good and corroborating knowledges (*scientifica*) that man from infancy has imbibed from the Word and from teachers, will change their places and their state in the natural man and perish out of sight when falsities enter. [3.] In *Isaiah*:

"The king of Assyria shall lead the captivity of Egypt and the crowd of Cush that is to be carried away; . . . then shall they be dismayed and ashamed because of Cush their expectation, and because of Egypt their glory; and the inhabitant of this island shall say in that day, Behold, such is our expectation, whither we flee for help to be rescued from before the king of Assyria; and how shall we be delivered?" (xx. 4-6.)

No one can perceive anything about the church in these words, but only something obscurely historical, which is not known to have occurred, as that the king of Assyria will lead away Egypt and Cush into captivity, and that the dwellers of some island would grieve in heart over it; yet, here as elsewhere, some church subject is treated of, and this subject becomes manifest when it is known that "the king of Assyria" signifies the rational perverted, and its reasoning from false knowledges (*scientifica*) which favor the delight of natural loves, over which the natural man grieves because it is perverted thereby; for "the king of Assyria shall lead the captivity of Egypt and the crowd of Cush that is to be carried away" signifies that the perverted rational will claim to itself the knowledges (*scientifica*) of the natural man, and will confirm itself by these and by its delights, which these favor, "king of Assyria" meaning the rational perverted, "to lead the captivity" and "to carry away the crowd" meaning to claim for itself and to confirm itself by reasonings, "Egypt" meaning the knowing faculty (*scientificum*) of the natural man, and "Cush" the delight which it favors. That the goods of truth of the natural man grieve on this account,

or that the natural man, in which are the goods of truth, grieves, is signified by all the things that follow, namely, that “they shall be dismayed and ashamed because of Cush their expectation, and because of Egypt their glory; and the inhabitant of the island shall say in that day,” and what follows; “inhabitant of the island” meaning the good of truth of the natural man, or the natural man in whom is the good of truth, “inhabitant” signifying good, and “island” truth, both in the natural man (as above). That there is such a sense in these words can hardly be believed, and yet it is there. [4.] In the same,

“These shall lift up their voice, they shall shout; for the majesty of Jehovah they shall cry out from the sea; therefore glorify Jehovah in urim, the name of [Jehovah] the God of Israel in the islands of the sea” (xxiv. 14, 15).

This chapter treats of the vastation of the church, and in these verses of the establishment of a new church among the nations; the joy of these is described by “They shall lift up their voice, they shall shout; for the majesty of Jehovah they shall cry out from the sea,” or from the west, “the sea” when it means the west signifying the natural, for the reason that those who dwell in the western quarter in the spiritual world are in natural good, while those who dwell in the eastern quarter are in celestial good; and as the nations of whom the church was constituted were in natural good it is said “glorify Jehovah in urim, the name of the God of Israel in the islands of the sea,” which signifies that they were to worship the Lord from goods and truths in the natural man, for “urim” means a fire and a place for fire, and these signify the good of love of the natural man; “the islands of the sea” signify knowledges of truth and good, which are the truths of the natural man; and “to glorify” signifies to worship and adore. “Jehovah” and “God of Israel” mean the Lord, who is called “Jehovah” where good is treated of, and “God of Israel” where truth is treated of; it is therefore said “glorify Jehovah in urim,” that is, from good, “and the name of the God of Israel in the islands of the sea,” that is, from truths. This makes clear that “islands of the sea” signify the truths of the natural man. [5.] In the same,

“He shall not quench nor break till He have set judgment in the earth; and the islands shall hope in His law. . . . Sing unto Jehovah a new song, His praise, ye end of the earth, ye that go down to the sea, its fulness, ye islands and the inhabitants thereof. Let the desert and its cities lift up their voice, the villages that Arabia doth inhabit; let the inhabitants of the rock sing, let them cry out from the top of the mountains. Let them give glory unto Jehovah, and declare His praise in the islands” (xlii. 4, 10-12).

This, too, treats of the Lord and of a new church to be established by Him, and "islands" mean those who are merely in truths from the natural man, and are therefore as yet remote from true worship; so "till He have set judgment in the earth, and the islands shall hope in His law," signifies until He shall have given intelligence to those who are of the church, and knowledges of truth to those who are more remote from the church, "to set judgment" meaning to give intelligence, "to hope in the law" meaning to give knowledges of truth, for "the earth" signifies those who are of the church, and in an abstract sense the church itself in respect to intelligence from spiritual truths, and "islands" signify those who are remote from the church, and in an abstract sense the church in respect to knowledges of truth and good, that is, the church in respect to the truths of the natural man that correspond to spiritual truths. "Sing unto Jehovah a new song, His praise, ye end of the earth, ye that go down to the sea, and its fulness, ye islands and the inhabitants thereof," signifies the worship of the Lord by those who are remote from the church, and in an abstract sense, the worship of the natural man from truths and goods, "to sing a song" and "to praise" signify worship from a glad mind, "ye end of the earth" signifies those who are in the outmosts of the church, and in an abstract sense its outmosts, "the sea and its fulness" signify the natural man and all things therein, "islands and inhabitants" signify the truths and goods of the natural man, "islands" its truths, and "inhabitants" its goods (as above). What is signified by "let the desert and its cities lift up their voice, and the villages that Arabia doth inhabit; let the inhabitants of the rock sing, let them cry out from the top of the mountains," see above (n. 405[*b*]), where this is explained. "Let them give glory unto Jehovah, and let the islands declare His praise," signifies worship from internals and externals, "to give glory" meaning worship from internals, and "to declare praise" worship from externals, for externals declare, and "islands" mean the truths of the natural man, from which is worship. [6.] In the same,

"Attend unto me, My people, and give ears unto Me, O My nation; for a law shall go forth from Me, and I will arouse My judgment for a light of the peoples. My righteousness is near, My salvation is gone forth, and Mine arms shall judge the peoples; the islands shall hope in Me, and on mine arm shall they trust" (li. 4, 5).

This is said of the Lord; "Attend unto Me, My people, and give ears unto Me, O My nation," signifies all who are of the church who are in truths and goods, "people" meaning those who are in truths and "nation" those who are in goods. It is said "at-

tend” and “give ears,” in the plural, because all are meant; “A law shall go forth from Me, and I will arouse My judgment for a light of the peoples,” signifies that from Him are Divine good and Divine truth, from which is enlightenment, “law” signifying the Divine good of the Word, and “judgment” the Divine truth of the Word, “for a light of the people” signifying enlightenment. “My righteousness is near, My salvation is gone forth,” signifies the judgment, when those who are in the good of love and in truths therefrom are saved, “righteousness” having reference to the salvation of those who are in good at the day of judgment, and “salvation” of those who are in truths. “Mine arms shall judge the peoples” signifies judgment upon those of the church who are in falsities, “peoples” here having the contrary sense. “The islands shall hope in Me, and on Mine arm shall they trust,” signifies the approach of those to the church who are remote from the truths of the church, and their trust in the Lord, “islands” signifying those who are remote from the truths of the church because they are in natural light and not yet in spiritual light from the Word, and “to trust on His arm” signifies trust in the Lord who has all power, “arm” in reference to the Lord meaning omnipotence. [7.] In the same,

“Hear, O islands, . . . and hearken, ye peoples from afar” (xlix. 1).

“Islands” stand for those who are in truths, and “peoples from afar” for those who are in goods, and in an abstract sense, truths and goods, both in the natural man; “from afar” is predicated of the goods that are in the natural man, while “near” is predicated of the goods that are in the spiritual man. “Peoples” here signify goods, because in the original a different word is used from that which signifies truths; for this word is also applied to nations, whereby goods are signified (as is evident from the same word in *Genesis* xxv. 23).

[c.] [8.] In *Jeremiah*:

“Hear the Word of Jehovah, ye nations, and declare it in the islands afar off” (xxxii. 10).

‘Nations’ stand for those who are in goods, and in an abstract sense for goods; and “islands” for those who are in truths, and in an abstract sense, for truths in the natural man; “afar off” signifies remote from the truths of the church, which are spiritual (that “afar off” has this signification, see *A.C.*, n. 8918). But these words in a purely spiritual sense, signify that the internal man shall teach the external, or the spiritual the whole natural man, the truths of the

Word, for it is this that "the nations declare in the islands afar off;" but this pure sense, which is for angels, is with difficulty perceived by men, for it is with difficulty that men can think abstractedly from persons and places, for the reason that the thought of men is natural, and natural thought differs from spiritual thought in this, that it is tied down to places and persons and is consequently more limited than the spiritual. And this is why many things that have been explained will perhaps with difficulty fall into the ideas of the thought of those who keep the sight of the mind fixed on the sense of the words. [9.] In David:

"The kings of Tarshish and of the islands shall bring a gift; the kings of Sheba and Seba shall offer a gift" (*Ps.* lxxii. 10).

This is said of the Lord, and "to bring and offer a gift" means to worship; and "kings of Tarshish and of the islands" mean the interior and exterior truths of the natural man, "kings of Tarshish" its interior truths, and "islands" its exterior truths; "kings of Sheba and Seba" mean the interior and exterior goods of the natural man, "Sheba" its interior goods, and "Seba" its exterior goods. By the truths of the natural man knowledges of truth are meant, and by the goods of the natural man the knowledges of good are meant. (That these are meant by "Sheba and Seba," see *A.C.*, n. 1171, 3240; and that the interior truths of the natural man are meant by "Tarshish," see just below.) And because these are meant, those who are in the knowledges of truth and good are also meant. [10.] In *Isaiah*:

"Who are these that fly as clouds, and as doves to their windows? Because the islands shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from far" (*lx.* 8, 9).

This, too, is said of the Lord, and it signifies that those will receive and acknowledge Him who are in simple truth and good, who are such as perceive the truths of the Word in a natural way, that is, according to the sense of the letter, and do them, "islands" signifying those who perceive the Word in a natural way, that is, according to the sense of the letter, "ships of Tarshish in the beginning" meaning the goods that they bring forth and do, for "Tarshish" signifies the natural man in respect to knowledges, and "Tarshish in the beginning" the natural man in respect to knowledges of good, because Tarshish abounded in gold and silver, and these the ships carried away (*1 Kings* x. 22); at first, gold, which signifies good; and as truths are from good it is also said "to bring thy sons from far." And as "islands" and "ships of Tarshish" signify the knowledges of truth and good of the natural man, it is said, "Who are these that fly as clouds

and as doves to their windows?" "clouds" signifying the truths of the sense of the letter of the Word, "doves" the goods therein, and "windows" truths from good in light. (That "ships" signify knowledges of truth and good from the Word, see *A.C.*, n. 1977, 6385; and that "windows" signify truths in light, and therefore the intellectual, n. 655, 658, 3391.)

[II.] In the same,

"Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth any one enter; from the land of Kittim it shall plainly come to them. The inhabitants of the island are silent, the merchant of Zidon passeth over the sea, they have filled thee.Blush, O Zidon, for the sea saith, the stronghold of the sea, I have not travailed, neither brought forth; I have not trained up young men, I have not brought up virgins. When the report comes from Egypt they shall be seized with grief, as at the report respecting Tyre. Pass ye over into Tarshish; howl, ye inhabitants of the island" (xxiii. 1, 2, 4-6).

This describes the desolation of truth in the church; for "ships of Tarshish" signify knowledges of good from the Word, and "Tyre" knowledges of truth therefrom. That there is no good because there are no truths is signified by "Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house, nor doth any one enter," that falsities then enter until there are no longer any goods of truth and truths of good in the natural man, is signified by "from the land of Kittim it shall plainly come to them; the inhabitants of the island are silent, the merchant of Zidon passeth over the sea, they have filled thee;" "the land of Kittim" signifies falsities, "inhabitants of the island" signify goods of truth in the natural man (as above), "the merchant of Zidon" signifies knowledges from the Word, "passeth over the sea" signifies which are in the natural man; "they have filled thee" (that is, the ships of Tarshish) signifies, they have enriched thee by them. The vastation of truth and good in the natural man is further described by "Blush, O Zidon, for the sea said, the stronghold of the sea, I have not travailed, neither brought forth; I have not trained up young men, I have not brought up virgins;" "Zidon," as well as "Tyre," signifies knowledges of truth and good in the church; "the sea, the stronghold of the sea," signifies the whole natural man; "I have not travailed, neither brought forth," signifies that there is nothing of the church conceived or generated; "young men" signify affections for truth, and "virgins" affections for good. That this took place because knowledges from the Word and corroborating knowledges (*scientifica*) were applied to falsities and evils is signified by "when the report comes from Egypt they shall be seized with grief, as at the report respecting Tyre," "Egypt" signifying knowledges (*scientifica*), "Tyre," knowledges from the Word, here those vastated by

falsities and evils to which they have been applied; and as there is lamentation on this account it is said "they shall be seized with grief." That all good in the natural man and all truth there would thus perish is signified by "pass ye over into Tarshish; howl, ye inhabitants of the island," "Tarshish" signifying interior goods and truths in the natural man, "inhabitants of the island" signifying exterior goods and truths therein (as above), "to howl" signifying grief on account of vastation.

[*d.*] [12.] In *Jeremiah*:

"I took the cup out of Jehovah's hand, and made all the nations to drink, unto whom Jehovah sent me, . . . all the kings of Tyre, and all the kings of Zidon, and the kings of the island which is in the crossing of the sea" (xxv. 17, 22).

Many nations are enumerated in this chapter that are not cited here, all of which signify goods and truths of the church in general and in particular that are vastated; and "the kings of Tyre and Zidon" signify knowledges of truth and good from the Word in the natural man; for all knowledges of truth and good, so far as they are knowledges, are in the natural man; they become truths and goods when there is a life according to them, because it is by means of the life that they are received in the spiritual man. "The kings of the island which is in the crossing of the sea" signify knowledges of truth in the outmost of the natural man, which is called the natural-sensual, because through this there is a crossing into the interiors of the natural man, "sea" signifying the natural man in general (see above, n. 275, 342). The vastation of these things is meant by "the cup of Jehovah" which the prophet made the nations to drink. [13.] In the same:

"Because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah layeth waste the Philistines, the remnant of the island of Caphtor" (xlvii. 4).

"The Philistines" mean those who are in faith alone, that is, in faith separate from charity, therefore they are called "the uncircumcised," which signifies that they have no charity (see *A.C.*, n. 2049, 3412, 3413, 8093, 8313); "to cut off from Tyre and Zidon every helper that remaineth" signifies that they have no knowledge of truth and good, "the helper that remaineth" signifying that they are no longer concordant. "The remnant of the island of Caphtor" has a like signification. [14.] In the same:

"Pass over into the islands of the Kittim and see; send into Arabia and consider well, and see whether there hath been such a thing, whether a nation hath changed gods" (ii. 10, 11).

“To pass over and to send into the islands of the Kittim and into Arabia” does not signify to send to those places, but to all who live naturally in truths and goods according to their religion, “islands of the Kittim” meaning where those are who live naturally in truths, and “Arabia” where those are who live naturally in goods, that is, according to their religion. “The Kittim” and “Arabia” signify such persons and things; for all who do not have the Word or any revelation from heaven, and live according to their religion, live naturally; while to live spiritually is to live solely in accordance with truths and goods from the Word and from revelation out of heaven. [15.] In *Zephaniah*:

“Jehovah will be terrible upon them; for He will famish all the gods of the nations, that they may worship Him, every one from his place, all the islands of the nations, ye Kushites also, slain by My sword shall they be” (ii. 11, 12).

This, in the internal sense, signifies that falsities of evil will be dispersed, and truths and goods given to those who are in falsities indeed, but not in falsities of evil. “The gods of the nations that He will famish” signify falsities of evil, “gods” signifying falsities, “nations” evils, and “to famish” to remove evils from falsities; “islands of the nations” and “Kushites” signify those who are in falsities indeed, but not in falsities of evil; and in an abstract sense they signify falsities, but not falsities of evil; and as falsities not of evil are in the natural man, “islands of the nations” signify the natural man in respect to such falsities, or in respect to falsities in the natural man; these falsities are signified by “slain by My sword.” (Respecting falsities of evil, and falsities not of evil, see *Doctrine of the New Jerusalem*, n. 21.) [16.] In David:

“He shall have dominion from sea to sea, and from the river even unto the ends of the earth. The islands shall bow before Him; and His enemies shall lick the dust” (*Psalms* lxxii. 8, 9).

This is said respecting the Lord; and “to have dominion from sea to sea, and from the river even unto the ends of the earth,” means His dominion over all things of heaven and the church; for the boundaries in the spiritual world are seas, and the intermediate regions are lands, where there are habitations for angels and spirits; therefore “from sea to sea” signifies all things of heaven, and because all things of heaven, it signifies also all things of the church; for goods of love and truths therefrom are what constitute both heaven and the church, so “from sea to sea” signifies also all things of the church. All things of heaven and of the church are signified by “from the river even unto the ends of the earth;”

but this signifies all things of heaven and of the church in respect to truths, while "from sea to sea" signifies all things of heaven and of the church in respect to goods; for in the spiritual world the seas are the boundaries of the land east and west, and in the lands from the east to the west those dwell who are in the good of love; while "the river" means the first boundary, and "the ends of the earth" the last boundaries from south to north, where those dwell who are in truths from good; these boundaries were represented in respect to the land of Canaan by the rivers Jordan and Euphrates. Because the places that are about the last boundaries are meant by "islands," these signify truths in last things; and these, although they are not truths, are accepted as truths; for genuine truths are diminished from the midst towards the borders, since those who are about the borders are in natural light, and not so much in spiritual light. "Enemies" signify evils, of whom it is said that they "shall lick the dust," that is, that they are damned. [17.] In the same:

"Jehovah reigneth; the earth shall rejoice; many islands shall be joyful" (*Psalms* xcvi. 1).

This signifies that the church where the Word is and the church where the Word is not, consequently those who are in spiritual truths and those who are in truths not spiritual, shall rejoice over the Lord's kingdom. "The earth" signifies the church where the Word is, and "islands" the church where the Word is not, consequently those who are far away from spiritual truths; for the truths of the Word only are spiritual, whereas those who are outside the church, as they do not have the truths of the Word, have only natural truths; this is why they are called "islands." [18.] By "islands" in the Word certain islands of the sea are not meant, but places in the spiritual world inhabited by those who have a natural acquisition of knowledges that in some measure agree with the knowledges of truth and good that are in the Word; and these places sometimes appear there as islands in a sea; so in an abstract sense, "islands" signify the truths of the natural man. This is so called from a sea in which there are islands, for "the sea" signifies the generals of truth, or the truths of the natural man in general. This is the signification of "islands" in *Genesis*:

"The sons of Javan were Elisha and Tarshish, Kittim and Dodanim. From these were the islands of the nations separated in their lands; every one after his tongue, after their families, in their nations" (x. 4, 5).

And in *Isaiah*:

"He will come to gather all nations and tongues that they may come and see My glory; and I will set a sign among them, and I will send those of them that escape unto the nations, to Tarshish, Pul

and Lud, that draw the bow, to Tubal, and Javan, to the islands afar off, that have not heard My fame neither have seen My glory; and they shall declare My glory among the nations" (lxvi. 18, 19; likewise xi. 10, 11).

[e.] [19.] As most things in the Word have also a contrary sense, so have islands; and in this sense "islands" signify falsities opposed to truths in the natural man. In this sense "islands" are mentioned in the following passages. In *Isaiah*:

"I will make waste mountains and hills and dry up all their herbage; and I will make the rivers islands, and I will dry up the pools" (xlii. 15, 16).

This may be seen explained in the preceding article (n. 405[h]). In *Ezekiel*:

"I will send a fire upon Magog, and upon the secure inhabitants of the islands" (xxxix. 6).

In *Isaiah*:

"[He will repay] anger to His adversaries, retribution to His enemies; to the islands He will repay retribution" (lix. 18).

In the same:

"Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, He taketh up the islands as a very little thing" (xl. 15).

"Nations" here stand for evils, and "the islands" for falsities. In the same:

"Keep silence, O islands; let the peoples renew their strength; let them draw near, then let them speak: let us come near together for judgment. . . . The islands saw and feared; the ends of the earth trembled" (xli. 1, 5).

VERSES 15-17.

407. "*And the kings of the earth, and the great ones, and the rich, and the commanders of thousands, and the mighty, and every servant, and every freeman, hid themselves in caves, and in the rocks of the mountains. And they said to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb. For the great day of His anger is come, and who is able to stand?*"

15. "*And the kings of the earth, and the great ones, and the rich, and the commanders of thousands, and the mighty,*" signifies *all internal goods and truths, and all external goods and truths, by means of which are wisdom and intelligence* [n. 408]; "*and every servant and every freeman*" signifies *the natural man and the spiritual man* [n. 409]; "*hid themselves in caves, and in the rocks of the mountains,*" signifies *truths and goods destroyed by evils of life, and by falsities therefrom* [n. 410].

16. "*And they said to the mountains and rocks, Fall on us,*" signifies *to be covered over by evils and by falsities therefrom* [n. 411]; "*and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb,*" signifies *lest they should suffer direful things from the influx of Divine good united to Divine truth going forth from the Lord* [n. 412].

17. "*For the great day of His anger is come*" signifies *last judgment upon the evil* [n. 413]; "*and who is able to stand?*" signifies *who shall live and bear it?* [n. 414.]

408. [Verse 15.] “*And the kings of the earth, and the great ones, and the rich, and the commanders of thousands, and the mighty,*” signify *all internal goods and truths, and all external goods and truths, by means of which are wisdom and intelligence.*—This is evident from the signification of “kings,” as meaning truths from good in their whole complex (of which above, n. 31); from the signification of “great ones, and the rich,” as meaning internal goods and truths (of which presently); from the signification of “commanders of thousands and the mighty” as meaning external goods and truths, “commanders of thousands” meaning such goods, and “the mighty” such truths (of which also presently). It is added, *by means of which are wisdom and intelligence*, because from internal goods and truths, which are spiritual goods and truths, there is wisdom, and from external goods and truths, which are natural goods and truths from spiritual, there is intelligence. Wisdom differs from intelligence in this, that wisdom is from the light of heaven, and intelligence from the light of the world enlightened by the light of heaven; this is why wisdom is predicated of spiritual goods and truths, and intelligence of natural goods and truths; for spiritual goods and truths are from the light of heaven, because the spiritual mind or the internal mind is in the light of heaven; and natural goods and truths are from the light of the world; but so far as this mind receives the light of heaven through the spiritual mind, so far it is in intelligence. He who supposes that intelligence is from the light of the world only, which is called natural light, is much deceived. Intelligence means seeing from oneself goods and truths, whether civil, moral, or spiritual, while seeing them from another is not intelligence but knowledge (*scientia*). Yet that it may be known how these things are to be understood, see what is said in a preceding article (n. 406[a]), namely, that man has two minds, the one spiritual or internal, the other natural or external, and that the spiritual or internal mind is opened in those who apply the goods and truths of the Word to the life, while in those who do not apply the goods and truths of the Word to the life, that mind is not opened, but only the natural or external mind; such are called natural men, but the former spiritual. To this let it be added, that so far as the spiritual or internal mind is opened, spiritual light, which is the light of heaven, flows in through it from the Lord into the natural or external mind, and enlightens that mind and gives intelligence. The goods and truths that constitute the spiritual or internal mind are meant by “the great ones and the rich,” goods by “the great ones,” and truths by “the rich;” and the goods and

truths that constitute the natural or external mind are meant by "the commanders of thousands and the mighty,"—these goods by "the commanders of thousands," and these truths by "the mighty." This makes clear that these words, in the internal sense, include all things that are in man; for the extinction of all these is treated of in what follows. All things in man as well as all things in the universe have reference to good and truth; it is from these and according to these that man has all wisdom and intelligence. [2.] He who looks only to the sense of the letter cannot see otherwise than that kings and the chief men in their kingdoms are here meant, and that so many are mentioned in order to exalt that sense; but in the Word no least word is meaningless, for the Divine is in all things and in everything of the Word. So these must mean things Divine, which are of heaven and the church, and which are called, in general, celestial and spiritual, and from these the Word is celestial and spiritual Divine. Moreover, the Word was given that by it there may be a conjunction of heaven with the church, that is, of angels of heaven with men of the church (see *Heaven and Hell*, n. 303–310); and such conjunction would not be possible if nothing else were meant by these words than what stands forth in the sense of the letter, namely, that kings of the earth, great ones, the rich, commanders of thousands, and the mighty, also every servant and every freeman, were to hide themselves in caves and in the rocks of the mountains, for these are natural things; but when spiritual things are at the same time understood by these there is conjunction. In no other way could angels be conjoined with men, for angels are spiritual because they are in the spiritual world, and thus both think spiritually and speak spiritually; while men are natural, because they are in the natural world, and thus think naturally and speak naturally. All this is said to make known that "kings of the earth, great ones, the rich, commanders of thousands, and the mighty," signify also things spiritual. That these mean spiritual things, namely, "great ones and the rich" internal goods and truths, and "commanders of thousands and the mighty" external goods and truths, can be seen from their signification where they are mentioned in the Word. [3.] "Great ones" in the Word signify internal goods, which are the goods of the internal or spiritual man, because "great" and "greatness" in the Word are predicated of good, and "many" and "multitude" of truth (see above, n. 336[a], 337). Internal goods are signified by "great ones," because these four, namely, "great ones," "the rich," "commanders of thousands," and "the mighty" signify all

the goods and truths that are in man, thus the goods and truths both of the internal or spiritual man and of the external or natural man, "great ones and the rich" meaning the goods and truths of the internal or spiritual man, and "commanders of thousands and the mighty" the goods and truths of the external or natural man; so it is added, "every servant and every freeman," "servant" signifying the external of man, which is called the natural man, and "freeman" the internal of man, which is called the spiritual man. Like things are signified by "great ones" elsewhere in the Word

(namely, in *Jeremiah* v. 5; in *Nahum* iii. 10; and in *Jonah* iii. 7).

That "the rich" signify internal truths, which are spiritual truths, or those who are in such truths, is evident from what has been shown above (n. 118, 236). That "commanders of thousands" signify external goods, which are goods of the natural man, has also been shown above (n. 336); it is therefore unnecessary to say more respecting these. That "the mighty" signify external truths, or truths of the natural man, is evident from many passages in the Word, where "the mighty" and "the strong," likewise "power" and "strength" are mentioned; this is because truths from good, and indeed truths that are in the natural man, have all power. Truths from good are what have all power, because good does not act of itself, but by truths, for good forms itself into truths, and clothes itself with them, as the soul does with a body, and so acts; it acts by truths in the natural man, because there all interior things are together, and in their fulness. (That truths from good, or good by means of truths, has all power may be seen above, n. 209, 333; and in *Heaven and Hell*, n. 231, 232, 539; and that all power is in outmosts, because the Divine is there in its fulness, above, n. 346; and *A.C.*, n. 9836, 10044). From all this it can be seen that "the mighty" mean external truths, or truths of the natural man.

409[a]. "*And every servant, and every freeman,*" signifies *the natural man and the spiritual man*.—This is evident from the signification of "servant," as meaning the natural man (of which presently); and from the signification of "freeman," as meaning the spiritual man. The spiritual man is meant by "freeman" and the natural man by "servant" because the spiritual man is led by the Lord from heaven, and to be led by the Lord is freedom; while the natural man obeys and serves the spiritual, for it executes what the spiritual man wills and thinks. "Servant" is mentioned in many passages in the Word; and one who does

not know that in these “servant” means what is serviceable to and effective of the things the spiritual man wills and thinks, might suppose that “servant” there means one who is in servitude, that is, might understand it in its ordinary sense, but it will be plain from the passages in the Word that will presently be cited that it means what is serviceable and effective. When “servant” is mentioned in the Word in this sense, the natural man is meant by it, which is “a servant” in the same sense as the body is a servant to its soul. As what is serviceable and effective is meant by “servant,” so “servant” is predicated not only of the natural man in its relation to the spiritual, but also of men who perform service for others and of angels who execute God’s commands, yea, of the Lord Himself in respect to His Divine Human when He was in the world; it is also predicated of truths from good, because good acts and produces effects by means of truths, and truths perform the service to good which good wills and loves, and so forth. Moreover, “servant” is predicated of the natural man with regard to obedience and effect, although with the regenerate the natural man is just as free as the spiritual, for they act as one, like principal and instrumental; and yet the natural man, in relation to the spiritual, is called “a servant,” because, as was said, the natural man is serviceable to the spiritual in producing effects. But with those in whom the spiritual man is closed and the natural man only open, the whole man in a general sense is a servant, although in appearance it is like a freeman; for the outer natural man is subservient to evils and falsities which the inner wills and thinks, and is thus led by hell, and to be led by hell is to be wholly a servant, and after death such a man becomes wholly a servant and vile slave in hell; for after death the delights of every one’s life are changed into things that correspond, and the delights of evil are changed into servitude and into loathsome things (see *Heaven and Hell*, n. 485-490). In this sense also “servant” is mentioned in the Word. But here it shall be shown especially that “servant” means what is serviceable and effective, and this in every respect.

[b.] [2.] That “servant” means what is serviceable and effective is plainly evident from this, that the Lord in relation to His Divine Human is called “servant” and “minister,” as in the following passages. In *Isaiah*:

“Behold My servant, on whom I lean, My chosen, in whom My soul is well pleased; I have given My spirit upon Him [; He shall bring forth judgment to the nations]. . . . Who is blind but My serv-

ant? or deaf as My angel that I send? Who is blind as He that is complete, and blind as My servant?" (xlii. 1, 19.)

This is said of the Lord, who is treated of in the whole of this chapter, and the Lord in respect to His Divine Human is here called "a servant," because He served His Father by doing His will, as He frequently declares; and this means that He reduced to order all things in the spiritual world, and at the same time taught men the way to heaven. Therefore by "My servant on whom I lean," and by "My chosen, in whom My soul is well pleased," the Divine Human is meant; and this is called "a servant" in respect to Divine truth by which it produced effects, and "chosen" in respect to Divine good. That it was by means of the Divine truth which belonged to Him that the Lord produced effects is meant by "I have given My spirit upon Him, He shall bring forth judgment to the nations," "the Spirit of Jehovah" meaning Divine truth, and "to bring forth judgment to the nations" meaning to instruct. He is called "blind" and "deaf" because He is as if He did not see and perceive the sins of men, for He leads men gently, bending and not breaking, thus leading away from evils, and leading to good; therefore He does not chastise or punish, like one that saw and perceived. This is meant by "Who is blind but My servant? or deaf as My angel?" He is called "blind" and hence "a servant" from the Divine truth, and "deaf" and hence "an angel" from the Divine good for "blindness" has reference to understanding and thus to perception, and "deafness" to perception and thus to the will; so it is here meant that He as it were sees not, although He possesses the Divine truth from which He understands all things, and that He wills not according to what He perceives, although He has Divine good, from which He is able to effect all things. [3.] In the same,

"He shall see of the labor of His soul, He shall be satisfied; by His knowledge My just servant shall justify many, in that He hath borne their iniquities" (liii. 11).

This, too, is said of the Lord, of whom the whole chapter evidently treats, and indeed of His Divine Human. His combats with the hells and His subjugation of them are signified by "the labor of His soul," and "He hath borne their iniquities," "bearing their iniquities" means not that He transferred them unto Himself, but that He admitted into Himself evils from the hells that He might subdue them; this is what is meant by "bearing iniquities." The consequent salvation of those who are in spiritual faith, which is

the faith of charity, is meant by the words, “by His knowledge My just servant shall justify many,” “knowledge” signifying Divine truth, and thus Divine wisdom and intelligence, and “many” signifying all who receive; for “many” in the Word is predicated of truths, and “great” of good, therefore “many” means all who are in truths from good from the Lord. It is said that “He shall justify” these, because “to justify” signifies to save by Divine good, and from Divine good He is called “just.” Because the Lord accomplished and effected these things by His Divine Human, He is called “the servant of Jehovah.” This makes clear that Jehovah calls His Divine Human “His servant,” because of its serving and effecting. [4.] In the same,

“Behold My servant shall act prudently, He shall be raised up and exalted and be greatly lifted up” (lii. 13).

This, too, is said of the Lord, whose Divine Human is called “a servant,” for the same reason as was mentioned just above; the glorification of His Human is meant by “He shall be raised up, exalted, and greatly lifted up.” In the same,

“Ye are My witnesses,....and My servant whom I have chosen; that ye may know and believe Me” (xliii. 10).

Here, too, “servant” means the Lord in respect to His Divine Human. That the Lord Himself calls Himself “a minister” from serving, is clear in the Gospels:

“Whosoever will become great among you must be your minister, and whosoever will be first must be your servant, as the Son of man came not to be ministered unto but to minister” (*Matt.* xx. 25-28, *Mark* x. 42-44; *Luke* xxii. 27).

This may be seen explained in *Heaven and Hell* (n. 218). And in *Luke*:

“Blessed are the servants whom the Lord when He cometh shall find watching; verily I say unto you, that He will gird Himself, and make them to sit down to meat, and drawing near He will minister to them” (xii. 37).

[c.] [5.] Since “David” in the Word means the Lord in respect to Divine truth, and Divine truth serves, so David, where the Lord is meant by him, is in many places called “a servant;” as in *Ezekiel*:

“I Jehovah will be their God, and My servant David a prince in the midst of them” (xxxiv. 24).

In the same,

“My servant David shall be king over them, that they all may have one shepherd” (xxxvii. 24).

This was said of David after his times, when he was never again to be raised up to be a prince in the midst of them, or a king over them. In *Isaiah* :

“For I will defend this city to preserve it for Mine own sake, and for My servant David’s sake” (xxxvii. 35).

In David :

“I have made a covenant with My chosen, I have sworn to David My servant, even to eternity will I establish thy seed. . . . I have found David My servant ; with the oil of My holiness have I anointed him” (*Psalms* lxxxix. 3, 4, 20).

The whole of this psalm treats of the Lord, who is here meant by “David.” In the same,

“He chose David His servant ; . . . from following the ewes giving suck He brought him to feed Jacob His people, and Israel His inheritance ; and he fed them in the integrity of his heart, and guided them by the skilfulness of his hands” (*Psalms* lxxviii. 70-72) ;

and elsewhere. That the Lord in respect to Divine truth is meant by “David” in the Word, may be seen above (n. 205), and in the passages there cited. The Lord is also called “a servant” in the Word where He is meant by “Israel.” As in *Isaiah* :

“Thou art My servant, O Israel, in whom I will be made glorious. . . . It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to lead back the preserved of Israel ; but I have given thee for a light to the nations, that thou mayest be My salvation unto the end of the earth” (xlix. 3, 6).

(That in the highest sense the Lord is meant by “Israel,” see *A.C.*, n. 4286 ; and that “the Stone of Israel” means the Lord in respect to Divine truth, n. 6426.) [6.] Since the Lord in respect to Divine truth is called in the Word “a servant” from serving, so those who are in Divine truth from the Lord and are thereby serviceable to others are there called “servants,” as the prophets are in these passages. In *Jeremiah* :

“Jehovah hath sent unto you all His servants the prophets” (xxv. 4).

In *Amos* :

“He hath revealed His secret unto His servants the prophets” (iii. 7).

In *Daniel* :

“He hath set [His laws] before you by the hand of His servants the prophets” (ix. 10).

So, too,

Moses is called “The servant of Jehovah” (*Mal.* iv. 4).
And also Isaiah, in his prophecy ([*Isa.*] xx. 3 ; l. 10).

For “prophets” in the Word signify the doctrine of Divine truth, thus Divine truth in respect to doctrine (see *A.C.*, n. 2534, 7269). So again, David calls himself “a servant of Jehovah;” as in the following passages:

“I delight in Thy statutes; I do not forget Thy word. [Reward Thy servant.] . . . Thy servant doth meditate in Thy statutes. . . . Thou hast dealt well with Thy servant, O Jehovah, according to Thy word. . . . Deal with Thy servant according to Thy mercy, and teach me Thy statutes. I am Thy servant, cause me to be instructed, that I may know Thy testimonies. . . . Make Thy faces to shine upon Thy servant, and teach Me Thy statutes. . . . I have gone astray like a lost sheep; seek Thy servant” (*Psalms* cxix. 16, 17, 23, 65, 124, 125, 135, 176).

In the same,

“Guard my soul, for I am holy; . . . save Thy servant, for I trust in Thee. . . . Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up My soul. . . . Give strength unto Thy servant, and save the son of Thy handmaid” (*Psalms* lxxxvi. 2, 4, 16;)

(And elsewhere, as *Psalms* xxvii. 9; xxxi. 16; xxxv. 27; cxvi. 16; *Luke* i. 69).

Since the Lord in respect to Divine truth is meant by “David” in the above cited passages, and thus “David,” the same as the prophets, means Divine truth, so “servant” in these passages means in the spiritual sense, what is serviceable. One who is ignorant of the spiritual sense of the Word might believe that David and others also who are spoken of in the Word, called themselves “servants,” for the reason that all are servants of God; but wherever “servants” are mentioned in the Word, what is serviceable and effective is meant in the spiritual sense. For this reason, too,

‘Nebuchadnezzar king of Babylon is called “the servant of Jehovah” (*Jer.* xxv. 9; xliii. 10).

But in a particular sense, “servant” and “servants” in the Word mean those who receive Divine truth and who teach it, since Divine truth is what serves, and by means of it Divine good produces effects. For this reason “servants” and “chosen” are frequently mentioned together, “servants” meaning those who receive Divine truth and who teach, and “chosen” those who receive Divine good and who lead; as in *Isaiah*:

“I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; that My chosen may possess it, and My servants may dwell there” (lxv. 9).

In the same,

“Thou, Israel, art My servant, and Jacob, whom I have chosen” (xli. 8).

In the same,

"Hear, O Jacob, My servant ; Israel, whom I have chosen. . . . Fear not, O Jacob, My servant, and thou Jeshurun, whom I have chosen" (xliv. 1, 2).

(That those are called "chosen" who are in a life of charity, see *A.C.*, n. 3755 near the end, 3900.)

[*d.*] [7.] Now as "servants" have reference in the Word to what is serviceable and effective, consequently to such as serve and produce effects, so the natural man is called "a servant," since this serves the spiritual in effecting what it wills ; and for this reason the spiritual man is called "a freeman" and "master." This, too, is meant by "servant" and "master" in *Luke* :

"No servant can serve two masters ; for either he will hate the one and love the other, or else he will prefer the one and despise the other. Ye cannot serve God and mammon" (xvi. 13).

This must be understood as referring, not to servants in the world, for such can serve two masters, and yet not hate and despise one of them, but to servants in a spiritual sense, who are such as desire to love the Lord and themselves equally, or heaven and the world equally. These are like those who wish to look with one eye upwards, and with the other downwards, that is, with one eye to heaven, and with the other to hell, and thus to hang between the two ; and yet there must be a predominance of one of these loves over the other ; and where there is a predominance, that which opposes will be hated and despised when it offers opposition. For the love of self and of the world is the opposite of love to the Lord and love towards the neighbor. For this reason, those who are in the heavenly love would rather die or be deprived of honors and wealth in the world than be drawn away by them from the Lord and from heaven ; for this they regard as the all, because it is eternal, but the former as relatively nothing, because it comes to an end with life in the world. On the other hand, those who love themselves and the world above all things, regard the Lord and heaven as relatively of no account, and even deny them, and when they see that they are opposed to self and the world they hate them ; this becomes clearly manifest with all such in the other life. With those who love the Lord and heaven above all things, the internal or spiritual man is open, and the external or natural man serves it ; then the latter is a servant because it serves, and the former is a master because it exercises its will ; but with those who love themselves and the world above all things, the internal or spiritual man is closed, and the external or natural man is open ; and when the latter is open and the former closed, the man loves the one master, namely, himself and the world, and hates the

other, the Lord and heaven. To this I am able to bear witness from experience; for all who have lived for self and the world, and not, as they ought, for God and heaven, in the other life hate the Lord and persecute those who are His, however in the world they may have talked about heaven and about the Lord. From this it can be seen how impossible it is to serve two masters. That these words of the Lord must be understood spiritually is clear from the Lord's own words, for He says, "Ye cannot serve God and mammon." [8.] In *Matthew*:

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (x. 24, 25).

This in the most general sense means that man must not compare himself to the Lord, and that it is sufficient for him that all that he has he has from the Lord, and then the disciple is as the Master, and the servant as the Lord, for then the Lord is in him, and causes him to will good and to think truth. The term "disciple" is used in reference to good and "servant" in reference to truth. It is the same in a particular sense, namely, with each individual who is led by the Lord, the external or natural man in him is "a disciple" and "a servant," and the internal and spiritual man is "a master" and "a lord." When the external or natural man serves the internal or spiritual in obeying and carrying into effect, then it is "as its master" and "as its lord," for they act as one, as is said of the principal cause and the instrumental, that they act as one cause. This particular sense coincides with the most general in this, that when the spiritual and natural man act as one, the Lord Himself acts, for the spiritual man does nothing by itself, but what it does it does solely from the Lord; so far, indeed, as the spiritual man has been opened (for this opens into heaven), so far man acts not by himself but from the Lord; this spiritual man is the spiritual man in its proper sense. [9.] In *John*:

"Ye shall know the truth; the truth maketh you free." The Jews "answered, We are Abraham's seed, and have never yet been in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, every one that committeth sin is a servant of sin. The servant abideth not in the house forever; the son abideth for ever. If the son therefore make you free ye shall be free indeed" (viii. 32-36).

This means that to be led by the Lord is freedom, and to be led by hell is slavery. "The truth that makes free" means Divine truth which is from the Lord, for he who receives this in doctrine and in life is free, because he is made spiritual and is led by the Lord;

therefore it is added, "the son abideth in the house for ever ; if the son therefore make you free ye shall be free indeed," "son" meaning the Lord, and also truth (see above, n. 63, 151, 166), and "to abide in the house" meaning to abide in heaven. That to be led by hell is slavery is taught by these words, "every one that committeth sin is a servant of sin," "sin" is hell because it is from hell. [10.] That to receive Divine truth from the Lord in doctrine and in life is to be free the Lord teaches also in *John* :

"Ye are My friends if ye do whatsoever I command you. No longer do I call you servants ; for the servant knoweth not what his Lord doeth ; I rather call you friends, for all things that I have heard from My Father I have made known unto you. Ye have not chosen Me, but I have chosen you and appointed you that ye may go and bring forth fruit, and that your fruit may abide" (xv. 14-16).

"Friends" here mean the free, "friends" being contrasted with "servants." That those who receive the Divine truth in doctrine and life from the Lord are not "servants," but are "friends" or freemen, is taught by these words, "if ye do whatsoever I command you, no longer do I call you servants, but friends;" likewise by these words, "all things that I have heard from My Father I have made known unto you, that ye may go and bring forth fruit ;" "to command" and "to make known" pertain to doctrine, and "to bring forth fruit" pertains to life. That these are from the Lord is thus taught, "ye have not chosen Me, but I have chosen you and appointed you." Nearly the same was represented by the Hebrew servants who were sent away free in the seventh year and in the year of Jubilee

(who are treated of in *Exodus* xxi. 2, 3 ; *Levit.* xxv. 39-41 ; *Deut.* xv. 12 et seq. ; *Jeremiah* xxxiv. 9 et seq.).

(Concerning these see *A.C.*, n. 8973-9005.) From what has been thus far set forth it can be seen that those are called "servants" in the Word who serve and bring into effect, and that therefore "servant" means the natural man, because this serves its spiritual man by bringing into effect what it wills and thinks ; also that those are called "freemen" who act from a love for truth and good, thus who act from the Lord, from whom is the love for truth and good. Moreover, "servants" in the Word mean also those who are led by self and the world, and thus by evils and falsities, consequently who are led by the natural man and not at the same time by the spiritual. But respecting these servants, the Lord willing, it shall be told elsewhere.

410[11]. "*Hid themselves in caves and in the rocks of the mountains*" signifies *truths and goods destroyed by evils of life*

and falsities therefrom.—This is evident from the signification of “hiding themselves,” as meaning that they were destroyed, namely, internal and external goods and truths, or those in the natural and in the spiritual man, which are signified by “kings of the earth,” “the great ones,” “the rich,” “the commanders of thousands,” “the mighty,” and by “every servant and every freeman,” as has been shown above. From this it follows that “they hid themselves” signifies that these were destroyed, the things destroyed being also in a hidden place. It is evident also from the signification of “caves,” as meaning evils of life (of which presently); and from the signification of “rocks of the mountains,” as meaning falsities therefrom; for “rocks” signify truths of faith, and in the contrary sense falsities of faith, here falsities from evils, for “mountains” signify evils springing from the loves of self and of the world (as was shown just above, n. 405[*g-i*]). But on the signification of “rocks” see in the article immediately following; here the signification of “caves” will be treated of. [2.] It was said above that in the spiritual world there are mountains, hills, rocks, valleys, and lands, as on our globe, and that angels and spirits dwell on them; but yet in the spiritual world they have a different appearance; upon the mountains those dwell who are in the greatest light, below these on the same mountain those dwell who are in less light, and beneath these those who are in still less, and in the lowest parts those dwell who are in darkness and thick darkness as compared to the light the higher ones have; accordingly the heavens are in the higher part of the mountains, and the hells are in the lowest parts, thus the expanses of the mountains succeed each other as strata. This is so in order that the lower may be governed by the Lord through the higher; for the Lord flows in immediately from Himself into all things of the spiritual world, and mediately through the higher heavens into the lower, and through these into the hells. The reason for this arrangement is that all may be held in connection by influx; such a coördinate and subordinate arrangement exists through the whole spiritual world. Into the hells, which are under the mountains and in the rocks, entrances lie open either in the lowest parts of their sides or through caverns from the valleys; and the entrances in the lower parts of the sides appear like entrances into caves frequented by wild beasts, altogether dark; these are opened when infernal spirits are let in, but are shut when they have been let in. These entrances are called in the Word “the gates of hell.” But among the rocks these entrances appear like clefts in a cliff, and in some places like holes of different sizes. The darkness in these

gates or doors appears densely dark to good spirits and angels, but luminous to evil spirits ; the reason is that there is no light of heaven there, but a fatuous *lumen*, which is natural *lumen* apart from the spiritual. The light of those there is not like the light (*luminosum*) of the world in the day-time, but like nocturnal light which is suitable for owls, moles, birds of night, and bats, which see nothing in the light of day, and therefore the light of day is thick darkness to them, while the darkness of the night is their light. The sight of those there is such because it is formed of falsities and evils, which in themselves are darkness and thick darkness ; for this reason "darkness" in the Word signifies falsities of every kind, and "thick darkness" the falsities of evil. From this it can be seen what is signified by "they hid themselves in caves," that is, in evils of life, the goods in them having been destroyed. Evils of life are signified by "caves" for the same reason that "mountains" signify goods of life, namely, because those who are in them are such ; for the spiritual sense is concerned solely with evils or with goods regarded apart from places and persons, that is, with the kind of evils or goods in the places and in the persons, as has also been frequently said above.

[b.] [3.] From this it can be seen what is signified in the Word by "caves," "caverns," "hollows," "holes," "clefts," and "chinks of rocks and mountains," in the following passages. In *Isaiah* :

"Enter into the rock, and hide thee in the dust, for fear of Jehovah and for the glory of His majesty. . . . For there shall be a day of Jehovah of hosts upon every one that is proud and lofty, and upon every one that is lifted up, and that is brought low ; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all images of desire ; that the pride of man (*hominis*) may be bowed down, and the loftiness of men (*virorum*) be brought low, and Jehovah alone be exalted in that day. And the idols shall go away into smoke. And they shall enter into the caves of the rocks, and into the clefts of the dust, for fear of Jehovah and for the glory of His majesty when He shall arise to terrify the earth. In that day a man shall cast away his idols of silver and his idols of gold which they made for themselves, to bow down to the moles and to the bats, to go into the rents of the rocks and into the clefts of the cliffs" (ii. 10-21).

No one can understand all these things except from the internal sense, and unless he knows what the appearance of things is in the spiritual world ; for without the internal sense who can know what is meant by "there shall be a day of Jehovah upon the cedars of Lebanon and the oaks of Bashan, upon mountains and hills, upon the tower and the fenced wall, upon the ships of Tarshish

and the images of desire ;” and what is meant by “bowing down to moles and bats?” And unless the appearance of things in the spiritual world is known, who can know what is meant by “their entering into the rock and hiding themselves in the dust,” “entering into the caves of the rocks and into the clefts of the dust,” also “into the rents of the rocks and the clefts of the cliffs?” But from the internal sense it is known that all these things describe the state of those who are in the love of self and of the world, and thus in evils and falsities at the time of the last judgment. It is therefore said “there shall be a day of Jehovah upon every one that is proud and lofty, and upon every one that is lifted up and that is brought low,” “day of Jehovah” meaning the last judgment, “every one that is proud and lofty” meaning those who are in the love of self and the world, and “every one that is lifted up and that is brought low” meaning those who are in the love of self-intelligence. This is further described by “there shall be a day of Jehovah upon all the cedars that are high and lifted up, and upon all the oaks of Bashan, upon all the high mountains and hills that are lifted up, upon every high tower and fenced wall, and upon all the ships of Tarshish and the images of desire,” “cedars of Lebanon” and “oaks of Bashan” signify the pride of self-intelligence, “cedars of Lebanon,” interior pride, and “oaks of Bashan” exterior pride ; “mountains and hills” signify the loves of self and of the world, and the evils and falsities springing from them (as was shown above, n. 405[*g-i*]) ; “tower” and “wall” signify falsities of doctrine confirmed, “ships of Tarshish” and “images of desire” signify knowledges and perceptions of falsity from evil ; their worship from evils and falsities is signified by “the idols which they made for themselves, to bow down to the moles and the bats ;” worship from such things as are from self-intelligence is signified by “idols which they made for themselves to bow down unto ;” evils and falsities of doctrine from which such worship springs are signified by “moles and bats,” because these have sight in the dark and shun the light ; judgment upon such is described by “they shall enter into the caves of the rocks and into the clefts of the dust,” also “into the rents of the rocks and into the clefts of the cliffs,” “to enter into the caves of the rocks and into the clefts of the dust” signifies the damnation of those who are in evils and falsities from the loves of self and of the world, and from the pride of self-intelligence ; for the hells of such appear as caves in rocks, and the entrances into them as rents in rocks and clefts in cliffs, “rocks” and “cliffs” signifying falsities of faith and doctrine, and “dust” signifying what is damned. [4.] In *Jeremiah* :

“Thy terror hath deceived thee, the pride of thine heart, O thou that dwellest in the holes of the rocks, that holdest the height of the hill; if thou shouldst make thy nest as high as the eagle, thence would I cast thee down” (xlix. 16).

This is said of Esau and Edom; and “Esau” here signifies the love of self and evil therefrom destroying the church, and “Edom” the pride of self-intelligence and falsity therefrom destroying the church. That the love of self and such pride are meant is evident from its being said “the pride of thine heart hath deceived thee; if thou shouldst make thy nest as high as the eagle, thence would I cast thee down.” Those who are in falsities from self-intelligence dwell in rocks below, and the ways of approach to them appear like holes therein. These have been seen by me. Within, however, there are rooms hollowed out and arched chambers where they sit in their fantasies. But before they are cast into these they are seen on the tops of mountains and hills, for they raise themselves into high places by fantasies, and as they are not in truths they think they are there bodily, and yet bodily they are in the caves of the rocks; this, therefore, is what is meant by “dwelling in the holes of the rocks, and holding the height of the hill.” This makes clear the nature of the Word, namely, that in many places it conforms to the aspects and appearances in the spiritual world, which are unknown to man but known to spirits and angels; from which it is evident that the Word is written for them also. [5.] In *Obadiah*:

“The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, in the height of thy seat; that saith in his heart, Who shall bring me down to the ground? Though thou shalt mount on high like the eagle, and though thou set thy nest among the stars, I will bring thee down from thence” (verses 3, 4).

This, too, is said of Edom, who signifies here the pride of learning which is from self-intelligence, and falsity therefrom destroying the church. As almost the same things are said here as above, so the signification is the same; “clefts of the rock” signify falsities of faith and of doctrine, because those dwell there who are in such falsities; these are compared to an eagle because the eagle from its lofty flights signifies the pride of self-intelligence; so, too, “a nest for habitation” is mentioned, and “to set it among the stars” signifies in the heights where those dwell who are in knowledges of truth, for knowledges of truth are signified by “stars.” In *Job*:

“To dwell in the clefts of the valleys, in the holes of the earth, and in the rocks” (xxx. 6).

Here too, “clefts of the valleys,” “holes of the earth,” and “rocks” signify falsities of evil, for falsities of evil are here treated of.

[c.] [6.] In *Isaiah*:

“It shall come to pass in that day, Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; which shall come and shall rest, all of them, in the rivers of desolations, and in the clefts of the rocks, and in all thickets, and in all courses” (vii. 18, 19).

This describes the church laid waste by knowledges (*scientifica*) falsely applied, and by reasonings therefrom, by which the very knowledges of truth from the Word are perverted; “the fly that is in the uttermost part of the rivers of Egypt” signifies falsity in the outermosts of the natural man; the outermosts of the natural man are what are called sense things, for the natural man is inner, middle, and outer; the inner communicates with the spiritual man through the rational, the outer with the world through the bodily senses, and the middle conjoins the two. The outer is what is called the sensual, because it depends upon the bodily senses, and draws therefrom what belongs to it. The falsities that are in this and from it are signified by “the flies in the uttermost part of the rivers of Egypt.” But “the bee in the land of Assyria” signifies false reasonings therefrom, for “Assyria” signifies the rational, and “Egypt” the knowing faculty of the natural man; and because the rational derives all it has from the knowledges (*scientifica*) of the natural man, its reasonings are signified by “bees,” for as bees suck out and derive their store from flowers, so the rational does from the knowledges (*scientifica*) of the natural man. Here, however, “bees” signify false reasonings, because the rational gathers what belongs to it from knowledges (*scientifica*) falsely applied. It is from correspondences that these are likened to flies and bees; for in the spiritual world flying things of various kinds appear, but they are appearances from the ideas of the thoughts of spirits, and the noxious flying things among them are flies and bees of such a kind. “The flies in the uttermost part of the rivers of Egypt” have their correspondence from their springing out of the filth of rivers. It is said “which shall come and shall rest in the rivers of desolations and in the clefts of the rocks,” which signifies that falsities from knowledges (*scientifica*) and from reasonings therefrom have their seat where there are no truths, and where there is a faith of falsity, “rivers of desolations” meaning where there are no truths, and “clefts of the rocks” where there is a faith of falsity; “on all thickets and in all courses” signifies that knowledges and perceptions of truth are falsified by such things, “thickets” meaning knowledges of truth, and “courses” perceptions, and these are falsified by the above-mentioned falsities when they flow in. No

one can see and know that these arcana are contained in these words except from the internal sense, and also from the spiritual world. [7.] In the same,

“The palace shall be a desert, the multitude of the city forsaken, the height and the watch-tower shall be over the caves even for ever, a joy of wild asses and a pasture for flocks” (xxxii. 14).

This describes the total vastation of the church, where there is no longer any good of life or truth of doctrine; yet no one can know what is involved in it unless he is acquainted with the state of things in the spiritual world, and also with the internal sense. The devastation of the whole church is meant by “the palace shall be a desert, and the multitude of the city forsaken,” “palace” signifying the whole church in respect to truths from good, and “desert” where there is no good because there is no truth; therefore “the palace shall be a desert” signifies the church devastated. “The multitude of the city” signifies all truths of doctrine, for “city” means doctrine, and “multitude” is predicated of truths, which are said to be “forsaken” when they cease to be. “The height and the watch-tower shall be over the caves even for ever” signifies that a church shall no longer exist with them, because there is nothing but evil of life and falsity of doctrine, “caves” signifying such things because such persons dwell in caves, as was said above; and because such persons dwell in deep places in the spiritual world, and are covered over by heights and watch-towers, thus hidden from those who abide on the lands there, so it is said not only that “the height and the watch-tower shall be over the caves,” but also that they shall be “a joy of wild asses and a pasture for flocks.” Moreover, in that world there are many hells in deep places wholly hidden by the lands, rocks, and hills above, or by heights and watch-towers, where there is grass like a pasture for flocks; for which reason these hells are unknown to those who dwell there upon the land. “A joy of wild asses” signifies also an affection or love for falsities, and “a pasture for flocks” the nourishing of evils by falsities; and both of these signify the devastation of truth by falsities. From all this it can be seen what an arcanum lies hid in these words. [8.] In *Jeremiah*:

“Is this house, upon which My name is named, become a den of robbers?” (vii. 11.)

“Den of robbers” signifies evil of life from falsities of doctrine; and “the house upon which My name is named” signifies the church where there is worship from goods of life by truths of doctrine, “house” meaning the church, and “name of Jehovah”

everything by which he is worshipped, thus good and truth,—truth of doctrine and good of life. The church where there is evil of life from falsities of doctrine is called “a den of robbers” because “den” signifies that evil, and those are called “robbers” who steal truths from the Word and pervert them, and apply them to falsities and evils, and thus extinguish them. All this makes clear what is meant by the Lord’s words in the Gospels :

“It is written, My house shall be called a house of prayers ; but ye have made it a den of robbers” (*Matt.* xxi. 13 ; *Mark* xi. 17 ; *Luke* xix. 46).

“House” here, in the most general sense, signifies the church ; and because worship was performed in the temple at Jerusalem, it is called “a house of prayers.” (That the temple signifies the church, see *A.C.*, n. 3720 ; that “prayers” signify worship, see above, n. 325 ; that “to be called” has the same signification as “to name My name upon them,” above, see *A.C.*, n. 3421.) [9.] In *Isaiah* :

“The suckling shall play on the hole of the adder, and the weaned child shall put his hand on the basilisk’s den” (xi. 8).

Neither can this be understood unless it is known, from the things that appear in the spiritual world, what is meant by “the hole of the adder” and by “the basilisk’s den.” It was said above that the entrances to the hells appear like holes in the rocks and gaps opening into caves, such as wild beasts in the forests have ; those who dwell in these, when they are looked at in the light of heaven appear like monsters of various kinds and like wild beasts. Those who are in the hells where those dwell who act craftily against innocence appear like adders, and those who act craftily against the good of love appear like basilisks ; and as “suckling” or “sucking infant” signifies the good of innocence it is said “the suckling shall play on the hole of the adder ;” and as “a weaned child,” or an infant that has stopped sucking, signifies good of love, it is said, “and the weaned child shall put his hand on the basilisk’s den,” and this signifies that those who are in the good of innocence and in the good of love to the Lord have no fear whatever of evils and falsities which are from hell, because they are protected by the Lord. (That “infants,” in the Word, and also “sucklings,” signify the good of innocence, see *A.C.*, n. 430, 3183 ; and what “adders” and other poisonous serpents signify, n. 9013.) [10.] In *Jeremiah* :

“Take the girdle that thou hast bought for thyself, which is upon thy loins, and arise and go to Euphrates, and hide it in a hole of the rock.” This he did ; and afterwards at the end of many days he went there and took it again, “and behold the girdle was marred and was profitable for nothing” (xiii. 4-7).

This represented the character of the Jewish church, namely, that it was destitute of all good of life and truth of doctrine. For "the girdle" upon the loins of the prophet signified the conjunction of the Lord with the church by means of the Word; "Euphrates" signifies everything of the church in respect to good, here in respect to evil; and "rock" everything of the church in respect to truth, here in respect to falsity, for it is said "a hole of the rock." That "the girdle was marred so as to be profitable for nothing" signified that there was no conjunction whatever of the church with the Lord, consequently that there was no church. [II.] "Cave" has the same significance in the histories of the Word as in the prophesies of the Word; for the histories of the Word, the same as the prophesies of the Word, contain an internal sense. Thus it is related of Lot, that after the burning of Sodom and Gomorrah

He dwelt in a cave of the mountain with his two daughters, who made him drunk and lay with him; whence were born Moab and Ammon (*Gen.* xix. 30-33).

The representation and signification of this occurrence is the same as that of Moab and Ammon in the Word, for "Moab" signifies the adulteration of the good of the church, and "Ammon" the falsification of the truth of the church (see *A.C.*, n. 2468, 8315); and "adulteries" and "whoredoms" signify in general adulterations of good and falsifications of truth (see above, n. 141, 161); and the various kinds of adulteries and whoredoms (such as are enumerated in *Leviticus* xviii. 6-30), signify various kinds of adulterations and falsifications of good and truth; and this is why Lot is here called a dweller "in a cave;" such an abomination being signified here by "cave of the mountain." In the *Book of Judges* it is said

That the sons of Israel did evil in the eyes of Jehovah, and therefore were delivered into the hand of Midian; and because of Midian they made for themselves caves in the mountains and dens and strongholds (*vi.* 1, 2).

The "evil" which the sons of Israel did means the perversion of good and truth, as can be seen from what follows there, and also from the signification of "Midian" (see *A.C.*, n. 3242), on account of whom they made for themselves caves in the mountains, and dens; for the sons of Israel were possessed by the evil signified by "Midian," "because of Midian" signifying on account of that evil. It was the same when the sons of Israel fled on account of the Philistines (*1 Samuel* xiii. 6).

411[a]. [*Verse 16.*] “*And they said to the mountains and to the rocks, Fall on us,*” signifies *to be covered over by evils and by falsities therefrom.*—This is evident from the signification of “mountains,” as meaning the evils that flow from the loves of self and of the world (of which above, n. 405[*g-i*]); also from the signification of “rocks,” as meaning falsities from evil (of which below); also from the signification of “fall on us,” as meaning to be covered by them. These things, too, must be illustrated by such things as occur in the spiritual world when there is a final judgment; for they are said respecting the last judgment, as is evident from the following verse, where it is said, “for the great day of His anger is come, and who is able to stand?” that “day” meaning the time and state of the last judgment. The state of the wicked then is such that from the mountains and rocks upon which they have made their habitations they cast themselves down into the hells, more or less deeply according to the atrocity of their evils and falsities; and this they themselves do, because they cannot endure Divine good and Divine truth, the higher heavens then being opened, from which the light of heaven flows in, which is Divine truth united to Divine good, by which light their pretended goods and truths are constricted, and these being constricted their evils and falsities are loosened; and as evils and falsities cannot endure the light of heaven, for they are pained and tortured by it, these spirits cast themselves from the mountains and rocks into the hells, more or less deeply according to the quality of their evil and falsity; some into gaps and caves, and some into holes and among rocks, which then stand open before them; but as soon as they have cast themselves in, the openings are closed up. In this way the casting out of evil spirits from the mountains and hills which they have occupied is effected (see above, n. 391[a], 392[a], 394); and when they are in the caves and among the rocks the pains and torments they suffered from the influx of the light of heaven cease; for they find rest in their evils and in the falsities therefrom, because these had been their delights; for the delights of his life remain with every one after death, and the delights of life are the delights of their loves, for every delight of life is from love. [2.] From this the signification of their “calling to the mountains and the rocks to fall on them” can be seen; likewise what is signified in *Hosea*:

“They shall say to the mountains, Cover us, and to the hills, Fall on us” (x. 8).

And in *Luke*:

"Then shall they begin to say to the mountains, Fall on us, and to the hills, Hide us" (xxiii. 30).

This, too, treats of the final judgment. The light of heaven, which is Divine truth united to Divine good, by the influx and presence of which the evil who cast themselves down are pained and tormented, is meant by the words immediately following in this verse: "Hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb." It is said "anger of the Lamb" because they are in torment; but their torment is not from that, but from the evils of their loves and from the falsities of their faith; and because these evils and falsities have formed all the interiors of their mind (for each one's mind is formed by his love and its faith, even so as to be a likeness of these in form), and because the interiors of the mind of those who are in evils and in falsities therefrom are turned away in a contrary direction, or to a quarter opposite to Divine goods and truths, therefore when Divine truth flows in and endeavors to reverse the action of the interiors of their mind, and thereby to lead them into heaven (for this is what Divine truth going forth from the Lord always does when it flows in), and they are unwilling to abandon the delights of their loves, they suffer pain and torment; but these cease when they come into the hells where like delights or like loves prevail.

[*b.*] [3.] Having shown above (n. 405) what "mountains and hills" signify, it shall now be shown what "rocks" signify, namely, that they signify truth from spiritual good, also the truth and good of faith, but in the contrary sense the falsity of faith. This signification of "rocks" is also from appearances in the spiritual world; for rocks and crags are seen there as mountains and hills are seen, as was shown above, and upon the rocks there those dwell who are in truths from spiritual good, and who are in the truth and good of faith. The difference between the mountains and hills and the rocks and crags is that the former are of soil, and the latter of stone, and "soil" corresponds to and thus signifies good of love, and "stone" corresponds to and thus signifies truth of faith. And as most things in the Word have also a contrary sense, so do "rocks," and in that sense they signify falsity of faith, and this also from correspondence; for those who are in the falsities of faith dwell there within the rocks in caverns. [4.] That "rock" signifies truth from good and truth of faith, and in the highest sense the Lord in respect to these, is evident from the following passages. In *Daniel*:

“Thou wast seeing till that a stone was cut out, not by hands, and it smote the image upon his feet, that were iron and clay. . . . And the stone that smote the image became a great rock and filled the whole earth” (ii. 34, 35).

This was said of the image that Nebuchadnezzar saw in his dream. “The stone that became a great rock” means the Lord, as is evident from the particulars here. But first let the signification of what precedes be told. “The head of the image” which was gold, signifies the Most Ancient church, which was a celestial church, or a church in which good of love to the Lord reigned; this good is signified in the Word by “gold,” and also by “the head.” “The breast” and “the arms” which were silver, signify the Ancient church, which succeeded the Most Ancient, and this church was a spiritual church, or a church in which good of charity towards the neighbor, and truth from that good, reigned. This truth and good are signified by “silver,” and also by “the breast” and “the arms.” “The belly and the thighs which were brass” signify the church that succeeded the Ancient spiritual church and which may be called spiritual-natural; in this church good of faith and truth from that good reigned; this good is signified in the Word by “brass,” and also by “the belly” and “the thighs.” But “the legs and the feet, which were part iron and part clay,” signify the Israelitish and Jewish church, which was an external church without any internal, and which therefore had no good or truth, but truth falsified which in itself is falsity, and good adulterated which in itself is evil; therefore it is said respecting it in this chapter,

“Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cohere one with the other, even as iron doth not mingle with clay” (verse 43).

“Iron” signifies natural truth, and “miry clay” natural good, “the feet and legs” have the same meaning; but here “clay” signifies good adulterated, and “iron” such truth as there is in the external sense of the Word; for “the seed of man” means the Word where there are goods and truths, the adulterations and falsifications of which are described by “iron mixed with clay, which do not cohere one with the other.” (That there have been four churches, one after another, may be seen in the *Doctrine of the New Jerusalem*, n. 247, 248.) “The stone” that smote the image means Divine truth from the Lord; that “it became a great rock and filled the whole earth” signifies that the Lord by Divine truth is to rule over heaven and the church, “earth” here meaning the church

and also heaven; therefore it is added that this kingdom "shall stand for ever" (verse 44), "kingdom" also signifying the church and heaven, for the kingdom of God is in these. That Divine truth is here meant by "stone," and the Lord in respect to Divine truth by "rock," is evident from the signification of "stone" in the Word when predicated of the Lord

(as in *Genesis* xlix. 24; *Psalms* cxviii. 22, 23; *Isaiah* xxviii. 16; *Matt.* xxi. 42, 44; *Mark* xii. 10, 11; *Luke* xx. 17, 18).

Whether you say the Lord or Divine truth it is the same, since all Divine truth is from Him, and thus He is in it; and it is from this that the Lord is called "the Word," for the Word is Divine truth. (That "stone" in the highest sense signifies the Lord in respect to Divine truth, and thus in a lower sense truth from good, see *A.C.*, n. 643, 1298, 3720, 6426, 8609, 10376.)

[c.] [5.] That "rock" signifies the Lord in respect to Divine truth, is plain from

The rock in Horeb from which waters were given to the Israelitish people (*Exod.* xvii. 5, 6);

and that it was commanded

That Moses and Aaron should speak unto the rock, and thus should sanctify Jehovah in the eyes of the sons of Israel; but that Moses smote it with a staff two times, therefore it was declared to Moses and Aaron that they should not bring the people into the land of Canaan (*Num.* xx. 8-13).

It is well known in the church that this "rock" signified the Lord; but it is not known that it had this signification because "rock" in the Word signifies the Divine truth that goes forth from the Lord; this was why Moses and Aaron were commanded to speak to it, and thus to sanctify Jehovah in the eyes of the sons of Israel. Also "the waters" that flowed forth signify Divine truth; and "the people drinking of them" signifies to nourish spiritually, which is done by instructing and teaching. (That "waters" signify truths, see above, n. 71; and that "to drink," and "to be given to drink," signify to be instructed and to be taught, see *A.C.*, n. 3069, 3772, 4017, 4018, 8562, 9412.) The same is signified by "rock" in *Isaiah*:

"They shall not thirst; He will lead them in waste places; He will cause the waters to flow out of the rock for them, when he cleaveth the rock that the waters may flow out" (xlvi. 21).

In David:

"He clave the rocks in the desert, and made them to drink of the great depths; and He brought streams out of the rock; . . . and they remembered that God was their rock, and the most high God their Redeemer" (*Psalms* lxxviii. 15, 16, 20, 35).

In the same,

“He opened the rock that the waters might gush out; they ran in the dry places like a river” (*Psalms* cv. 41).

In the same,

“Before the Lord thou art in travail, O earth, before the God of Jacob who turned the rock into a pool of waters, the flint into a fountain of waters” (*Psalms* cxiv. 7, 8).

That “rock” in these passages signifies the Lord in respect to Divine truth, or what is the same, Divine truth from the Lord, is evident from what has been said above, also from the fact that these two passages in David treat of the redemption and the regeneration of men of the church, and this is effected by means of Divine truth from the Lord. Redemption is treated of in these words, “they remembered that God was their rock, and the most high God their Redeemer;” regeneration in these words, “Before the Lord thou art in travail, O earth,” “to be in travail” when predicated of the church, signifying to be reformed and regenerated. [6.] In *Isaiah*:

“Hearken unto me, ye that follow after righteousness, ye that seek Jehovah; look unto the rock out of which ye were hewn, and to the digging out of the pit out of which ye were digged” (li. 1).

The “rock” means the Lord in respect to Divine truth, and the “pit” signifies the Word, as in other places; “to be hewn out of the rock” and “to be digged out of the pit” signify to be regenerated by Divine truths and Divine goods, thus by truths from good from the Lord; for “stones,” that are cut out of a rock, signify truths from the Lord; and “soil,” that is dug out of a pit, signifies good from the Lord, therefore it is called “the digging out of the pit.” [7.] In *Moses*:

“Ascribe ye greatness unto our God; the rock, whose work is perfect, and all His ways are judgment. . . . He made him to ride on the high places of the earth, and feedeth him with the produce of the fields; He maketh him to suck honey out of the cliff, and oil out out of the flinty rock. . . . The rock that begat thee hast thou given to forgetfulness, and hast forgotten God thy Former. . . . Is it not because their rock hath sold them, and Jehovah hath shut them up? For their rock is not as our rock, neither are our enemies judges” (*Deut.* xxxii. 3, 4, 13, 18, 30, 31).

This is said of the Ancient church, which was a church that was in truths from good; therefore truths from good are described by various things that correspond, as “He made him to ride on the high places of the earth, He fed him with the produce of the fields, He made him to suck honey out of the rock, and oil out of

the flinty rock." Intelligence in the spiritual things of this church is signified by "He made him to ride on the high places of the earth," "to ride" signifying to understand, "the high places of the earth" meaning the spiritual things of the church; spiritual nourishment therefrom is signified by "He fed him with the produce of the fields," "to feed" meaning to nourish, and "produce of the fields" meaning all things of the church. That they had natural good and spiritual good through Divine truth from the Lord is signified by "He made him to suck honey out of the cliff, and oil out of the flinty rock," "honey" meaning natural good, "oil" spiritual good, "cliff" external Divine truth from the Lord which is for the natural man, and "flinty rock" internal Divine truth from the Lord which is for the spiritual man. The Jewish church, which was not in any Divine truth, is next treated of, and respecting this it is said, "the rock that begat thee hast thou given to forgetfulness, and hast forgotten God thy Former," which signifies that the Lord, and thus Divine truth, by which the church is reformed, were rejected, "rock" meaning the Lord in respect to Divine truth, and "that begat thee," and "God the Former" signifying to be reformed by the Lord by means of Divine truth. That they were wholly deprived of truth and good is signified by "their rock hath sold them, and Jehovah hath shut them up," "rock" having reference to truth, and "Jehovah" to good; "to sell" and "to shut up" means to be deprived of. That they would be in falsity from evil is signified by "their rock is not as our rock, neither are our enemies judges," "their rock" meaning falsity, "our enemies" evils, "not judges" signifying not truths and goods. From this it can be seen that "rock" signifies the Lord in respect to Divine truth, and in the contrary sense, falsity. [3.] In the *Second Book of Samuel*:

"The spirit of Jehovah spake in me, and his speech was upon my tongue. The God of Israel said, the rock of Israel spake [to me], He that ruleth over the righteous man, that ruleth over [him that hath] the fear of God" (xxiii. 2, 3).

"Rock" here manifestly stands for the Lord, for "God of Israel" means in the Word the Lord; therefore it is said "the Spirit of Jehovah spake in me, and his speech was upon my tongue," also "the God of Israel said, the rock of Israel spake to me." The "spirit of Jehovah," and "his speech" signify Divine truth, and the Lord is called "the God of Israel" from worship, and "the rock of Israel" from Divine truth, from which is worship. Because it is the Lord who is meant, it is said that "the rock of Israel spake." His dominion over those who are in good and those who are in

truth is signified by "He that ruleth over the righteous man, that ruleth over him that hath the fear of God," "righteousness" is predicated of good, and "fear of God" of truth; for this psalm of David treats of the Lord, which makes clear that the Lord is meant by "the God of Israel," and "the rock of Israel." [9.] In David :

"O that My people may hearken unto Me, that Israel might walk in My ways! I would feed them with the fat of wheat; and with honey out of the rock I would satisfy them" (*Psalms* lxxx. 13, 16).

Here, too, "rock" means the Lord in respect to Divine truth (as may be seen above, n. 374[c], where this is explained). In the same,

"Who is God save Jehovah, or who is a rock besides my God? Jehovah liveth, and blessed be my rock; and the God of my salvation shall be exalted" (*Psalms* xviii. 2, 31, 46; 2 *Sam.* xxii. 2, 3, 32. 47).

It is said "Who is God save Jehovah, and who is a rock besides my God?" because where Divine good is treated of the Lord is called "Jehovah," and where Divine truth is treated of He is called "God," and also "rock," as here; so afterwards, "Jehovah liveth, and blessed be my rock." "The God of my salvation shall be exalted" signifies that He must be worshipped by means of truths from good, from which is salvation; "to be exalted," in reference to God, is predicated of worship from good by means of truths. [10.] In the same,

"Let the words of My mouth and the meditation of my heart be well-pleasing in Thy sight, O Jehovah, my rock and my Redeemer" (*Psalms* xix. 14).

"Jehovah the rock" has the same signification as "Jehovah God," namely, the Lord in respect to Divine good and Divine truth; and He is called "Redeemer" from regeneration, which is effected by Divine truth; "words of the mouth" signify understanding of truth, and "meditation of the heart" perception of good. In the same,

"I say unto God my rock, Why hast thou forgotten me?" (*Psalms* xlii. 9.)

"God the rock" means the Lord in respect to Divine truth, here in respect to defence. In the same,

Unto Thee do I cry, O Jehovah my rock; be not silent from me: lest Thou be silent from me" (*Psalms* xxviii. 1).

Here, too, "Jehovah" and "rock" are mentioned, because "Jehovah" means the Lord in respect to Divine good, and "rock"

the Lord in respect to Divine truth, and as both are meant it is twice said, "be not silent from me," "lest Thou be silent from me;" one having reference to Divine good, the other to Divine truth, for in the Word there is a heavenly marriage in every particular, which is the marriage of good and truth. In *Habakkuk* :

"O Jehovah, Thou hast ordained him for judgment ; and Thou, O rock, hast strengthened him for correction" (i. 12).

In *Isaiah* :

"Trust ye in Jehovah for ever ; for in Jah Jehovah is a rock of eternity" (xxvi. 4).

In the same,

"Ye shall have a song like that of the night of celebrating the feast ; and joy of heart as of one going with a pipe to come into the mountain of Jehovah, to the rock of Israel" (xxx. 29).

In the same,

"Is there a God beside Me? yea, there is no rock, I know not any" (xliv. 8).

In David :

"We will make a joyful noise unto the rock of our salvation ; we will come before His faces with confession" (*Psalms* xcv. 1, 2).

In the *First Book of Samuel* :

"There is none holy as Jehovah ; . . . and there is no rock like our God" (ii. 2).

In David :

"Upright is Jehovah my rock" (xcii. 15).

In the same,

"He shall call Me, Thou art my Father, my God, the rock of my salvation. And I will make Him the first-born, high above the kings of the earth" (*Psalms* lxxxix. 26, 27).

[II.] In these passages, "rock" means Divine truth from the Lord and the Lord Himself, as well as in other passages. As in the Gospels :

"Every one that heareth My words and doeth them, I will liken him to a prudent man, who built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house, yet it fell not, for it was founded upon a rock" (*Matt.* vii. 24, 25 ; *Luke* vi. 48).

"The house founded upon a rock" means the church and the man of the church who has founded his doctrine and life upon Divine truth, which is from the Lord, thus upon those things that

are in the Word, consequently one who is in truths from good from the Lord. It is said, *who is in truths from good*, because Divine truth is not received by any one who is not in good. To be in good is to be in good of life, which is charity, therefore it is said "he that heareth My words and doeth them;" "doing the Lord's words" is good of life, for truth, when a man does it, becomes good because it then enters the will and love, and whatever becomes of the will and love is called good. Temptations, in which such a man of the church does not fall but conquers, are signified by "the rain descended, the floods came, the winds blew, and beat upon the house, and yet it fell not, for it was founded upon a rock," for in the Word "floods of waters" and "rains," and also "tempests of wind," signify temptations. This, to be sure, is a comparison, but it should be known that all comparisons in the Word are as much according to correspondences as are the things not said comparatively (see above, n. 69; and *A.C.*, n. 3579, 8989).

[*d.*] All this makes plainly evident that "rock" in the Word signifies the Lord in respect to Divine truth, or Divine truth from the Lord. [12.] From this it can be seen what is signified by the Lord's words to Peter, in *Matthew*:

Jesus said to the disciples, "But who say ye that I am? Simon Peter answered, Thou art the Christ, the Son of the living God. Jesus answering said unto him, Blessed art thou, Simon son of Jonah; for flesh and blood hath not revealed it unto thee, but My Father who is in the heavens. I say unto thee, Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens, that whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens" (xvi. 15-19).

"Peter" here does not mean Peter, but Divine truth from the Lord (as in the passages cited above); for all the Lord's disciples together represented the church, and every one of them some constituent of the church, "Peter" the truth of the church, "James" its good, and "John" good in act, that is, works; the rest of the disciples represented the truths and goods that are derived from these, just the same as the twelve tribes of Israel. That this is so will be seen in what follows, where the tribes and the disciples are treated of. This is why these three disciples are mentioned in the Word more frequently than the others. [13.] The Lord addressed these words to Peter because he then confessed, saying, "Thou art the Christ, the Son of the living God," which in the spiritual sense signifies that He is the Divine truth; this is signified by "Christ," also by "the Son of God." (That this is signified

by "Christ," see *A. C.*, n. 3004, 3005, 3009; and by "the Son of God" above, n. 63, 151, 166.) By virtue of this confession "Peter" represented Divine truth from the Lord in the church, and for this reason he was called "a rock (*petra*)," and it is said "thou art a rock (*petra*), upon this rock (*petra*) I will build My church," which signifies upon Divine truth from the Lord, or what is the same, upon truths from good, for upon these the church is built. That Peter might represent this in the church he was called by the Lord "a rock (*petra*)," as is evident in *John*:

"Jesus looking upon him said unto him, Thou art Simon the son of Jonah; thou shalt be called Cephas, which is, by interpretation, a rock (*petra*)" (i. 42).

Cephas in the Syriac language means a rock, and so Peter in that version is everywhere called "Cephas;" the same word in the Hebrew means a rock

(as is evident in *Jer.* iv. 29; and *Job* xxx. 6, where "rocks" are mentioned in the plural number);

but Peter is not called a rock (*petra*) in the Greek and Latin because the name was bestowed upon him as a personal name. [14.] The Lord said "Simon son of Jonah," and afterwards he was called "a rock," because "Simon son of Jonah" signifies truth from good, that is, faith from charity; and as truth from good or faith from charity is granted only to those who are in Divine truth from the Lord, and Peter then confessed [the Lord], so he is called "a rock," not himself as a person, but that Divine truth which was from the Lord with him in his confession. That this was from the Lord is meant by the Lord's words, "flesh and blood hath not revealed it unto thee, but My Father who is in the heavens," "Father in the heavens" meaning the Divine in the Lord, since the Father was in Him and He in the Father and they were one (*John* xiv. 7-11; x. 30, 38). That "Simon" signifies truth in the will, see in the following chapter; and that "dove," which is what "Jonah" means, signifies spiritual good, see *Arcana Caelestia* (n. 870, 1826, 1827); consequently "Simon son of Jonah" signifies the truth of good or truth from good. Because the hells have no power against Divine truth going forth from the Lord, or against any man in whom there is Divine truth from the Lord, the Lord declares that "the gates of hell shall not prevail against it." [15.] The Lord further said, "I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt

loose on earth shall be loosed in the heavens," which signifies that all things are possible to those who are in truths from good from the Lord, in full agreement with these words,

"All things whatsoever that ye ask for, praying, believe that ye are to receive, then shall it be done for you" (*Mark* xi. 24; *Matt.* vii. 8; *Luke* xi. 9).

How these words must be understood see above (n. 405[i]), namely, that to ask from the faith of charity is to ask not from self but from the Lord, for whatever any one asks not from self but from the Lord he receives. That such is the signification of these words, "whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens," is clear from the Lord's words to the disciples and to all who are in truths from good from the Lord, in *Matthew*:

"Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven, and what things soever ye shall loose on earth shall be loosed in the heavens" (xviii. 18).

[16.] These words were spoken not to Peter only, but to all, as the Lord immediately declares in this chapter in these words,

"I say unto you, That if two of you shall agree on earth in My name respecting any thing that they shall ask, it shall be done for them by My Father who is in the heavens. For where two or three are gathered in My name, there am I in the midst of them" ([xviii.] 19, 20).

"The Lord's name" means everything by which He is worshipped; and as He is worshipped by means of truth from good, which is from Him, so this is meant by "His name." (That this is what is meant by "the Lord's name," see above, n. 102, 135.) So "every thing they shall ask on earth shall be done for them in the heavens" has the same signification as "whatsoever ye shall bind or shall loose on earth shall be bound or shall be loosed in the heavens," for the Lord explains the former words by the latter. One who is acquainted with the spiritual sense of the Word can know also why it is said "if two agree," and afterwards "where there are two or three," namely, because "two" is predicated of good, and "three" of truth, consequently "two and three" of all who are in truths from good. (That Divine truth from the Lord has all power in the heavens and on earth, see above, n. 209, 333; and *Heaven and Hell*, n. 230, 231, 539; and *A.C.*, n. 3091, 3563, 6344, 6423, 6948, 8200, 8304, 9643, 10019, 10182. "Two" is predicated of good because it signifies conjunction by love, n. 1686, 5194, 8423; "three" is predicated of truths because it signifies all truths in the complex, the same as "twelve," n. 577, 2089, 2129, 2130, 3272, 3858, 3913; therefore when "two" and "three" are mentioned in the spiritual world, two and three are not

meant, but all who are in truths from good. That "Peter" signifies truth from good which is from the Lord, see *Last Judgment*, n. 57.)

[e.] [17.] Thus far it has been shown what "rock" signifies in this sense; it shall now be shown what "rock" signifies in the contrary sense. In the contrary sense "rock" signifies infernal falsity that is trusted in; as in the following passages. In *Isaiah*:

"Hewing out thy sepulchre in the height, graving for himself a habitation in the rock" (xxii. 16).

This chapter treats of "the valley of vision," which signifies falsity of doctrine confirmed by the sense of the letter of the Word; love of falsity is signified by "sepulchre in the height," and belief of falsity by "habitation in the rock;" their making such things for themselves is signified by "hewing out" and "graving for themselves." [18.] In the same:

"In that day they shall cast away a man the idols of his silver and the idols of his gold which your hands make for you....; then shall Asshur fall by the sword not of a man (*vir*), and the sword not of a man (*homo*) shall devour him....; and his rock shall pass away for fear, and his princes shall be dismayed at the ensign" (xxxi. 7-9).

This treats of judgment upon those who from self-intelligence believe themselves to be wise in Divine things. Such are those who are in the love of self and the world, and who seek after a reputation for learning for the sake of self; these, because they are unable to perceive truths, seize on falsities and proclaim them as truths. The falsities that favor their principles and their loves are signified by "idols of silver and idols of gold;" that these are from self-intelligence is signified by "which your hands have made for you;" that they will perish by their own falsities is signified by "then shall Asshur fall by the sword not of a man (*vir*), and the sword not of a man (*homo*) shall devour him," "Asshur" meaning the rational perverted, and thus those who are in falsities from self-intelligence, "to fall and to be devoured by the sword" meaning to perish. This was represented also by the king of Assyria who was slain by his own sons (*Isaiah* xxxvii. 38), "his sons" there signifying his own falsities by which he perished. "His rock," which shall pass away for fear, signifies all falsity in general, in which such have trusted; and "the princes," who shall be dismayed at the ensign, signify chief falsities; it is said "at the ensign," because such falsities are dispersed not by any combat with truths, but by a mere sign of combat, which an ensign is. I have seen such cast down from the rocks upon which they were by the waving of an ensign. [19.] In *Jeremiah*:

“The whole city fleeth before the voice of a horseman and of the bowmen; they entered the clouds and went up into the rocks; the whole city is deserted, not a man (*vir*) dwelleth therein” (iv. 29).

This describes the church desolated in respect to truths. All truth of doctrine desolated by false reasonings and false doctrinals therefrom is signified by “the whole city fleeth before the voice of a horseman and of the bowmen,” “voice of a horseman” signifying false reasonings, and “voice of the bowmen” false doctrinals, “the whole city fleeth” signifies all the truth of doctrine desolated, “city” meaning doctrine. That no truth is acknowledged, but falsity alone, is signified by “they entered the clouds and went up into the rocks,” “to enter the clouds” signifying to be in no acknowledgment of truth, and “to go up into the rocks” signifying to be in falsity alone. [20.] I have also seen rocks that consisted of stones heaped together, with no open place where verdure grew as elsewhere upon rocks; upon these were spirits who while they lived in the world as men had been in faith separate from charity, which is called faith alone, and had confirmed themselves therein both in doctrine and in life. This is what is meant by “the dryness of the rock,” in *Ezekiel*:

“She set it upon the dryness of the rock; she poured it not upon the ground that dust might cover it” (xxiv. 7).

And in the same,

“I will cause many nations to come up against thee; . . . and they shall overthrow the walls of Tyre and destroy her towers; and I will purge her dust from her, and make her the dryness of a rock” (xxvi. 3, 4, 14).

“Dust” in these two passages means the soil, which signifies the good of the church. When there is no soil on the rocks and the rocks are dry, that is, consist of mere heaps of stones, as was said above, it is a sign that there is no good, and where there is no good there is mere falsity; so this is what is signified by “the dryness of a rock,” and “she poured it not upon the ground that the dust might cover it,” and “I will purge her dust from her.” This makes evident what is signified by the Lord’s words in the Gospels:

“Other seed fell upon the rocky places, where they had not much soil; and straightway they sprang up because they had no deepness of soil; . . . and they withered away” (*Matth.* xiii. 5, 6; *Mark* iv. 5, 6; *Luke* viii. 6).

This may be seen explained above (n. 401[*g*]). [21.] Most of those in the spiritual world who have their light from the moon there, dwell upon rocky places. Those who are spiritual-natural

dwell upon rocky places that are covered with a thin surface of soil, where consequently there are level places, verdure, and shrubberies, but not such as are upon the mountains and hills where those dwell who receive light from the sun of heaven; while those who are not spiritual-natural, but merely natural, are not at present upon the rocky places, but in caverns among the rocks there; and those who are in falsities from evil, dwell among heaps of stones there; all these things are correspondences. [22.] In *Jeremiah*:

“Behold, I am against thee O mountain destroying the whole earth; and I will stretch out Mine hand against thee and roll thee down from the rocks, and will make thee a mountain of burning” (li. 25).

This is said of Babylon, whose damnation through falsities is signified by “I will roll thee down from the rocks,” and whose damnation through evils is signified by “I will make thee a mountain of burning” (but this may be seen more fully explained above, n. 405[*g*]). [23.] In the same,

“O ye inhabitants of Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the mouth of the pit” (xlviii. 28).

This is said of Moab, which signifies the adulteration of good and truth, and thus those who pervert the good and truth of the Word. “Leave the cities” signifies to leave truths of doctrine; “dwell in the rock” signifies in falsities and the doctrine of falsities; “be like the dove that maketh her nest in the sides of the mouth of the pit” signifies looking at truth from without and not from within, for “a pit” signifies the Word where truths are; “to make a nest in the sides of its mouth” means outside of it and not within, “to make a nest” having the same signification as to dwell, namely, to live a life; but “to build a nest” is predicated of a bird, and “to dwell” of man. What it is to regard the Word from without and not from within may be seen in the *Arcana Caelestia* (n. 10549–10551), namely, to look at it not from doctrine but from the mere letter; and in consequence of this men wander in every direction whither the disposition, thought and affection may lead, they are sure of nothing, and this is the source of those perpetual adulterations that are signified by “Moab.” This is the case with those who study the Word for the sake of glory and honor; because such regard themselves in everything when studying the Word, they remain outside of the Word; while those who love truth and good from the Word are within the Word, for they look at it not from self, but from the Lord. This makes clear what is signified by “O ye inhabitants of Moab, leave the cities and dwell in the

rock, and be like the dove that maketh her nest in the sides of the mouth of the pit." [24.] In the same,

"Is not My word like as fire?...and like a hammer that scattereth the rock?" (xxiii. 29.)

The Word is said to be "like a fire and like a hammer" because "fire" signifies good of love, and "hammer" truth of faith, for "hammer" has the same signification as "iron," and "iron" signifies truth in outmosts, and the truth of faith. Both are mentioned, namely, "fire" and "hammer," and accordingly good and truth, because of the marriage of good and truth in every particular of the Word. "The rock" that is scattered signifies falsity in the whole complex and doctrine of falsity; and these are scattered or destroyed when man, in whom they exist, is judged. [25.] In *Nahum*:

"Who shall stand up before His indignation? or who shall stand in the wrath of His anger? His wrath is poured out like fire, and the rocks shall be overturned before Him" (i. 6).

That the "indignation," "wrath," and "anger" of Jehovah signify the last judgment and the state of damnation of those who are in evils and in falsities therefrom, will be seen in the following articles. The damnation of evils is signified by "His wrath, which is poured out like fire;" and the damnation of falsities from evils by "His anger," and "the rocks shall be overturned before Him," "fire" signifying the evils of the loves of self and of the world, and "rocks" falsities therefrom, and "to be overturned" signifies to perish. Moreover, the rocks, upon which are those who are in principles of falsity and thus in falsities of every kind, are visibly overturned, and those who are upon them are thus cast down into hell; but this occurs in the spiritual world, where all have their dwelling places in agreement with the quality of their interiors, to which their externals correspond.

[f.] [26.] In *Isaiah*:

"Ye that have inflamed yourselves with gods under every green tree, that slay the children in the streams under the shelves of the rocks" (lvii. 5).

What is meant by "inflaming oneself with gods under every green tree, and slaying the children in the streams under the shelves of the rocks," no one can know except from the internal sense. In that sense "to inflame oneself with gods under every green tree" signifies to worship God from every falsity that occurs, "to inflame oneself with gods" means ardent worship, and "every green tree" means every falsity that occurs, for "tree" signifies know-

ledges and perceptions, here knowledges and perceptions of falsity ; and “to slay the children in the streams under the shelves of the rocks” signifies to extinguish truths by falsities from self-intelligence, “children” meaning truths, “streams” self-intelligence, “shelves of the rocks” falsities, “under the shelves” of these signifies from what pertains to the senses, in which there is the lowest natural light, for those who are in that light only stand under broken rocks and do not see any truth, and if it is told them they do not perceive it. In such a position I have seen them in the spiritual world. This makes evident that “to slay the children” means not to slay children, but to extinguish truths. [27.] So in David :

“Happy is he who shall seize and dash thy little ones against the rock”
(*Psalm cxxxvii.* 9).

“Little ones” mean here not infants but falsities springing up ; for Babylon is here treated of, which signifies falsities of evil destroying truths of good of the church ; the destruction of these is signified by “dashing them against the rock,” “rock” meaning the ruling falsity of evil, and “to dash” meaning to destroy. He who abides in the mere sense of the letter of the Word and does not think beyond it, can easily be led to believe that he is called “happy” who does this with the little ones of his enemies, when yet that would be an enormous crime ; he is called “happy” who disperses the falsities of evil springing up in the church, which are here signified by “the little ones” of Babylon. [28.] In *Jeremiah* :

“Who hath heard such a thing as this? the virgin of Israel hath done an abominable thing. Shall the snow of Lebanon from the rock leave My fields? shall the strange cold waters flowing down be snatched away? My people have forgotten Me, they have burnt incense to vanity” (xviii. 13-15).

“The virgin of Israel” means here and elsewhere a spiritual church, for this the Israelites represented ; the “abominable thing” that they did means that they changed the goods of the church into evils, and the truths of the church into falsities, and from these evils and falsities worshipped Jehovah. The evils which are the source of such worship are signified by “My people have forgotten Me,” for he who forgets God is in evils ; and the falsities which are the source of such worship are signified by “they have burned incense to vanity,” “vanity” meaning falsity, and “to burn incense” worship. “Shall the snow of Lebanon from the rock leave My fields?” signifies, Have they any truths of the church from the Word? “rock” here signifies the Word, because it signifies Divine truth (as above) ; “snow of Lebanon” signifies the truths of the

church therefrom. Here “snow” has the same signification as water, namely, truths, but “snow” signifies cold truths, because a cold church is here treated of. “Lebanon” means the church from which these are, and “fields” mean all goods and truths of the church. “The strange cold waters flowing down” signify falsities in which there is no good, “strange waters” meaning falsities, and “cold” meaning in which there is no good, for truths have all their heat from good of love. [29.] In the same,

“Behold, I am against thee, thou inhabitant of the valley, thou rock of the plain. . . . ; that say, Who shall come down against us, and who shall enter into our habitations?” (xxi. 13).

“Inhabitant of the valley” and “rock of the plain” signify those who are in the outmosts of the Word, and do not permit themselves to be enlightened from the interior; and such do not see truths, but falsities instead; for all light of truth, because it is out of heaven from the Lord, comes from the interior and descends. Such are meant by “inhabitant of the valley” and “rock of the plain,” “valley” and “plain” meaning the outmosts of the Word in which they are; and “inhabitant” and “rock” signifying falsities, “inhabitant” falsity of life, and “rock” falsity of doctrine. The belief in falsity and evil in which such are firmly fixed, accepting falsity and evil as truths and goods, is signified by their saying, “Who shall come down against us, and who shall enter into our habitations?” [30.] In *Isaiah*:

“Enter into the rock, and hide thee in the dust, for fear of Jehovah” (ii. 10).

“To enter into the rock” means into falsity, and “to hide themselves in the dust” means in evil. This treats of the last judgment, when those who are in falsities of evil and in evils of falsity cast themselves into the hells which are in rocks and under the lands in the spiritual world. (But these things may be seen more fully brought out and explained in the preceding article.) In *Job*:

“The mountain falling melteth away, and the rock is removed out of its place” (xiv. 18).

“Mountain” signifies the love of evil; and “rock” belief of falsity; and “to melt away” and “be removed out of its place” signifies to perish. [31.] In David:

“Let their judges be cast down by the sides of the rock” (*Psalms* cxli. 6).

“Judges” signify those who are in falsities, and in an abstract sense, falsities of thought and doctrine. “Judges” in the Word have the same signification as “judgments,” and “judgments” signify the truths from which judgments are formed and in the contrary sense falsities. Because those who are in falsities dwell

in the spiritual world in rocks it is said, "let them be cast down by the sides of the rock," which signifies that they must be let into their falsities and dwell in hells corresponding to their falsities. In *Job*:

"To dwell in the cleft of the valleys, in holes of the earth, and in the rocks" (xxx. 6).

This treats of those who are in the hells, because they are in evils and in falsities therefrom; the hells of those who are in evils in respect to life are under valleys and in caves there; and the hells of those who are in falsities from evils are in rocks. This makes clear what is signified by "dwelling in the cleft of the valleys, in holes of the earth, and in rocks." (But respecting the caverns and caves in which those dwell who are in the hells, and the clefts and holes by which these are entered, see the article just preceding, n. 410[a].) [32.] These things have been said to make known that "rock" in the contrary sense signifies falsity in general; and this signification of "rock" is from correspondence, as can be seen from the appearances and phenomena in the spiritual world, where all dwell according to the correspondences of the interiors of their mind and life. Consequently those who are in wisdom and intelligence, because they are in love to the Lord and in charity towards the neighbor, and thus in a spiritual affection for truth, dwell upon mountains and hills of earth, where there are paradises, gardens, rose-beds, and lawns; but those who are in a belief in the doctrinals of their church and in some degree of charity, dwell upon rocks where there are level places upon which are some groves and some trees and grassy places; while those who have been in faith alone, as it is called, in respect to doctrine and life, and thus in falsities of faith and evils of life, dwell within the rocks, in caverns and chambers there. [33.] This signification of "rock" is from the correspondence spoken of. But there is a signification of "rock" from its hardness, as in the following passages. In *Jeremiah*:

"They have made their faces harder than a rock" (v. 3).

In *Ezekiel*:

"As an adamant harder than rock have I made thy forehead: fear not" (iii. 9).

In *Job*:

"They shall be graven with an iron pen and with lead in the rock forever" (xix. 24).

In *Isaiah*:

"The hoofs of the horses are accounted as rock" (v. 28).

Hardness is expressed by "rock" from the correspondence of rock

with truth from good, for truth from good has all power, as has been said above; but when truth acts against falsity from evil, good is blunted, and truth then remaining acts with hardness, according to the above words in *Ezekiel*, "As an adamant harder than rock have I made thy forehead." Truth without good is also hard, but is easily broken. But what has been here set forth respecting rocks will be more fully elucidated by what will be said hereafter respecting the signification of stones.

412[a]. *"And hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb,"* signifies *lest they should suffer direful things from the influx of Divine good united to the Divine truth going forth from the Lord.*—This is evident from the signification of "hide us," when it is said by those in whom the goods and truths of the church are destroyed by evils of life and falsities therefrom, as meaning lest they should suffer direful things (of which presently); also from the signification of "from the face of Him that sitteth on the throne," as meaning the Lord in respect to Divine good in heaven. That "face," in reference to the Lord, means the Divine love, from which is Divine good in heaven, will be evident from the passages in the Word that will be cited presently; and that "He that sitteth on the throne" means the Lord in respect to Divine good in heaven may be seen above (n. 297, 343). Also from the signification of "the anger of the Lamb," as meaning the casting into hell by the influx of Divine truth going forth from the Lord. That "the anger of Jehovah" or of the Lord signifies this, can be seen from passages in the Word to be cited in the following article. Moreover, it may be seen above (n. 297, 343) that the Lord alone is meant by "Him that sitteth on the throne," and by "the Lamb;" the Lord in respect to Divine good by "Him that sitteth on the throne," and the Lord in respect to Divine truth by "the Lamb." The expression "anger of the Lamb" does not mean that the Lord (who is meant by "Him that sitteth on the throne" and by "the Lamb") is angry, for He is Divine good itself, and that cannot be angry, for anger has nothing to do with good itself; but it is so expressed in the sense of the letter of the Word, for reasons explained elsewhere; it will be enough to show here that "the face" of Jehovah, or of the Lord, signifies Divine love, and thus Divine good in heaven and in the church; and in the contrary sense "to set His face against anyone," and "to hide or conceal His face," has the same meaning as "wrath" and "anger;" also that "the face," in reference to man, means in both senses the interiors

that belong to his mind and affection. [2.] That "the face," in reference to Jehovah or the Lord, signifies the Divine love and Divine good therefrom is evident from the following passages. In David :

"Make Thy faces to shine upon Thy servant ; save me because of Thy loving kindness " (xxx. 16).

"To make faces to shine" signifies to enlighten in Divine truth from Divine love ; this is signified by "making faces to shine," because Divine truth, which goes forth from the Lord as a sun in the angelic heaven, gives all the light there, and also enlightens the minds of angels and fills them with wisdom ; consequently the Lord's face, in a proper sense, is the sun of the angelic heaven ; for the Lord appears to angels of the interior heavens as a sun, and this from His Divine love, for love in the heavens when presented before the eyes appears as fire, but the Divine love as a sun. From that sun both heat and light go forth, the heat is Divine good, and the light is Divine truth. From this it can be seen that "Make Thy faces to shine upon Thy servant" signifies to enlighten with Divine truth from Divine good ; therefore it is added, "save me because of Thy loving kindness ;" loving kindness is of Divine good. (But of the sun in the angelic heaven, and the heat and light from it, see *Heaven and Hell* ; of The Sun there, n. 116-125 ; and of The Heat and Light from it, n. 126-140.) [3.] In the same,

"Many say, Who will show us good ? Jehovah, lift up the light of Thy faces upon us" (*Psalms* iv. 6).

In the same,

"They shall walk, O Jehovah, in the light of Thy faces" (*Psalms* lxxxix. 15).

In the same,

"Turn us back, O God, and cause Thy faces to shine, that we may be saved" (*Psalms* lxxx. 3, 7, 19).

And in the same,

"God be merciful unto us and bless us, and cause His faces to shine upon us" (*Psalms* lxvii. 1).

"The light of the faces" of Jehovah or of the Lord means Divine truth from Divine love (as above), and intelligence and wisdom therefrom, for both angels and men have all their intelligence and wisdom from Divine truth, or the Divine light in the heavens, therefore "make Thy faces to shine upon us," "lift up the light of Thy faces upon us," and "cause Thy faces to shine," in the above passages signify to enlighten in Divine truth, and to bestow intel-

ligence and wisdom. [4.] The same is signified in the blessing of the sons of Israel in Moses :

“Jehovah bless thee and keep thee ; Jehovah make His faces to shine upon thee and be gracious unto thee ; Jehovah lift up His faces upon thee and give thee peace” (*Num.* vi. 24-26).

“To make faces to shine and to be gracious” signifies to enlighten in Divine truth, and to bestow intelligence and wisdom ; and “to lift up faces and give peace” signifies to fill with Divine good and to bestow love. Both are necessary to make man wise, for everyone that is in the spiritual world is enlightened by the light that is from the Lord as a sun, and yet those only become intelligent and wise who are at the same time in love, because the good that is of love is what receives truth ; such are conjoined because they agree, and love one another. Only such, therefore, as have love see the sun in heaven, the rest see merely the light. “To be gracious,” which is said in connection with making faces to shine, is predicated of truth in the Word ; and “peace,” which is said in connection with lifting up the faces, is predicated of good.

[6.] [5.] Since the Lord’s Divine love is seen as a sun in heaven, from which is the light there, so

When the Lord was transfigured before Peter, James, and John, “His face did shine as the sun, and His garments became....as the light” (*Matt.* xvii. 2).

Also when He was seen by John,

“His face did shine as the sun in his power” (*Apoc.* i. 16).

“The garments which became as the light” signify Divine truth, for “garments” in the Word signify truth, and this because all angels are clothed by the Lord according to their reception of Divine truth ; and their garments are from the light of heaven, and are shining and brilliant therefrom, and the light of heaven, as was said, is Divine truth. This makes clear why the Lord’s garments when He was transfigured “became as the light.” (But on these things more may be seen in *Heaven and Hell*, n. 177-182 ; also above, n. 64, 195, 271, 395.) [6.] In *Matthew* :

Jesus said of the child whom He had placed in the midst of His disciples, “See that ye despise not one of these little ones ; I say unto you, that their angels in the heavens do always behold the face of My Father who is in the heavens” (xviii. 10).

It is said “their angels behold,” because with every man there are

spirits and angels, and the spirits and angels are such as the man is. With infant children there are angels from the inmost heaven; these see the Lord as a sun, for they are in love to Him and in innocence; this is meant in the nearest sense by "their angels behold the face of My Father," "face of the Father" meaning the Divine love which was in the Lord, consequently the essential Divine which is Jehovah; for the Father was in Him, and He in the Father, and they were one, as He Himself teaches. But these same words in the purely spiritual sense signify that the Lord in respect to His Divine good is in the good of innocence, for this is signified by "infant child" in the spiritual sense, and "face of the Father" signifies the Lord's Divine good. Of "servants of the Lord," by whom are meant those who are in Divine truths because they are in the good of love and charity, the same is said in the *Apocalypse*:

"The throne of God and of the Lamb shall be in" the New Jerusalem;
 "and His servants shall do Him service; and they shall behold His face" (xxii. 3, 4).

But on this see the explanation in the following chapters. [7.] In *Isaiah*:

"In all their straitness the straitness was His, and the angel of His faces delivered them; because of His love and His pity He redeemed them; and He took them, and carried them all the days of eternity" (lxiii. 9).

This treats of the Lord, who is called "the angel of the faces" of Jehovah from Divine truth which is from His Divine love; for "angel" in the Word signifies Divine truth, this is why angels are called "gods" (see above, n. 130, 200, 302); and "the faces of Jehovah" mean the Divine love which is in the Lord, therefore it is added, "because of His love and His pity He redeemed them; and He took them and carried them all the days of eternity:" all this is of the Divine love. The Lord in respect to His Human was Divine truth, and from this He combatted with the hells, and by it subjugated them; for this reason He is called "an angel," that is, in respect to His Divine Human. This chapter evidently treats of the Lord, and of His combats with the hells and subjugation of them. [8.] In David:

"Thou hidest them in the hiding place of Thy faces from the pride of man; Thou concealest them in Thy pavilion from the strife of tongues" (*Psalms* xxxi. 20)

“To hide them in the hiding place of Thy faces” means in the Divine good that does not appear before others; and “to conceal in Thy pavilion” means in the Divine truth; “the pride of man” and “the strife of tongues” mean evils of falsity and falsities of evil; for pride is predicated of evils because it is of self-love, and “man” signifies truth and falsity; “strife of tongues” means the falsity of evil. (What the evil of falsity and the falsity of evil are, see *Doctrine of the New Jerusalem*, n. 21.) [9.] In the same,

“Thou hast set our iniquities before Thee, our secret in the light of Thy faces” (*Psalms* xc. 8).

“The light of Thy faces” means the light of heaven from the Lord as the sun there. Because this light is Divine truth itself, from which is all intelligence and all wisdom, whatever comes into this light has its quality exhibited as in clear day; for this reason when the evil come into this light they appear just as they are, deformed and monstrous according to the evils concealed in them. This makes clear what is meant by “Thou hast set our iniquities before Thee, and our secret in the light of Thy faces.” [10.] In *Jeremiah*:

“Proclaim these words towards the north, and say, Return, thou backsliding Israel; . . . I will not cause My faces to fall upon you, for I am merciful” (iii. 12).

Here, too, “My faces” signify the Divine love, and every good that is of love; and “not causing the faces to fall” signifies not to let it be lowered or cease, for when the countenance falls the attention is withdrawn, which makes clear what is signified by “I will not cause My faces to fall upon you,” so it is added, “for I am merciful,” mercy being the Divine love towards the miserable. “Proclaim towards the north” signifies towards those who are in falsities and in evils therefrom; so it is added, “Return, thou backsliding Israel.” “The north” signifies such, because those who are in falsities and in evils therefrom dwell in the northern quarter in the spiritual world. (Of falsities and evils therefrom, see *The Doctrine of the New Jerusalem*, n. 21.) The bread upon the table in the tabernacle was called “the bread of faces,” and the table itself “the table of faces” (*Exod.* xxv. 30; *Num.* iv. 7), because “bread” there, the same as “faces of Jehovah,” signified the Divine good of the Divine love (see *Doctrine of the New Jerusalem*, n. 212, 213, 218).

[c.] [11.] Because “the faces of Jehovah,” or of the Lord, signify the Divine good united to Divine truth going out and forth from His Divine love, “the faces of Jehovah” signify also the in-

teriors of the church, of the Word, and of worship, for Divine good is in the interiors of these ; the exteriors of the church, of the Word, and of worship are only effects and works therefrom. The interiors of the church, of the Word, and of worship are signified by "beholding," "seeking," and "entreating the faces of Jehovah." In *Isaiah* :

"What is the multitude of your sacrifices unto Me? when ye shall come to behold the faces" of Jehovah (i. 11, 12).

In *Zechariah* :

"The inhabitants of one city shall go to another, saying, In going let us go to entreat the faces of Jehovah, and to seek Jehovah of hosts ; . . . thus many peoples and populous nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the faces of Jehovah" (viii. 21, 22).

In David :

"My heart said unto thee, Seek my faces ; Thy faces, O Jehovah, I do seek" (*Psalms* xxvii. 8).

In the same,

"We will make a joyful noise unto the rock of our salvation ; we will come before His faces with confession" (*Psalms* xcv. 1, 2).

In *Malachi* :

"Entreat the faces of God that He may be gracious unto us" (i. 9).

In David :

"My soul thirsteth for God, for the living God ; when shall I come to appear before the faces of God? Wait thou for God, for I shall yet confess to Him ; His faces are salvations" (xlii. 2, 5).

In these passages, "faces of Jehovah," "of God," or "of the Lord," mean the interiors of the church, of the Word, and of worship, because Divine good and Divine truth, thus the Lord Himself, are in these interiors, and from them in externals ; but are not in externals, namely, of the church, of the Word, and of worship apart from these. [12.] As it was the duty of all who went up to Jerusalem to the feast to carry with them such things as pertained to worship, and all worship is from the interiors which are of the heart and faith, and these interiors are signified by the gifts offered to the Lord, so it was commanded that every one should offer some gift, which is meant by

"They shall not see My faces empty" (*Exod.* xxiii. 15).

The interiors of the church, of the Word, and of worship, are signified by these words also in Moses :

Jehovah spake unto Moses, "My faces shall go until I shall give thee rest." Then Moses said, "If Thy faces go not make us not go up hence" (*Exod.* xxxiii. 14, 15).

This was said to Moses, because with that nation the Word was to be written, and in the historical parts of the Word that nation was to be treated of, for in that nation a church was to be instituted which would be a representative church consisting of external things that corresponded to things internal; on this account it was said, "My faces shall go." (Respecting this see further in *A.C.*, n. 10567, 10568, where it is explained.) [13.] But because that nation was only in the externals of the Word, of the church, and of worship, and not at all in the internals, it was not granted to Moses to see the Lord's face, but only His back, according to these words in Moses :

Moses said, "I pray Thee show me Thy glory ; to whom He said, I will make all My goodness to pass before thee, and I will proclaim the name of Jehovah before thee ; . . . thou canst not see My faces, for man shall not see Me and live. . . . I will put thee in a hole of the rock, and will cover thee with My hand until I shall have passed by ; and when I shall take away My hand thou shalt see My hinder parts, but My faces shall not be seen" (*Exod.* xxxiii. 18-23).

Here Moses represented that nation, what it was in respect to understanding of the Word, and thus in respect to the church and worship, namely, that it was in externals only without internals. These externals were represented and signified by "the hinder parts" of Jehovah which were seen by Moses, and the internals by the front parts and "the face." That the internals that are in the externals of the Word, of the church, and of worship, were not seen and could not be seen by that nation, was represented and signified by Moses being placed in the hole of a rock, and being covered with the hand of Jehovah while He passed by. (But this has been more fully explained in *A.C.*, n. 10573-10584.)

[d.] [14.] Furthermore, since "the faces of Jehovah" or the Lord mean the internals of the Word, of the church, and of worship, they mean in a special sense externals in which are internals ; since internals make themselves to be seen in externals, as the internals of man do in his face and features. But the Jewish nation was such that it saw externals only, and internals not at all ; and to see externals and not at the same time internals, or externals without internals, is like seeing the image of a man that is without life ; but to see externals and at the same time internals, or externals from internals, is like seeing a living man ; this therefore is, in the proper sense, "to see the face of Jehovah," or "to en-

treat His faces," in the passages cited above. [15.] Since the internals of the Word, of the church, and of worship, appear in the externals, or present themselves to be seen in externals, comparatively as the internals of man do in the face, it is evident what is signified in the internal sense by "seeing Jehovah" or the Lord "face to face," in the following passages. In Moses :

"I have seen God face to face, and yet my soul is preserved" (*Gen.* xxxii. 30).

Jacob said this after he had wrestled with God, who appeared to him as an angel. In the *Book of Judges* :

"Gideon said,....I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee ; fear not, thou shalt not die" (*vi.* 22, 23).

So, too, with Manoah and his wife (*Judges* xiii. 21-23).

And respecting the Israelitish people,

"Jehovah spake with you face to face from the mount, out of the midst of the fire" (*Deut.* v. 4); respecting which it is further said, Jehovah "hath made [us] to see His glory and His greatness, and we have heard His voice out of the midst of the fire ; we have seen this day that God doth talk to man and he remaineth alive" (*Deut.* v. 24).

And respecting Moses :

"Jehovah spake unto Moses face to face, as a man speaketh to his companion" (*Exod.* xxxiii. 11 ; *Deut.* xxxiv. 10).

[16.] But it should be known that no man, nor even any angel, can see the Lord's face, since it is Divine love, and no one can endure the Divine love such as it is in itself ; for to see the Lord's face would be like letting the eye into the very fire of the sun, which would instantly destroy it. Such is the Lord's Divine love viewed in itself ; therefore to those in the interior heavens the Lord appears as a sun, and that sun is encompassed by many radiant circles, which form coverings one after another, in order that the Divine love may go forth to the angels in heaven tempered and moderated, and thus the angels may endure it ; the Lord therefore appears as a sun to angels of the higher heavens only, while to angels of the lower heavens He appears merely as light, and to the rest as a moon. Nevertheless, in heaven the Lord appears to angels, but under an angelic form ; for He fills an angel with His aspect, and thus with His presence, from afar, and this He does in various places, but everywhere in accommodation to the good of love and of faith in those to whom He appears. Thus the Lord was seen by Gideon, and by Manoah and

his wife, also by Moses, and the Israelitish people. This, therefore, is what is meant by “seeing Jehovah face to face,” and by “seeing Jehovah and not dying.” It is clearly evident that the face itself in respect to the interiors which are of His Divine love was not seen, for it was said to Moses,

That no one can see Jehovah’s face and live (*Exod.* xxxiii. 20).

Yet it is said that “they saw Jehovah face to face ;” which shows clearly that “seeing the faces of Jehovah” in the passages cited above signifies seeing Him in the interiors of the Word, of the church, and of worship, which nevertheless is seeing Him in externals from internals. That the Jewish nation was in the externals of the Word, of the church, and of worship, apart from internals, may be seen in the *Doctrine of the New Jerusalem* (n. 248 ; what the external is apart from the internal, and what the external is in which is the internal, see n. 47). [17.] That the Jewish nation was such, was also represented and signified by

Their covering the Lord’s face, striking it, and spitting in it (*Matt.* xxvi. 67 ; *Mark* xiv. 65 ; *Luke* xxii. 64) ;

for all things related in the Word respecting the Lord’s passion represent and signify arcana of heaven and the church, and in particular what the Jews were in respect to the Word, the church, and worship. (That this is so, see above, n. 64, 83, 195[c].)

[e.] [18.] It can be known from what has been thus far explained, that “the face” of Jehovah or the Lord signifies the Divine love, and all good in heaven and in the church therefrom ; and from this it can be known what is signified by “hiding” or “covering the faces,” in reference to Jehovah or the Lord, namely, that it is to leave man in what is his own (*proprium*) and thus in the evils and falsities that spring forth from what is his own (*proprium*) ; for man viewed in himself is nothing but evil and falsity therefrom, and that he may be in good he must be withheld from these by the Lord, which is effected by being lifted out of what is his own (*proprium*). From this it can be seen that “hiding and covering the faces,” in reference to the Lord, signifies to leave in evils and falsities ; as in the following passages. In *Jeremiah* :

“For all their wickedness I have covered My faces from this city”
(xxxiii. 5).

In *Isaiah* :

“Your sins have hid God’s faces from you, that He hath not heard”
(lix. 2).

In *Ezekiel*:

“My faces will I turn from them, that they may profane My secret, and that the violent may enter into it and profane it” (vii. 22).

In the same,

“The nations shall know that for their iniquity the sons of Israel went into captivity ; . . . and therefore will I hide My faces from them” (xxxix. 23).

In *Lamentations*:

“The face of Jehovah hath divided them ; He will no more regard them” (iv. 16).

In *Micah*:

Jehovah “will cover His faces from them . . . , even as they have made their works evil” (iii. 4).

In David:

“Thou didst hide Thy faces, I was troubled” (*Psalms* xxx. 7).

In the same,

“Wherefore hidest Thou Thy faces, and forgettest our wretchedness and our oppression?” (*Psalms* xlv. 24.)

In the same,

“Thou hidest Thy faces, they are troubled ; Thou gatherest in their spirit, they expire, and return to their dust” (*Psalms* civ. 29).

In Moses:

“My anger shall be kindled against” the people “in that day, and I will forsake them, and will hide My faces from them. . . . In hiding I will hide My faces in that day because of all the evil which they have wrought” (*Deut.* xxxi. 17, 18).

In the same,

“I will cover My faces from them ; . . . they are a generation of perversions” (*Deut.* xxxii. 20).

In *Isaiah*:

“I will wait for Jehovah, although He hideth His faces from the house of Jacob” (viii. 17).

In David:

“How long wilt Thou forget me, O Jehovah . . . ? how long wilt Thou cover Thy faces from me?” (*Psalms* xiii. 1.)

In the same,

“Hide not Thy faces from me ; put not Thy servant away in anger” (*Psalms* xxvii. 9).

In the same,

“Hide not Thy faces from Thy servant, for I am in distress ; hasten, answer me ” (*Psalm* lxix. 17).

In the same,

“O Jehovah, why forsakest Thou my soul ? why hidest Thou Thy faces from me ?” (*Psalm* lxxxviii. 14.)

In the same,

“Hide not Thy faces from me in the day of my distress ” (*Psalm* cii. 2).

In the same,

“Answer me, O Jehovah ; hide not Thy faces from me, lest I become like them that go down into the pit ” (*Psalm* cxliii. 7).

In *Ezekiel*:

When I shall have gathered the sons of Israel into their own land, “ then will I not hide My faces any longer from them, for I will pour out My spirit upon the sons of Israel ” (xxxix. 28, 29).

In David:

“He hath not despised nor turned away from the affliction ” of Israel ;
“neither hath He hid His faces from him ; but when he cried unto Him He heard ” (*Psalm* xxii. 24).

[19.] In these passages it is said that Jehovah, that is, the Lord, covers and hides His faces on account of iniquities and sins, and He is entreated not to cover or hide them, and yet He never covers or hides, that is, His Divine good or Divine truth ; for the Lord is Divine love itself and mercy itself, and desires the salvation of all ; therefore He is present with all and with each one, even with those who are in iniquities and sins, and by this presence He gives them freedom to receive Him, that is, truth and good from Him, consequently they do receive if from freedom they desire to. Reception must be from freedom, in order that goods and truths may abide in man, and be in him as his own ; for what a man does from freedom he does from affection ; for all freedom is of affection, and affection is man’s will ; therefore what is received in freedom, or from man’s affection, enters his will and endures. It then endures because the will is the man himself and in the will his life primarily resides, but secondarily in the thought or the understanding. This is why man ought to receive Divine good and Divine truth, with which the Lord is always present. [20.] This is what is meant by

“Behold I stand at the door and knock ; if any man hear My voice and open the door, I will come in to him and will sup with him ” (*Apoc.* iii. 20).

But when man from freedom chooses evil he shuts the door to

himself, and thus does not let in the good and truth that are from the Lord ; consequently the Lord then appears to be absent. It is from this appearance that it is said that Jehovah covers and hides His faces, although He does not cover or hide. Moreover man as to his spirit then turns away from the Lord, and consequently does not perceive good or see truth, which are from the Lord ; this is why it seems as if the Lord did not see him ; and yet the Lord sees each and every thing pertaining to man. It is from this appearance that the Lord is said to cover and hide His faces, and also is said to set (*ponere et dare*) His faces against them, also that He regards them with the back of the neck and not with the faces, as in the following passages. In *Jeremiah*:

“I have set My faces against this city for evil, and not for good ” (xxi. 10).

In the same,

“I set My faces against you for evil, to cut off all Judah ” (xliv. 11).

In *Ezekiel*:

“I will set My faces against that man, and I will lay him waste, . . . and I will cut him off from the midst of My people ” (xiv. 8).

In the same,

“I will set My faces against them ; let them go forth from the fire and the fire shall devour them, . . . when I shall have set My faces against them ” (xv. 7).

In Moses :

“He that shall eat any blood, I will set My faces against that soul, . . . and I will cut him off ” (*Lev.* xvii. 10).

In *Jeremiah* :

“As an east wind will I scatter them before the enemy ; with the back of the neck, and not with the face, will I regard them ” (xviii. 17).

That it is man who sets his face against the Lord and who turns himself away from the Lord, whence evil comes to him, is evident also from the Word. As in *Jeremiah*:

“They have turned unto Me the back of the neck, and not the faces ” (xxxii. 33).

In the same,

“They have made their faces harder than a rock ; they have refused to return ” (v. 3).

In the same,

“They have gone away in their own counsels, in the hardening of their evil heart, and they have become turned backwards and not forwards ” (vii. 24).

And in *Isaiah*:

“Your sins have hid God's faces from you” (lix. 2).

[21.] That the wicked turn away their face from the Lord does not mean that they do it with the face of the body, but with the face of their spirit. Man can turn his face whatever way he pleases, since he is in a state of freedom to turn himself either towards heaven or towards hell, and a man's face is taught to deceive for the sake of the appearance before the world; but when man becomes a spirit, which he does immediately after death, then he who had lived in evils wholly turns the face away from the Lord (as can be seen from what has been said and shown in *Heaven and Hell*, n. 17, 123, 142, 144, 145, 151, 153, 251, 272, 511, 552, 561). This is what is meant by “They have turned unto Me the back of the neck, and not the face,” and “they have become turned backwards and not forwards.” And because such then endure the evil of punishment and hell, those who turn themselves away imagine that this is from the Lord, and that He regards them with a stern countenance, and casts them down into hell, and punishes them just as an angry man would do, when in fact the Lord regards no one in any other way than from love and mercy. It is from that appearance that these things are said in the Word. In *Isaiah*:

“When Thou shalt do fearful things that we look not for, . . . the mountains shall flow down before Thee” (lxiv. 3).

In David:

“It is burned with fire, it is cut down; they have perished at the rebuke of Thy faces” (*Psalms* lxxx. 16).

In the same,

“The faces of Jehovah are against them that do evil, to cut off the remembrance of them from the earth” (*Psalms* xxxiv. 16).

In Moses:

“Behold I send an angel before thee. . . . Take ye heed of his faces; . . . for he will not bear your prevarication” (*Exod.* xxiii. 20, 21).

In *Ezekiel*:

“I will lead you into the desert of the peoples, and I will have judgment with you face to face” (xx. 35).

In Moses:

“When the ark set forward, Moses said, Arise O Jehovah, let Thine enemies be scattered; and let them that hate Thee flee before Thy faces” (*Num.* x. 35).

In the *Apocalypse*:

"I saw a throne high and great, and Him that sat on it, from whose face the earth and the heaven fled away" (xx. 11).

[*f.*] [22.] These things are said respecting the signification of the face in reference to Jehovah or the Lord. The face in reference to man signifies his disposition and affection, and accordingly the interiors which belong to his mind, and this because the disposition and affections, or the interiors that belong to man's mind, present themselves to be seen in the face; this is why the face is said to be an index of the disposition; the face also is an effigy of the interiors of man, for it represents them, and his countenance corresponds to them. That "faces" in reference to man signify affections of various kinds, can be seen from the following passages. In *Isaiah*:

They say, "Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from our faces" (xxx. 11).

"Cause the Holy One of Israel to cease from our faces" signifies to cause the Lord to cease from the thought and affection, thus everything of the church, "the Holy One of Israel" meaning the Lord; to withdraw from the truth and good of the church, which is from the Lord and in which is the Lord, is signified by "Get you out of the way, turn aside out of the path," "way" and "path" meaning the truth and good of the church. [23.] In *Lamentations*:

"They have not accepted the faces of the priests, and they have not had pity upon the old" (iv. 16).

Again,

"Princes were hanged up by their hand; the faces of the old were not honored" (v. 12).

"Not to accept the faces of the priests" signifies to value as nothing the goods of the church, which are of love and faith; for "the priests" represented the Lord in respect to Divine good, and thus signified the good of the church, and "faces" signify all things thereof that have reference to love and faith. "Not to honor the faces of the old" signifies to account as nothing all things of wisdom, "the old" signifying wisdom, and "faces" all things thereof, because they signify interior things. "The princes hanged up by their hand" signify that all intelligence was rejected, "princes" meaning the primary truths from which there is intelligence. [24.] In *Moses*:

Jacob said respecting Esau, "I will appease his faces with the present that goeth before me, and afterwards I will see his faces; peradventure he will accept my faces" (*Gen.* xxxii. 19, 20).

“To appease his faces” signifies to secure his good will, “afterwards to see his faces” signifies to know what the disposition is; “peradventure he will accept my faces” signifies, peradventure he will receive me with a kindly disposition, “to accept the faces” meaning to have good will towards any one from affection. In the same,

“Thou shalt not wrest judgment; thou shalt not regard faces, neither take a gift” (*Deut.* xvi. 19).

“Not to regard faces” signifies not to have the mind better disposed towards superiors, the rich, and friends, than towards inferiors, the poor, and enemies, because what is just and right is to be regarded without respect to person. [25.] In *Malachi*:

“I have made you contemptible and base before all the people, according as ye keep not My ways, and accept faces in the law” (ii. 9).

“Accepting faces in the law” has the same signification as “regarding faces in judgment,” quoted above, namely, to have the mind better disposed towards, and to show more favor to superiors, the rich, and friends, than to inferiors, the poor, and enemies. In *Isaiah*:

“What mean ye? ye crush the people, and grind the faces of the poor” (iii. 15).

“To grind the faces of the poor” signifies to destroy affections for knowing truth in those who are in ignorance of truths and yet wish to be instructed, “to grind” signifying to destroy, “faces” signifying affections for knowing truths, and “the poor” those who are in ignorance of truth but wish to be instructed, for these are the spiritually poor. [26.] In David:

“The daughter of Tyre shall bring a gift; the rich among the people shall entreat thy faces. The king’s daughter is all glorious within; her clothing is inwrought with gold” (*Psalms* xlv. 12, 13).

“The king’s daughter” signifies spiritual affection for truth, “the daughter of Tyre” signifies affection for knowledges of truth and good; to be enriched with these is signified by “bringing a gift;” “the rich among the people” signify the intelligent, and in an abstract sense, an understanding of truth and good; to be gifted with these is signified by “entreating his faces;” for all things of intelligence dwell in spiritual affection for truth, which therefore is signified by his “faces.” (The rest may be seen explained above, n. 195[*b*].) [27.] In the same,

“Yet do I trust in Him, the salvations of my faces, my God” (*Psalms* xlii. 11; xliii. 5).

“The salvations of My faces” signify all things that are within, thus those that are of the mind and affections, accordingly those that are of love and faith; because these are what save they are called “salvations.” Evil affections, which are lusts, are expressed by the same term “faces,” because they appear in the face, for the face is the external or natural form of the interiors, which are of the disposition and mind; and in the spiritual world these make one, for there it is not permitted to put on other faces than those that are from the affections, thus that correspond to the interiors which are of their mind. This is why the angels of heaven are radiant and lovely in face, while infernal spirits are dusky and misshapen in face. [23.] This, too, is evidently the meaning of “faces” in the following passages. In *Isaiah*:

“Pangs and sorrows take hold of them, they are in pain like a woman bringing forth; they are amazed every man at his companion; their faces are faces of flames” (xiii. 8).

This treats of the last judgment, when the evil are let into their interiors. The interiors of those who are in the love of self and the world, and thus in hatreds and revenges, are meant by “their faces are faces of flames;” and such do they appear. Their torments from the influx of Divine good and Divine truth are signified by “pangs and sorrows take hold of them, they are in pain like a woman bringing forth.” Their torments are likened to the pangs and sorrows of women bringing forth for the same reason that the comparison is used in *Genesis* iii. 16; for evils and falsities are then conjoined; and when this is the case “sorrows take hold” when Divine good and truth flow in. [29.] In *Ezekiel*:

“Say to the forest of the south, . . . The flame of the grievous flame shall not be quenched, wherefore all faces from the south even to the north shall be burned therein” (xx. 47).

“The forest of the south” means falsity within the church, consequently those there who are in falsities; the church is signified by “the south” because it can be in the light of truth from the Word; and falsity from evil is signified by “forest;” the vastation and destruction of the church by the love of falsity from evil is signified by “the flame of the grievous flame,” by which all faces shall be burned, “all faces” meaning all the interiors of the men of the church in respect to affections for truth and good, and thoughts therefrom; “from the south even to the north” signifies all things of the church from first to last, or interior and exterior, “the south” meaning the interior or first things of the

church, and “the north” the exterior or last things of the church; this is the signification of “the south” and “the north” because those who are in the light of truth from the Lord are in the southern quarter in the spiritual world; while in the hells under them are those who are in natural *lumen* by means of which they have confirmed themselves in falsities; and in the northern quarter are those who are in obscurity of truth from the Lord, and in the hells under them are those who are in falsities, but not in any natural *lumen* whereby they have confirmed their falsities. [30.] In *Joel*:

“Before him the peoples tremble; all faces have gathered blackness” (ii. 6).

This treats of evils and falsities devastating the church, and of judgment upon those who are in them; those who are in falsities are signified by “the peoples” who tremble; their interiors which are in falsities of evil are signified by “the faces that have gathered blackness,” “faces” meaning the interiors, and “blackness” falsity of evil. The infernals who are in falsities from evil appear black in the light of heaven. [31.] In *Daniel*:

“In the end of their kingdom, when the transgressors are come to the full, a king hard in faces shall rise up” (viii. 23).

This was said of the four horns of the he-goat, by which are there meant four kingdoms, but “kingdoms” there do not mean kingdoms but states of the church, for “a he-goat of the goats” means faith separated from charity, which is called faith alone. “The end of their kingdom” signifies the end of the church, when there is no faith because there is no charity. “When the transgressors are come to the full” signifies when there are no longer truth and good, but evil and falsity; these words signify the same as “when iniquity is consummated and fulfilled” (respecting which see above, n. 397). “A king hard in faces” signifies no truth but only falsity in their interiors, “king” signifying truth, and in the contrary sense falsity, “faces” the interiors, and “hard in faces” the interiors without good; for where there is no good, truth is hard, while truth from good is mild, because living; and truth without good even becomes falsity in their interiors or thought, since they do not think about it spiritually but materially, because they think from things corporeal and worldly, and thus from the fallacies of the senses. [32.] In *Ezekiel*:

“Sons hard in their faces, and hardened in heart” (ii. 4)

“Sons hard in their faces” signify those who are in truths without good, and in an abstract sense truths without good, which in themselves are falsities (as has been said above); and “hardened in heart” signifies those who do not admit good, and who are therefore in evil, for where good cannot enter evil enters; “the heart” signifies also in the Word good of love, and “a hardened heart” signifies the same as “a stony heart,” namely, where good of love is not admitted; but “a heart of flesh” signifies where it is admitted. [33.] In *Isaiah*:

“Their tongue and their doings are against Jehovah, to rebel against the eyes of His glory; the hardness of their faces doth witness against them” (iii. 8, 9).

“Their tongue and their doings” which are against Jehovah signify thought and affection, “the tongue” thought, because the tongue utters what man thinks, and “doings” affection, because a man does what is of his affection; these “are against Jehovah, and rebel against the eyes of His glory” when they are against Divine good and against Divine truth, for “Jehovah” in the Word means the Lord in respect to Divine good going forth from His Divine love, and “His glory” means Divine truth; to be against this is signified by “rebellious against the eyes of His glory.” “The hardness of their faces” which witnesses against them signifies to refuse Divine truth and Divine good, and not admit them into their thoughts and affections, which are their interiors. [34.] In *Ezekiel*:

“Behold I have made thy faces hard against their faces, and thy forehead hard against their forehead” (iii. 8).

This was said to the prophet, by whom is signified the doctrine of truth and good combating against falsities and evils; therefore “his faces made hard against their faces” signifies the rejection of falsities by truths, and “his forehead hard against their forehead” signifies the rejection of evil by good; for “faces” signify affections for truth or affections for falsity, and “forehead” signifies affection for good or affection for evil. Affection for truth and good is hardened and becomes outwardly hard from zeal, when it is combating against falsity and evil, otherwise it could not repulse them; but it is not so inwardly. From this it can be seen how these words must be understood. Since “faces” signify man’s interiors, or the things that are of his thought and affection, the same word in the Hebrew that means “face” means what is interior.

[g.] [35.] (In these explanations various things have been said respecting "faces" which cannot be easily understood, perhaps, without further exposition; I will therefore add what has been said and shown respecting faces in the *Arcana Caelestia*, namely, that the face is formed to a correspondence with man's interiors, n. 4791-4805, 5695; on the correspondence of the face and countenance with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 9306; consequently the interiors shine forth from the face, n. 3527, 4066, 4796; with the ancients the face made one with the interiors, n. 3573, 4326, 5695; it also makes one with the interiors with angels in heaven, and with sincere men in the world, n. 4796, 4797, 4799, 5695, 8250; in the other life the faces of all become such as their interiors are, n. 4798, 5695; experiences respecting changes of the face there according to the interiors, n. 4796, 6604; on the influx of the interiors of the mind, or of the understanding and will into the face and its muscles, n. 3631, 4800; with flatterers, dissemblers, hypocrites, and the deceitful, the face does not act as one with the interiors, n. 4799, 8250; with such the face is taught to feign sincerity, honesty, and piety, n. 4326; how influx from the brains into the face became changed in process of time, and with it the face itself in respect to its correspondence with the interiors, n. 4326, 8250; the natural of man is like an interior face to the spiritual mind and its sight, n. 5165, 5168. See also what has been said and shown respecting faces in *Heaven and Hell*, n. 46-48, 142-144, 457-459, 553.)

413[a]. [Verse 17.] "*For the great day of His anger is come*" signifies *the last judgment upon the evil*.—This is evident from the following passages from the Word. The last judgment, which is signified by "the great day," is upon both the evil and the good; judgment upon the evil is called "a day of indignation," "of wrath," "of anger" and "of vengeance," while judgment upon the good is called "the time of the Lord's coming," "the year of His good pleasure," "the year of the redeemed," "the year of salvation." Every one, whether evil or good, is judged immediately after death when he enters the spiritual world, where he is to live to eternity, for man is then immediately marked out either for heaven or for hell; he that is marked out for heaven is connected with some heavenly society into which he will afterwards come, and he that is marked out for hell is connected with the infernal society into which he will afterwards come. There is, however, an interval of time before they go thither, chiefly for the purpose of preparation; for the good, that the evils that adhere to them from the body in the world may be wiped away; and for the evil, that the goods that adhere to them outwardly from teachers and from religion may be taken away; according to the Lord's words in *Matthew*:

"Whosoever hath, to him shall be given, that he may have more abundantly; whosoever hath not, from him shall be taken away even that he hath" (xiii. 12; xxv. 29).

This delay occurs for this reason also, that the affections, which are of many kinds, may be so arranged and reduced to the ruling love that the man-spirit may become wholly his own love. Yet many, both evil and good, were reserved for the last judgment; but only such of the evil as from habit acquired in the world had

been able to lead a moral life in externals, and such of the good as from ignorance and from their religion had been imbued with falsities ; the rest, when their time had been fulfilled, were separated from these, the good were raised up into heaven, and the evil were cast into hell, and this before the last judgment. [2.] The last judgment is called "the great day of the anger of God" because to the evil who are cast down into hell it seems as if it were God who did this from anger and wrath, for the destruction that then comes upon them comes from above, and also from the east where the Lord is as a sun, and they are then in terrors, griefs, and torments. But the Lord has no anger whatever, for he is love and mercy itself and good itself ; and pure love and essential good cannot be angry, for this is contrary to its essence. But it so seems for this reason : when the last state is reached, which is when evils on the earth and at the same time in the spiritual world have so increased that the supremacy inclines to their side, and thereby the equilibrium between heaven and hell is destroyed, and this being destroyed the heavens where the angels dwell begin to be disturbed, then the Lord from the sun directs His energy, that is, His love, to protecting the angels and restoring the state which is disturbed and begins to totter ; and by this energy and power Divine truth united to Divine good, which in its essence is Divine love, penetrates through the heavens to the places below, where the evil have associated themselves together ; and because they cannot endure such influx and presence of the Divine love they begin to tremble, and to be in anguish and torment ; for thereby the goods and truths which they have learnt to feign by speech and action merely in externals, are dispersed, and their internals, which are nothing but evils and falsities, are opened ; and as these are direct opposites of the goods and truths that flow in from within, although they have made evils and falsities their life, they experience such tremor, anguish, and torment, that they can no longer maintain themselves, therefore they flee away and cast themselves into the hells which are under the mountains and rocks, where they can be in evils and in the falsities of their evils. This in particular is signified by the words explained above, "They said to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb." [3.] From this it can be seen why the words "the anger of the Lamb" are used, and why the last judgment is called "the great day of His anger," although it is the Divine love that is meant, the operation of which viewed in itself is to save all, for it is a will to save, thus not anger at all, but love. The same is true when an evil spirit who can feign himself an angel of light ascends into

heaven. When he comes thither, as he cannot endure the Divine good and Divine truth that are there, he begins to feel anguish and torment, to the extent even that he casts himself down with all his might, nor does he rest until he is in the hell corresponding to his evil.

[b.] It is from this appearance, and because when evils are done they are punished, that indignation, anger, wrath, and even fury and vengeance, are so often in the Word attributed to Jehovah, that is, the Lord; but a presentation of all the passages where these are attributed to Jehovah, that is, to the Lord, is here omitted because there are so many of them, and a few only will be cited, in which the last judgment is called “a day of the indignation,” “of the anger,” “of the wrath,” and “of the vengeance” of Jehovah and God, as in the following. [4.] In *Isaiah*:

“Behold the day of Jehovah cometh, cruel and of indignation and of wrath of anger, to lay the land waste, and He shall destroy its sinners out of it. . . . I will shake heaven, the land shall be shaken out of its place, in the indignation of Jehovah of hosts, and in the day of the wrath of His anger” (xiii. 9, 13).

“A day cruel and of wrath of Jehovah’s anger” means the last judgment; and because it is evil that burns with wrath, and falsity that is angry, it is called “a day of the wrath of anger.” “The land” that shall be laid waste, and that shall be shaken out of its place, means the land that is in the spiritual world, for there are lands there the same as on our globe; and those lands, while the last judgment is going on, are “laid waste” and “shaken out of their places,” for the mountains and hills are then overturned, and the valleys sink down into marshes, and the face of all things there is changed. Nevertheless, “land” in the spiritual sense means the church in both worlds, for in the spiritual world the face of the land is the same as the state of the church in those who dwell upon the land there, consequently when the church perishes the land also perishes, for they make one; and then in place of the former land a new one comes into existence; but these changes are unknown to us on our earth. Nevertheless they must be made known, in order that it may be known what is meant by “the land shall be laid waste, and shall be shaken out of its place.” [5.] In *Zephaniah*:

“When the wrath of the anger of Jehovah hath not yet come upon you; when the day of the anger of Jehovah hath not yet come upon you, . . . it may be ye shall be hid in the day of Jehovah’s anger” (ii. 2, 3).

Here, too, “wrath of anger” and “day of Jehovah’s anger” mean the last judgment. In *Lamentations*:

“He doth not remember the footstool of His feet in the day of His anger” (ii. 1).

“The footstool of Jehovah’s feet” means the worship of the Lord in the natural world, for the reason that the whole heaven, together with the church in the world, is before the Lord a semblance of one Man (as may be seen in *Heaven and Hell*, n. 78-86), the inmost heaven constituting the head, the other heavens the breast and legs, and the church on earth the feet; consequently the feet signify also the natural; moreover, the heavens rest upon the church which is with mankind as a man does upon his feet (as can be seen from what is shown in the same work, n. 87-102, also 291-302). Since a final judgment comes when there is no longer any faith because there is no charity, thus when the church is at an end, it is evident what is meant by “He doth not remember the footstool of His feet in the day of His anger.” And elsewhere,

“There was none that escaped or remained in the day of Jehovah’s anger; those whom I have brought up and nourished hath mine enemy consumed” (*Lam.* ii. 22).

“The day of Jehovah’s anger” is the last judgment; that there is then no longer any good of love or truth of faith in the church, but evil and falsity, is signified by “there was none that escaped or remained; those whom I have brought up and nourished hath mine enemy consumed,” “there was none that escaped or remained” signifying that there was no good or truth, “whom I have brought up and nourished” meaning those who are of the church, who have all spiritual food or knowledge of good and truth from the Word, “the enemy that consumed them” meaning evil and falsity. [6.] In the *Apocalypse*:

“Thine anger came, the time of judging the dead, and of giving the reward to Thy servants....and to those that fear Thy name,....and of destroying them that destroy the earth’ (xi. 18).

This makes clear that “anger” or “day of anger” means the last judgment, for it is said “Thine anger came, the time of judging the dead.” In *Isaiah*:

“The day of vengeance is in My heart, and the year of My redeemed hath come. I have trodden down the peoples in Mine anger, and made them drunk in My wrath” (lxiii. 4, 6).

This treats of the combats of the Lord, by which He subjugated the hells, thus of a final judgment which was accomplished by Him when He was in the world; for by combats, which were temptations admitted into Himself, He subjugated the hells and wrought a final judgment. It is this judgment that is meant by “the day of Jehovah’s anger and wrath” in the Word of the Old

Testament; but the last judgment, which has at the present time been accomplished, is meant by “the day of His anger” in the *Apocalypse*. (That a final judgment was performed by the Lord when He was in the world, see *Last Judgment*, n. 46.) The subjugation of the hells is here signified by “I have trodden them down in Mine anger, and have made them drunk in My wrath;” “the year of the redeemed” signifies judgment upon the good who are saved. [7.] In the same,

“The spirit of the Lord Jehovah is upon me, . . . to proclaim the year of Jehovah’s good pleasure, and the day of vengeance for our God; to comfort all that mourn” (lxi. 1, 2).

In the same,

“The day of vengeance of Jehovah, the year of retributions for the controversy of Zion” (xxxiv. 8).

“The day of vengeance of Jehovah,” the same as “the day of His anger and wrath,” signifies the last judgment, for revenge is attributed to Jehovah or the Lord for the same reason that anger and wrath are, namely, from the appearance that those who have denied the Divine, and have been hostile in heart and mind to the goods and truths of the church, consequently hostile to the Lord who is the source of these (as all are who live wickedly), are cast down into hell; and because these are treated as enemies are treated, vengeance, like anger, is attributed to the Lord (see above). “The year of retributions” signifies the same as “the day of vengeance,” but it is predicated of falsities, while “the day of vengeance” is predicated of evils; “the controversy of Zion” signifies the rejection of the truth and good of the church, “Zion” meaning the church. In other places also, the time of the last judgment is called “the day of Jehovah,” “the day of visitation,” “the day of slaughter,” and “the day of the coming:”

“The day of the Lord’s coming” in *Malachi* (iii. 2); and in *Matthew* (xxiv. 3, 27, 37, 39).

414. “*And who is able to stand?*” signifies, *Who shall endure [the Divine presence] and live?*—This is evident from the signification of standing, when it is before the Lord, as meaning to endure [His presence] and live, here, not able to endure it and live; for, as was said above, the wicked, from the influx and consequent presence of the Lord, that is, of Divine good and Divine truth going out and forth from Him with power and might, come not only into the tremors of fear, but also into torments from interior conflict, consequently unless they flee away and cast themselves down they cannot live, for from fear and torment death as it were befalls them; for the presence of the Divine brings death to the evil as it brings life to the good. From this their state it is said, “Who is

able to stand?" As also in *Malachi*:

"Who endureth the day of His coming, and who shall stand when He shall appear?" (iii. 2.)

In *Nahum*:

"Who shall stand up before His indignation; and who shall stand in the wrath of His anger?" (i. 6.)

And in *Joel*:

"The day of Jehovah is great and very terrible; and who shall endure it?" (ii. 11.)

Moreover, "to stand," like walking and sitting, in the Word, signifies to be and to live; and "to stand" has the same meaning as to stand firm and stand still. As in *Luke*:

The angel answered Zachariah, "I am Gabriel, that standeth before God" (i. 19).

And in the same

"Be wakeful...at every season, that ye may be accounted worthy...to stand before the Son of man" (xxi. 36).

And elsewhere. And as "to stand" also signifies to be, it is said of Jehovah, in *Isaiah*:

"Jehovah hath stood up to plead, and standeth to judge" (iii. 13).

And in David:

"God hath stood in the assembly of God; He shall judge in the midst of the gods" (*Psalms* lxxxii. 1).

But why "to stand" signifies to be shall be told elsewhere.



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